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Value-based Education in Culture and Curriculum. Gandhi's Ideas for Sustainable Development

**EDUCACIÓN BASADA EN VALORES EN LA
CULTURA Y EL CURRÍCULO. LAS IDEAS DE
GANDHI PARA EL DESARROLLO SOSTENIBLE**

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ABSTRACT

Sustainable development has an imperative value. It is not associated with a mere raise in the purchasing capacity. Human values help sustenance of life lived in quality terms. These are the values people respected and observed from generations by historical persons, families, and nations. Values like *dharma* (justice), *satya* (truth), *karuna* (kindness), *dana* (charity), *samapatti* (sharing of one's prosperity), *dhairya* (bravery), *swatantra* (liberty), and *swarajya* (self-rule) are some eternal human values which really help people's lives and sustenance of human societies. History evinced how certain people adhered to these values and saved nations from hunger and slavery. Mother Theresa, Mahatma Gandhi, Abraham Lincoln, Martin Luther King, and Nelson Mandela not simply remained in history but inspire even today. Yet, we live in a world of economic development departing ourselves to value-linked culture. Children are also being taught and brought up in this world of corporate education and consumerism, so they will suffer tomorrow with the way we up bring them. Gandhi's idea of education rather helps the child and youth grow healthy and confidently. But Gandhi's *Nai Talim* or new education is actually preceded by Gandhi's insights on self-reliant youth, self-sufficient villages, respect for nature in view of the adverse effects of undue industrialization, urbanization, unemployment and moral decay of societies. Hence this paper attempts to show the intricate relation of child' education with Gandhi's moral precepts, protection of village life and environment to provide sustainable development.

Keywords: child education, culture, Gandhi, sustainable development, values.

RESUMEN

El desarrollo sostenible tiene un valor imperativo. No está asociado con un mero aumento en la capacidad de compra. Los valores humanos ayudan a sustentar la vida en términos de calidad. Estos son los valores que las personas históricas, las familias y las naciones respetan y observan desde generaciones. Valores como *dharma* (justicia), *satya* (verdad), *karuna* (bondad), *dana* (caridad), y *samapatti* (compartir prosperidad), *dhairya* (valentía), *swatantra* (libertad) y *swarajya* (autogobierno) son algunos valores humanos eternos que realmente ayudan a las vidas de las personas y al sustento de las sociedades humanas. La historia mostró cómo ciertas personas se adhirieron a estos valores y salvaron a las naciones del hambre y la esclavitud. La Madre Teresa, Mahatma Gandhi, Abraham Lincoln, Martin Luther King y Nelson Mandela no solo permanecieron en la

historia, sino que inspiraron hasta hoy día. Sin embargo, vivimos en un mundo de desarrollo económico que nos lleva a una cultura vinculada al valor. A los niños también se les está enseñando y educando en este mundo de la educación corporativa y el consumismo, por lo que mañana sufrirán con la forma en que los enseñemos. La idea de Gandhi de la educación más bien ayuda al niño y a la juventud a crecer sana y con confianza. Pero el *Nai Talim* de Gandhi o la nueva educación están precedidos por sus ideas sobre la autosuficiencia de los jóvenes, las aldeas autosuficientes, el respeto por la naturaleza en vista de los efectos adversos de la industrialización indebida, la urbanización, el desempleo y la decadencia moral de las sociedades. Por lo tanto, este trabajo intenta mostrar la relación intrincada de la educación infantil con los preceptos morales de Gandhi, la protección de la vida de la aldea y el medio ambiente para proporcionar un desarrollo sostenible.

Palabras clave: educación infantil, cultura, Gandhi, desarrollo sostenible, valores.

INTRODUCTION

Human development has two sides; while one is unconscious development which is found in form of material wellbeing in form of urbanization, per capita income, there is another side of development; a conscious development. This is the outcome of thoughts and ideas and concerns of some unique people. Impact of these values is witnessed by history in the evolution of political values like freedom, justice and equality for all. These impacts can be measured in terms of one's quality of living, happiness derived at familial level, contentment and peace of mind; delight in service and philanthropic activities and other axiological bearings for family and society or a state.

A child is sent to school to make him or her self-sufficient and independent in future and further sustenance. Nobody can deny the economic value of education but it should not be the only value; it needs to be supported by many other values; human values required for development of all; persons and institutions. Gandhi's principles of *satya* and *ahimsa* and programmes such as *swadeshi*, *swaraj*, constructive programme are conducive for sustainable development in general. And his ideas on education through *Nai Talim* in particular can answer some of the issues related to the students and youth for his ideas are not only supportive of ethical values but inclusive of economic values too. In fact, to be moral means

to be moral in all aspects of life, personal and social, political, economical and legal and this is the training that value-based education aims at.

