"Of one thing you can be sure - your future is in your hands. You will become the man you want to be and the higher your ideal and your aspiration the higher will be your realisation, but you must keep a firm resolution and never forget your true aim in life."

On Education: The Mother
2 April 1963, p. 120.
This chapter has three sections. The first deals with findings of the study, which are highlighted through an analysis of the personality of Gandhi. The application of these findings in the classroom forms the core of the second section. The third section is a delineation of the theoretical framework identifying the new insights that have emerged from the study.

Section 1

FINDINGS OF THE STUDY

The study has focussed on the analysis of the personality of Gandhi. The analysis shows the visible and tangible transformation of an ordinary man into a 'Mahatma' transcending the limitations of the earlier personality. The process of investigation has helped to discover how this transformation has taken place and the analysis has brought to light a model personality suited to the Indian context, on the basis of the theoretical frame of reference regarding personality development and action.

1. PERSONALITY TRANSFORMATION

Change is the unchanging feature of life. In this ever-changing world the human being collects and retains something of the past and adapts himself to the new and the unknown. In the process of
transformation every change brings about a subtle corresponding change in the person experiencing it. Hence transformation in human beings is not just a cosmetic or even a physical change but a great attitudinal change in the personality.

One finds in Gandhi such a transformation which changed his personality from the earlier one. The transformation in Gandhi was so great that it evoked universal admiration. In analysing this transformation, the following conclusions have been arrived at:

1.1. **The effect of action in formation of habit**

A constantly repeated action tends to become a habit. The repetition of the action is the result of the reflection and storage of its implications forming the experience. An experience whether direct, contrived or symbolic, with a sense of personal achievement and mental satisfaction, leads to the repetition of the act that forms in the long run a habit.

Such a process of the formation of habit is noted in the life of Gandhi. Gandhi’s religious practices of prayer, fasts and vows were first formed under the influence of his mother, whose example made him accept all these without any reservation. A great impact was made on Gandhi's life by the stories of the truthful Harischandra and the devoted son Shravana. These contrived experiences played an important part in the shaping of his personality in truth and love. When the young Gandhi was frustrated in his quest for spiritual solace from the temples, he received the answers in the form of such symbolic experiences as provided by Rambha, the wise old servant of the family.
The formation of habit through direct, contrived and symbolic experiences in order to be stable, should have a 'style of action' based on values and generating a firm value system. Such well thought out, voluntary actions, form the core of one's habits developing the personality into an integrated one.

1.2. **Role of habit in building strong character**

Man is personally responsible for his character, acquired from his habits. The habits of a meritorious nature strengthen the moral values, leading to the exaltation of character; the absence of such habits weakens the moral values causing degeneration.

The life of Gandhi exemplifies how meritorious habits build a strong character. Gandhi had the good habit of reading spiritual and religious books like 'Song Celestial', 'The Light of Asia', The Bible, The Bhagavad Gita etc. that formed his staple spiritual diet. This led him to the study of other religions, which in turn inculcated in him religious tolerance and respect for all religions. Such habits developed into strong character that made him in his later life a rare religious reformer who could subscribe to the best in all religions. To the Indian heritage that was a part of his spiritual baggage Gandhi grafted some of the valuable insights of other religions.

1.3. **Influence of character in personality development**

A strong character that moulds the nature of a person, forms the core of his personality. In Gandhi's life one finds that the uniqueness is due to the significant role played by character in shaping personality.
Even at a very early age his deep sense of honesty and devotion to truth was very much in evidence. His devotion to truth made him believe passionately that truth was God. Gandhi was convinced that the prerequisite for the attainment of truth is the acceptance of the universe with the basic tenet of love as the path to realise Truth. This deep-rooted commitment to Truth and love formed a permanent trait in the character of Gandhi. This enabled him to identifying himself with the millions of poor Indians and paved the way for the development of a harmonious integrated personality.

2. **TYPES OF ACTION IN THE PROCESS OF TRANSFORMATION**

Action based on values, action rooted in conscience and action leading to self-discipline are some of the types of action that help in the transformation of personality.

2.1. **Action based on values**

A value is one which has great importance for the person holding it. A dearly held value is one for which the individual and the society are willing to die for. Values acquire a character of persistence forming value systems that become part and parcel of one's personality. Value systems so evolved, directing changes in the behavioural pattern, help in the preservation and development of personality.