GANDHI'S VALUES: HUMAN CONCERNS

The word 'value' literally means 'an amount of commodity or a medium of exchange'. But this exchange of a 'value' can be understood not simply in terms of goods but in other ways too. It can be extended to other kind of transactions like feelings for others. Thus, the term 'value' has another sense, a sense of 'care' or 'concern' for others (Brown, 1993). Further, the term 'value' stands also for a 'functional identity of an entity when seen in the rule-governed system' (Bright, 1992). This shows, 'a transition of the word 'value' from 'personal level' to 'social level'; a 'transition of the word value' from 'an exchange between people' to 'concern for people' and a 'transition from' 'needs to rights' by realizing these through 'a rule-governed state' (Varalakshmi, 2012, p. 3). Often we claim for our rights and we disrespect others' rights. To Balagopal (2010) how we respect rights in daily life shows a moral basis. Though it is not possible to fight for the restoration of others rights in all occasions one should strive for moral behaviour. He also believes that when a society accepts one principle as truth and a moral standard, it is the duty of everybody to think and analyze the feasibility of that truth to the maximum extent. At times we have to look for amendments for furtherance of rights for all according to Balagopal. He elucidates three ways to further human rights in daily life:

- We should behave so as others rights are not affected.
- When we hold a superior position we have to respect our subordinates in their full dignity.
- We have to strive to restore and further rights of all each day (Varalakshmi, 2012, p.5).

To Gandhi *satya* and *ahimsa* are complete virtues and these virtues act as rational, political and social and spiritual values in human lives. While following *satya* as one principle of life one adheres to truth at any cost. The follower of *satya* adheres to truth whatever happens in his life. It is the spiritual force or moral force that strengthens the follower of *satya*. *Ahimsa* or nonviolence is not tolerance for any person's unlawful behaviour rather the quality of *ahimsa* trains the person as morally dynamic person who can transform even the immoral person. While truth affirms nonviolence forbids something which is unlawful according to Gandhi (National Education, *CWVG*, 33:85).

Based on these principles complementary virtues as *abhaya* or fearless and *swaraj* or self-rule are inclusive of Gandhi's principles. In fact, *satya* and *ahimsa* are the two sides of the same coin for Gandhi where one can understand *satya* as sensibility of a situation to which one has to respond and *ahimsa* is the sensitivity where the responses will be compassionate, nonviolent and yet strong.

Gandhi's concepts, *Gram swaraj* (autonomy of village), bread labor, trusteeship, constructive program, *Sarvodaya* and *Nai Talim* or New education are active responses to establish conflict free society. Gandhi opined even in pre-independence days of India, even though India attains freedom from foreign rule, it can only upkeep it when people self-regulate themselves. Hence not only Gandhi propagated his moral principles but also tried to incorporate these in the proper field. The field he sought was the young and agile mind which is enthusiastic, exploring and open to receive any value that is provided with. The aims of "Satyagraha Ashram" for Gandhi are:

1. *Antyodaya* or uplift of the down trodden.
2. Cultivation of cotton and development of the crafts connected with it, to train workers for activities necessary for the moral, economic and political uplift of India.
3. To establish and run schools to impart education in letters and other training; and
4. To undertake other activities for public welfare such as, cow-protection, improvement in the breed of cows, etc. (338. Ashram Trust-Deed, February 2, 1926 *CWMG*, 33: 437).

A recourse to injustice and inequality is not only rights-based but through *manavadharma* or human duty for others. Following Gandhi through sensing needs of the self one has to cultivate the habit of sensing the needs of others too. One has to understand the need not simply satiating a need to the height of luxury and pompous way but through minimization of self. This we understand in Gandhi's words:

Ever since my return to India I have had the experiences of the dormant passions lying hidden within me. The knowledge of them has made me feel humiliated though not defeated. The experiences and experiments have sustained me and given me great joy. But I know that I have still before me a difficult path to traverse. I must reduce myself to zero. So long as a man does not of his own free will put himself last among his

fellow creatures, there is no salvation for him. Ahimsa is the farthest limit of humility (Gandhi, 1927, p. 245)

He also said:

It is because we have at the present moment everybody claiming the right of conscience without going through any discipline whatsoever, and there is so many untruths being delivered to a bewildered world. All that I can in true humility present to you is that Truth is not to be found by anybody who has not got an abundant sense of humility. If you would swim on the bosom of the ocean of Truth, you must reduce yourself to a zero (Young India, 1931, p. 428).

True to his, precepts *satya* and *ahimsa*, Gandhi strived to follow his principles throughout his life. He developed a sense of concern by observing society; each issue raised through *satyagraha* makes us know of his sense of social responsibility. To Gandhi human concerns are not simply voluntary but also are dutiful. Thus it is on the duty but not on rights that Gandhi put emphasis. Gandhi insisted: "If we all discharge our duties rights will not be far to seek". But it is a natural human tendency to fight for the rights than perform duties well (Reddy, 2010). Persons like Mahatma Gandhi, Mother Theresa and Abraham Lincoln thus thought of others and their needs and their pleasures and pains through identification of self with others. Prof. Pappu Rama Rao calls this as an extension of self (Ramarao, 2015).

THE CHILD AND MORAL DEVELOPMENT

One may claim that to teach a child to sacrifice the needs of self by ignoring personal need, is not good for child's growth physically and psychologically. But a child needs to be taught all realities of the world. And the child needs to know the value of sharing. Sensitivity and sensibility will be complementary terms when the children are taught through moral education as continuum from home to school, to college and institution. Thus moral education somewhere balances the children and helps to take wise choices in life.

Moral development helps the child: education given to the child by parents and teacher helps for the moral development - a process through which the child picks up abilities to distinguish between right and wrong. Three important issues Ranganathan (2002) brings forth for moral growths are: "How the child develops a set of internalized standards of right and wrong. How he develops

the skills necessary for self control which in turn are necessary for conforming to standards and how the child develops moral judgment. In children, parents, peer groups, teacher, media and others determine the process of moral development in society. Ranganathan details: “As the child reaches 10 years of age he will understand the “underlying principles and reasons for rules. By the time the child reaches Upper Primary stage he will develop a ‘strong sense of justice and honour.”

Educationalists classified agencies of education as “formal”, “informal” and “non-formal”, mostly people are after formal education leaving other types. But the informal education the child receives at home and from peer groups would have a significant impact to develop personal values, respect for family and social norms. The values of parents do help to value the actual interests of child in a liberal way. Value-based education when founded as base at home is the actual foundation for moral development of the child. However non-formal education as adult literacy, bridge courses for child laborers and health and hygiene literacy for needy do help the health and development of people. Non-formal education often identifies people as specific target groups like groups consisting ‘children in the age group 11-14 years’ or ‘agricultural labourers’ or groups that ‘constitute women and girls’ (Aggarwal, 1999).

PRESENT EDUCATION: ISSUES

Some problems students of today generally facing are educational choices; stress and unemployment. Today preferences for higher education as only for Engineering and Medicine are popularized by media, marketers, corporate schools and colleges and educational marketers. Educational choices thus are being largely determined by parents rather than by students. While traditional wisdom identifies education with the interests and natural aptitude of the student and for an overall development present educational choices are for only Science; technology, Engineering and Mathematics and Management in view of monetary returns those disciplines offer. If these choices are against to the aptitude and interest of the young student, he or she may develop a kind of adamant behavior to study the subjects chosen by parents.

Further, the problem youth facing is, stress. A certain amount of stress is essential for individual’s motivation and this stress is called “eustress” or positive stress. On the other hand, “distress” denotes a high amount of stress due to one’s work. Further due to socio-economic and political factors, there have

been increasing problems among the youth; health; unemployment, suicide, alcoholism, sex-related offences and general adjustment are some such problems in India (Sahani, 1991).

- In India, in 2006, nearly 6000 students committed suicide (Mukherjee, *The times of India*, 17, March, 2008). Over 16,000 students committed suicides in the last three years. Out of every three cases of suicide reported every 15 minutes in India; one is committed by a youth in the age group of 15 to 29. Every 90 minutes a teenager tries to commit suicide. The reasons are emotional security and failure in examination (Health Ministry information cited, ASRA, 2009).
- According to Mental Health America's estimates, 20% of teens are clinically depressed, and the real tragedy lies with how their parents and teachers approach the subject. However, many a people may dismiss the symptoms of depression as mere adolescent adjustments (MHA2013).
- In UK head teacher John Harkin told *The Guardian* that anywhere between 600 to 800 students between the ages of 15 and 24 commit suicides annually. In US One in five teen qualify as clinically depressed: teens need adult guidance more than ever to understand all the emotional and physical changes they are experiencing (MHA, 2013).
- A poll of 804 teachers revealed that 73% considered school (and life in general) far more stressful for students than in the previous decade, which more than likely contributes to the climbing suicide rate. Eighty-nine percent believed high-stakes classroom assignments and exams played a major role in nurturing anxiety (Borba, 2011).
- Females face more stress: 85% of students claiming of more stress as against 32% of their male colleagues. Interestingly enough, students hailing from mid-range income families experienced far more pressure than those from low- or high-income ones (Borba, 2011).
- Females suppress stress heavy amounts of stress for they try to handle it more discreetly than males. It also reported that social pressures push girls towards constant perfection in school and extracurricular performance. A 55% of students told the psychologist that they place almost unnecessary amounts of stress on themselves to maintain society's "near-impossible expectations of flawlessness" (Borba, 2011).