In the Gandhian view the different values converge on the highest value truth. Hence all actions based on values are oriented towards truth. The fundamental tenet of Gandhi's action is truth coupled with love. Gandhi's life served as an armature for the values he cherished.
2.2. **Action based on conscience**

Conscience is a moral sense of right and wrong. There are three dimensions discernible in the functioning of conscience. They are I-consciousness, dimension of silence, and dimension of meditation. Gandhi's life is a typical example of the ascent of the self from I-consciousness to silence and to meditation. He deeply believed in the voice of inner conscience, and for him this "still small voice" was the standard-bearer of morality. This gave a moral edge to all his actions. Such actions based on conscience subtly transformed Gandhi's personality.

Throughout his life the values of truth and love were operative. Re-evaluation of other values was brought about by change of actions. This is the dynamics through which transformation of personality is effected.

2.3. **Action leading to self-discipline**

In the universe there is nothing that is totally evil or totally good. Human nature, too, is a mixture of good and evil. The lower nature has to be sublimated and this sublimation is the transformation one aims at in acquiring an integrated personality. An integrated personality sees through the apparent contradictions of the universe and is able to perceive the unity and harmony of nature and cosmos as whole.

Gandhi adopted prayer, confession, fasting and naturopathy as techniques for self-discipline. For him, prayer was a tool for self-purification. It was the powerhouse from which he drew his
indefatigable energy; through it he received the light of guidance.

Acknowledgement of an error or a sin is the best antidote for such errors and sins. For Gandhi, confession was a way of life in which a continuous series of private and public acknowledgements were made. He had taken his first step in his arduous journey towards self-purification, when as a boy he was filled with remorse and confessed his theft to his father. Gandhi exhibited the courage to stand the test of public confession, unlike ordinary mortals, during the eruption of violence in the mill workers' strike.

Fasting is the effective weapon in the system of Satyagraha propounded by Gandhi. It is the highest expression of prayer from a pure and loving heart. This is to be undertaken either in self-purification or for appealing to the better nature of the oppressor to reconsider his stand and realize his fault.

As a means of self-discipline Gandhi conducted many experiments for the purification of the body. He firmly believed that one can purify one's body with dietetics and nature cure. He was convinced that man was intended to be a vegetarian by nature.

Gandhi aimed at the transformation of personality through self-discipline with the techniques of prayer, confession, fasting and purification of the body. Thus actions based on values, actions guided by conscience and actions leading to self-discipline play a vital role in the transformation of personality.
3. FUNCTIONS OF ACTION IN TRANSFORMATION

In the process of transformation actions perform different functions. The important ones are functions of transcendence, adaptation and integration.

3.1. Function of transcendence

Transcendence is an extra-ordinary quality surpassing everything. In the development of personality this is achieved in two stages. The first is fulfilment of the hierarchy of needs for the transformation of one's personality as envisaged by Maslow and the other is the identification with the needs of others, surpassing one's personal needs, as exemplified by Gandhi.

In the view of Gandhi, the function of transcendence depends not only in the actualisation of one's own personal needs but also, indeed to a greater extent, in the fulfilment of the needs of the weak and the dispossessed of the world. Gandhi had made himself a 'half naked fakir' in order to identify himself with the poorly clad toiling millions of this country. From a high-brow barrister, he became a half-clad person, commonly seen in the villages of India. In the process of the change his personality underwent, this simple action had a big part in the function of transcendence.

3.2. Function of adaptation

Adaptation, another function of action, plays a major role in the transformation of personality. This was evident in the life of Gandhi.

Gandhi's life in England had made him realize that he was vulnerable to lust and the glitter of life. He had tried to adapt himself...
to English social life by taking dancing lessons, wearing three-piece suits and generally behaving like a young English gentleman. Soon, however, the truth dawned on him that instead of adapting himself to the English ways he was only making a fool of himself. He understood that true adaptation does not consist in cosmetic changes in appearance and life style, but in imbibing the genuine values undergirding a culture. As a result of the changed perspective, a new vision of the world emerged in Gandhi. It was a gradual process where the functions of genuine adaptation changed the personality of Gandhi for the better.

3.3. Function of integration

Integration attempts a wholeness, a completeness, a sense of oneness. It implies total absence of inner conflicts and the successful adaptation to external environment. Each human behaviour is a blend of thinking, feeling and doing. If there is no harmony among these three, conflict results. In an integrated personality all the three aspects blend in harmony.