- Unemployment of the educated youth; wage – differentials between manual labourers and other desk jobs and technical jobs are added issues to address the education in terms of value-based education.

ENHANCE ENVIRONMENT: A PRELUDE TO *NAI TALIM*

Gandhi's ideas on his *Nai Talim* or new education need to be understood in the backdrop of environmental protection of villages. To Gandhi primarily education is a learning process to help the learner and others to protect nature, resources and to contribute for development of the self and others. This knowledge of life is his prime concern to Gandhi:

Today pure water, good earth, fresh airs are unknown to us. We do not know the inestimable value of ether and the sun. If we make wise use of these five powers and if we eat the proper and the balanced diet, we shall have done the work of ages. For acquiring this knowledge, we need neither degrees nor cores of money. What we need are a living faith in God, a zeal for service, an acquaintance with the five powers of nature and knowledge of dietetics (*Harijan*, 1-9-9-1946, p.286).

Gandhi's ideas are mainly aimed at rural development; self reliance and self-sufficient villages and rural economy. Thus his ideas on *Nai Talim* that we discuss below are not only value-based but are oriented for village environment. Recently many researchers on Gandhi have sensed this relation of Gandhi's ideas to environmental protection. It is Arne Naess who is called as the "father of deep ecology"³ inspired many scholars on Gandhi. Thomas Weber, Bharat Mahodaya, Ram Chandra Pradhan, Siby K. Joseph Ramjee Singh; Mathai, Poonam Kumaria; RajaGopaln; Shree Kumar Jha, Sohan Raj Tatter and Sasikala are some of the recent scholars to identify Gandhi's contribution for environmental protection. Accordingly, they tried to show Gandhi's views against industrialization and positive attitude to village autonomy and autonomy of self and observation of nonviolence to all living creatures to relate Gandhi as an environmentalist⁴.

³ Deep ecology: "The Deep ecology approach [to environment] calls for expanding our spheres of concern to all living beings – charismatic or dull, gargantuan or tiny, sentient or not. It acknowledges that every living being has value in itself and views the flourishing of nature and culture as fundamentally intrinsic – as part of one reality" – Harold Glasser's introduction to Arne Naess' *Gandhi and Group Conflict* (1974) in *The Selected Works of Arne Naess* (Revised and Edited, Glasser, 2007), Volume V, Springer, p.Xliii.

⁴ <http://www.mkgandhi.org>

It is worth mentioning here words of Naess who based his deep ecology by saying, "...he [Gandhi] expresses his feelings for the oneness and divine nature of all beings" (Naess, 1974 in Glasser ed., 2007, p.ixv). Naess quotes Gandhi: Thus, we are most intimately connected with every living creature in the world and with everything that exists; everything depends for its existence on everything else[[every]] obstacle which we place between ourselves and the sky harms us physically, mentally and spiritually (Gandhi, Power, *Collected Works*, vol. 49, p. 295, and cited, Naess, p.Ixv).

In his *In search of Supreme* Gandhi was against the killing of animals in the name of science and experiments (Gandhi, compiled, Kher, 1961). Gandhi finds a union of man to man and man with nature as realization of truth or God. It is rather a moral law that binds this relation perfect according to Gandhi. When this morality or truth is disturbed, Gandhi opines that there will be a discord between man and nature. Thus he said:

Visitations like droughts, flood, earthquakes and the like, through they seem to have only physical origins, are, for me, somehow connected with man's morals. Therefore, I instinctively felt that the earthquake was a visitation for the sin of untouchability (Gandhi, compiled, Kher, 1961, p. 128).

We can say that Gandhi aimed basically at two things: protection of nature through observance of moral law. And the second is protection of village environment as basis for protection of nations and world. Observance of moral law as we understood from above words is respect for nature and other fellow beings and protection of all living beings. Gandhi's love for nature and all living beings also made him to think of the adverse affect of industrialization and subsequent modern civilization. Thus he preferred village environment which is conducive for life of all living beings as against urban life where life of everybody is endangered. Gandhi said in his *Hind Swaraj*, "machinery has impoverished India" and "... Indian handicraft has all but disappeared" (p.88). Protection of nature is through protection of villages for Gandhi. Thus he advocated self-reliant individuals who can control themselves through moral precepts *satya* and *ahimsa*; *satya* through upright behaviour and *ahimsa* or nonviolence towards all living creatures in a conscious way. This is the focal theme of his *Nai Talim* or new education to train children who in turn maintain a moral order and thus to contribute a natural order. The village worker who aspires for *Sarvodaya* or development of all is prescribed to do the following duties:

...the village worker will organize the villages so as to make them self-contained and self-supporting through agriculture and handicrafts, will educate the village folk in sanitation and hygiene and will take all measures to prevent ill health and disease among them and will organize the education of the village folk from birth to death along the lines of Nai Talim (Vyas,1962 in his Preface to Gandhi's *Village swaraj*, p.10).

Gandhi said in his *Hind Swaraj* on the significance of village life:

The Indian village has thus for centuries remained a bulwark against political disorder, and the home of the simple domestic and social virtues. No wonder, therefore, that philosophers and historians have always dwelt lovingly on this ancient institution which is the natural social unit and the best type of rural life: self-contained, industrious, peace-loving, conservative in the best sense of the word.... I think you will agree with me that there is much that is both picturesque and attractive in this glimpse of social and domestic life in an Indian village. It is a harmless and happy form of human existence. Moreover, it is not without good practical outcome (Gandhi, 1939, p.104).

Gandhi critically commented those who deliberately spoil the environment of a village:

A sense of national or social sanitation is not a virtue among us. We may take a kind of a bath, but we do not mind dirtying the well or the tank or the river by whose side or in which we perform ablutions. One regards this defect as a great vice which is responsible for the disgraceful state of our villages and the sacred banks of the sacred rivers and for the diseases that spring from insanitation (Gandhi, 1961, p. 213).

Gandhi prescribes certain ways of farming to balance the environment and the nature of the soil:

An ideal Indian village will be so constructed as to lend itself to sanitation. It will have cottages with sufficient light and ventilation built of material obtainable within radius of five miles of it. The cottages will have court yards enabling householders to plant vegetables for domestic use and to house their cattle. The village lanes and streets will be free of all avoidable dust. It will have wells according to its needs and accessible to all. It will have houses of worship for all, also a common meeting place, a village common for grazing its cattle, a co-operative dairy, primary and secondary

schools in which industrial education will be the central fact, and it will have Panchayats for settling disputes. It will produce its own grains, vegetables and fruit, and its own Khadi. This is roughly my idea of model village... I am convinced that the villagers can, under intelligent guidance, double the village income as distinguished from individual income. There are in our villages inexhaustible resources not for commercial purposes in every case but certainly for local purposes in almost every case (Gandhi, 1962, pp. 45-46).

Further, Gandhi warns us to take care of land management and to produce only such crops that supply for balanced diet and fills the gaps due to 'caloric shortage' and 'shortage of protective foods'. Gandhi scientifically understood the essential nutrients required human body: "grains are very poor suppliers of protective food factors". The protective food factors instead are available in fruits, vegetables, nuts and oil-seeds and these help to make a balanced diet. Furthermore, Gandhi understood the science in relation with land management:

"Even the supply of calories per acre is greater in the case of some of the root vegetables like potatoes than in the case of cereal grains. Thus a balanced diet may be a double blessing and may offer the solution to our problem. It reduces per capita requirement of land and at the same time supplies the body with all its requirements in their correct proportions, so as to keep it fit and healthy. The land of the locality should be divided for a purpose of growing crops as to provide its population with the materials for a balanced rather than merely supplying the cereals for a grain diet as at present"(Gandhi, 1960, pp. 57-58, *apud*, Varalakshmi and Sridevi, 2017).

Gandhi suggests that people should be educated of protection of village environment by showing the relative merits of village to the villagers and children. For example, he says village workers must conduct village exhibitions where two models of villages are exhibited through which children and adults can cognize the significance of protection and sustenance of village environment. Thus one model of village depicts the decaying status of the existing village without proper sanitation and other requirements and the other model is the one that represents improved one through his [Gandhi's] methods. To educate the villagers village workers can make use of books; charts pictures etc., the improved village will be clean all throughout. The improved one would have such features as rearing methods to improve cattle; village diet, sanitation and village medicine and other aspects. Teaching villagers by showing a comparison of the advantages village industry over machine industry of urban areas is one method Gandhi suggested

in village environment-education (*Gram Udyog Patrika*, July 1946, cited, Gandhi, 1961, p.170). And, the village *Panchyat* has to perform the duties of educating children and youth on how to, upkeep ponds and lakes of the village; use of village medicine, and on the need to uplift the untouchables in helping for their day-to-day needs. Students also are to be taught about eco-friendly industries of village such as spinning; carpentry; agriculture and crafts (Gandhi, 1961, p.85).

It is within the backdrop of self-mastery, self-sufficiency through village-life; village sanitation and eco-friendly livelihoods Gandhi designed his *Nai Talim* new education for students.

NAI TALIM FOR BODY-MIND AND SOUL

To Gandhi education means: “I mean an all-round drawing out of the best in child and man—body, mind and spirit” (Gandhi, 1961, p. 56). Further. Character-building has the first place in it and that is primary education. A building erected on that foundation will last (Gandhi, 1939, p.84). He details his notion of education:

The ordinary meaning of education is knowledge of letters. To teach boys reading, writing and arithmetic is called primary education. A peasant earns his bread honestly. He has ordinary knowledge of the world. He knows fairly well how he should behave towards his parents, his wife, his children and his fellow villagers. He understands and observes the rules of morality. But he cannot write his own name. What do you propose to do by giving him knowledge of letters? Will you add an inch to his happiness? Do you wish to make him discontented with his cottage or his lot? And even if you want to do that, he will not need such an education. Carried away by the flood of western thought we came to the conclusion, without weighing *pros* and *cons*, that we should give this kind of education to the people (Gandhi, 1939, pp. 82-83).

Gandhi's ideas on education are not only based on moral principles but also on social realities. These realities are poverty, illiteracy, education aimed at only desk jobs, urbanization and mechanization causing divides in development. Gandhi's idea of *Nai Talim* or new education has a moral basis and social and political and economic aspects for the development of youth. In this process Gandhi remarks on the then-education system and these remarks stand valid even today:

It is an education that is meant for “manufacturing clerks”. And English education is that which “has put severe strain upon the Indian student’s nervous energy, and has made us of us imitators. The process of displacing the vernacular had been one of the saddest chapters in the British connection. ... No country can become a nation by producing a race of imitators” (*Young India*, 27-4-1921).

To save people and societies education is a tool and thus Gandhi was from time to time warning us of having an education suited to our own nation; education as ancient wisdom aimed to liberate the individual through *atma vidya* or knowledge of self. Such an idea of education was influenced by colonial rule. Hence Gandhi wanted to liberate education itself as Prof. Karunakaran and Thomas beautifully entitled their work on Gandhi’s Education: “*Liberating Education for a Knowledge society (Lessons from Nai-Talim and Rural Institute Experiments, 2012)*. In his work, they begin with the evolution of Gandhi’s idea of *Nai Talim*. Karunakaran and Thomas held: “Gandhi realized the education imparted to him either at home town or abroad did not stand him in good stead to solve the problems of livelihood and sustenance. His search started in 1892, soon after return from his overseas studies. He started taking interest in the education and extracurricular activities of children in and around his family and carried out small experiments” (Karunakaran and Thomas, 2012). Gandhi’s experiments on education are in fact responses to Macaulay’s minutes (2, February, 1835):

I have no knowledge either of Sanskrit or Arabic, but I have done what I could do to form a correct estimate of their value. I have translations of the more celebrated Arabic and Sanskrit works. I have conversed both here and at home with men distinguished by their proficiency in the Eastern tongues. I am quite ready to take Oriental learning at valuation of the Orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia [...]. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern – a class of persons Indians in blood, but English in tastes, in opinions, in morals and in intellect (cited. Karunakaran and Thomas, 2012, p. 9).

Within the backdrop of this and many human concerns Gandhi exercised his idea of education through his experiments in various places; “idea of alternative school” took shape through ideas of John Ruskin’s *Un to the Last*, as Phoenix Farm and Tolstoy Ashram in South Africa (1904). “National school model” in Gujarat and five schools in Champaran (1918-19) are some experiments of

Gandhi (Karunakaran and Thomas, 2012, pp.10-12). Gandhi's education is designed through three aspects or through three Hs: Head-Heart-Hand – these three H's, head, heart and hand represent knowledge; spirituality and livelihood of a student respectively. A student learns to train himself to be wise; to be moral and to be self sufficient by using his head, heart and hands and limbs. Gandhi aimed to liberate people from ignorance and slavery and a salaried job. His ideas of education are thus linked with self-development; rural development and sustainable development. Gandhi aimed to remove human aversion for manual labour. Gandhi contends that a certain amount of manual labour helps human being's physical and psychological health. Furthermore, student is prescribed to learn a craft or vocation that will help to earn while learning. Gandhi further prescribed compulsory education for children between seven and fourteen years. By the end of education students will be equipped with knowledge and potentiality in one profession. Further students with such background will have willingness to serve in rural areas which actually helps sustainable development.

The major features of *Nai Talim* are summarized: mother-tongue as medium of instruction is major feature; free and compulsory primary education for all children for at least seven years and; moral instruction for all round development; education related to physical environment; rooted in the culture and lives of people; education through craft not merely books and abstractions and education that helps character building and craft-centred and vocational training are other features of *Nai Talim*. Further Gandhi prescribes certain qualities for teacher. These include a good character; to have eligibility to teach on moral instruction; value of non-violence and communal harmony; self-reliance and respect for manual labour and women (Iyengar, 2010).

Gandhi's education is complete only by looking into involvement of young students in constructive programme and village development. In his *Constructive program* Gandhi advised students not to take part in politics. Students should respect national flag and nation and use *khadi* and village products. Students should visit villages and participate in rural health activities; doing and teaching first aid to villagers; rural sanitation and teaching children are some other major features. And, Gandhi advised students to avoid untouchability and to embrace social harmony (CWMG, 33; 96-7). Gandhi prescribed youth to diligently study rural problems; correlate such problems to their lives and also develop schemes for rural development in a comprehensive and constructive way (Tatter). At the same time Gandhi said:

For working out the programme I have sketched for them, the students must find time. I know that they waste a great deal of time in idleness. By strict economy, they can save many hours. But I do not want to put an undue strain upon any student. I would, therefore, advise patriotic students to lose one year, not at a stretch but spread it over their whole study. They will find that one year so given will not be a waste of time. The effort will add to their equipment, mental, moral and physical, and they will have made even during their studies a substantial contribution to the freedom movement (Gandhi, 1941, p.29).

POLICY INITIATIVES FOR VALUE-BASED EDUCATION IN CURRICULUM

English word 'education' is derived from Latin word namely 'Educre' that means to lead out. A term namely 'Educate' stands for English words 'to bring up' 'to train' and 'to nourish'. Also it owes its genesis to another word 'Educe' that means 'to lead forth' and 'to extract out'. Aggarwal defines the term education based on its functional and operational levels. Thus, "Education is a process which draws out its best in the child with the aim of producing well balanced personalities culturally refined, emotionally stable, ethically sound, mentally alert, morally upright, physically strong, socially efficient, spiritually upright, vocationally self sufficient, and internationally liberal" (Aggarwal, 2002, p.11). To quote Einstein, the most important human endeavour is the striving for morality in our actions. Our inner balance and even our very existence depend on it. Only morality can give beauty and dignity to life (Einstein cited, Ramjee Singh, 2002).

Ramjee Singh comments, on the present education: "based on Cartesian reductionist approach of strict partition between mind and matter [education] teaches us to know about everything except of our inner being". There is one unexplored human aspect which cannot be known in terms of matter and material gratification and one dimension of education aimed at material fulfillment needs (Singh, 2002, p. 119). Prof. Karunakaran insists on recognizing the value of education that came to us since ancient times from *gurukula* system as education "through life" with a *guru* as a role model and through extension of certain wings of education established through many religious institutions (Karunakaran and Thomas, 2012, p.3).

Gandhi's notion of basic education which emphasized on free and compulsory education for seven years, education in mother tongue and education that trains the child in one or other handicrafts and proper remuneration for teacher was pronounced by Gandhi in the time of October 1937 Conference held at Wardha. This has influenced further National policies of Education in India (Aggarwal, 2002, p 43). Gandhi's ideas mainly on education of the primary child in mother tongue and education that involves earning while learning were well considered in principle in the educational planning (Iyengar, 2010). *Dr. Radha Krishna Commission* in 1948-49 recommended for establishment of Rural Universities. Following Gandhi's principles the Report held:

Education must look to the whole man. Karl Marx says, "The education of the future will, in the case of every child over a certain age, combine productive labour with education (unterricht) and athletics (gymnastik) not merely as one of the methods of raising social production but as the only method of producing fully developed human beings. On this question of learning through doing, Marx and Gandhi agree (NIIMS, 2017, p.69).

National Policy of Education 1968 aimed at the quality of education in higher education and inclusion of local language as medium of instruction. *Eswaribai Patel Committee 1977* recommended for development of non-formal education. *Adishesayya Committee 1977* recommended to courses to cater the needs of rural people and also emphasized on agriculture and health. *National Policy on Education 1986* focused on delinking degrees for employment. Its objectives are national integration; brotherhood and peace. *National policy 1986* recommended for reconstruction of the education system, to improve its quality at all stages, and gave much greater attention to science and technology; also on the cultivation of moral values and a closer relation between education and the life of the people⁵. This report held:

A proper understanding of the work ethos and of the values of a humane and composite culture will be brought about through appropriately formulated curricula. Vocationalisation through specialized institutions or through the refashioning of secondary education will, at this stage, provide valuable manpower for economic growth (GOI, 1986, p.15-16). Further *Acharya Ram Murthy Committee 1990* recommended delinking the degrees in education and employment. This committee also gave importance for protection of

⁵ <http://www.kanchiuniv.ac.in/events/2008-09/Emerging%20Trends%20Photos/kvsn.pdf>

environment. Further *Mudaliar Commission or Secondary Education Commission 1992* recommended for multipurpose schools. *The S.B. Chavan Committee Report 1999* emphasized on the need to nurture core universal values like truth, peace, love, righteous conduct, and non-violence in students (GOI, 2016, p. 25).

INDIAN CONSTITUTION

Part IV A of the Indian Constitution after its forty-second Amendment Act, 1976, through its Article 51-A insists on the fundamental duties of the citizens: It shall be the duty of every citizen to value and preserve the rich heritage of the nation (f) and to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavor and achievement (j) (Acharya, 2014)

NATIONAL POLICY ON EDUCATION 2016

National Education Policy 2016 took enough care in stressing on the need for inculcation human values in the education after all these years of free India. It reads:

In an increasingly complex globalized world, the erosion of values is adversely impacting human life in practically every sector of activity. It has resulted in alarming levels of exploitation of human beings and also of the nature. The sensitive man-nature link is in danger of snapping irretrievably. Sufferings inflicted on much of the mankind largely go unnoticed. When values are ignored, humanity suffers; so does the man-nature dependency (GOI, 2016, p. 25).

Thus the *National Education Policy 2016* seriously spared a chapter on the need for value based education. It recalled the recommendations of earlier reports namely *Chavan Committee Report* and *Parliamentary Committee Report* submitted in 1999 to Human Resource Department and on the significant need for human values:

Truth (satya), Righteous conduct (Dharma), Peace (Shanti), Love (Prem), and Non-violence (Ahimsa) are the core universal values which can be identified as the foundation stone on which the value-based education programme can be build-up. These five are indeed universal values and respectively represent the five domains of human personality: intellectual, physical, emotional, psychological and spiritual. They also

are correspondingly co-related with the five major objectives of education, namely, knowledge, skills, balance, vision, and identity (*Chavan's Committee Report* cited, GOI, 2016, p.13).

CONCLUSIONS

Human suffering of today is not exactly rooted in the poverty and population but human insensitivity to tackle the issues in an ethical sensitive way. Ethical sensitive attitude not only helps proper distribution of resources but also prevents immoderate consumption of peoples and states. As we understood throughout this discussion, respect for rights of others, concerns for needy and proper use of resources are the steps for sustainable development. Adult community should follow these values practiced by people like Gandhi and reiterated in the national policies. And, children and young persons need to be trained in this direction. Precisely speaking whether it is issue of poverty or environment or crime rate, all are the causes for environmental degradation and practice of values is the contributing factor for human sustenance and sustainable development. When the former depicts a vicious cycle latter represents a virtuous cycle. While UNDP identified seventeen Sustainable Development Goals (SDGs) related to poverty; hunger; health; quality education; gender equality; sanitation; energy; economic growth; industry; inequality; urban areas; consumption-patterns; climate; life below water; life on above earth; peace and justice and global partnerships – all have a bearing on axiological bearings of human beings. Gandhi's education certainly provides answers for all these issues by nurturing human beings with good and pervasive qualities of love; concern; brotherhood and justice in all aspects of life.

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