Gandhi is a perfect example of such an integrated personality. There are no apparent or hidden conflicts between his thoughts, words and actions. There are no subterfuges, for he practised what he preached. The solutions he offered to the people were first tested by himself on himself. A golden thread of oneness undergirds all his activities, whether it be in the field of politics, economics, religion or personal morality. Every action was integral to his personality.

4. Transformation at different levels

Transformation of the individual was for Gandhi only the first
step, it was to be followed by transformation of the masses spreading eventually throughout the world encompassing all humanity.

4.1. **Revolutionary transformation**

In a revolutionary transformation changes take place all on a sudden. This may be the result of a sudden jolt or of the display of unexpected personal examples.

Gandhi could instil a revolutionary change in the attitude of the masses by his personal example. This can be noted to a great extent in Dandi March. He was concerned not only with the transformation of the immediate masses by his personal example but also in passing the effect of transformation as an evolutionary process from generation to generation. **Ashram** was for Gandhi, a place for evolutionary change, where education was considered as the core of personality development.

4.2. **Evolutionary transformation**

Gandhi fashioned basic education as a means for evolutionary transformation of the personality of the masses. Basic education aims at integrating the individual as a single entity. This integrated individual is then to be harmonised with his society. The technique adopted here is to assimilate the various subjects of knowledge with work and craft, action being considered crucial. In basic education the three aspects of human behaviour — thinking, feeling and doing — develop simultaneously in consonance with each other through the training of a sharp intellect (head), good character (heart) and manual skills (hand) — 3Hs. Thus the process of transformation is sought...
through the harmonious blending of mental, emotional and spiritual aspects of the student resulting in an integrated personality.

In this process the various aspects of the personality of an individual is made to work in tandem as a single unified entity. This integration of the personality of the students has to be extended and widened by harmonising school, home and society through productive manual work, contributing to societal prosperity.

Section ii

APPLICATION OF THE FINDINGS TO THE CLASS ROOM

Transforming the personalities of our youth in schools and colleges enabling them to lead a productive, contended life is a matter of pressing practical importance. How can the findings of this investigation be made relevant in the class room?

TEACHER: A MODEL PERSONALITY

Youth on the whole is sensitive to the appeal of some sort of idealism. Unfortunately, modern youth finds little idealism around them today; nor is there a value system commonly shared and practised. The best elements in society are innocuous and the worst are ruling the roost. Materialism and consumerism tempt people to live more by senses than by reflection and thought. This has given rise to the relentless pursuit of sensual and sensuous satisfaction. When this pursuit fails to give genuine happiness, many young people turn desperately to drinks and drugs. Their frustration sometimes finds expression in
violence, chaos and destruction. A close look at the life experiences of the restless youth makes it clear that, to a certain extent, the elders with their selfish and materialistic pursuits have made the youth to follow after crude materialistic ends with little concern about the means.

In order to redeem youth and help them to find meaning and purpose in life and to channelise their creative energy along wholesome and creative lines, a genuine role model upholding solid values becomes an imperative. A teacher who gives prime importance to values in his life and practises what he preaches earns the love and admiration of youth. Such a teacher becomes a model for them to follow. To this model who knows the nuances of transforming a personality, the students will listen and will respond with respect. Hence the importance of the teacher as a model personality.

1. Necessity of visible transformation in the model personality

In order to transform the personality of others one should first experience the transformation of one's own personality. This transformation, to have an effective impact, should be visible and palpable. The personalities proposed to be transformed, should feel and experience the total change that has taken place in the model. In this sense, the transformation in the personality of a teacher should be tangible to the students. They will then feel convinced about the positive and abiding effects of transformation.

When Gandhi is taken as the model personality one is able to observe clearly the changes in his life. It can also be noted that the transformation of Gandhi's personality was such that it made him a
great and fearless leader in the struggle for independence. The model teacher should transform first his or her personality in such a way that the students are inspired to emulate the teacher and courageously accept the responsibility of transforming their own personalities by themselves.

2. **Identity and purpose in life: A prerequisite for the model personality**

   The teacher who is to be the model personality, should have a clear-cut goal to be achieved with an identity of his own that stands out from the crowd.

   Gandhi had an identity of his own and an ultimate purpose in life which he stated was to see God face to face. For him this was *Moksha*. He proposed to achieve this through the service to the poor and the downtrodden of the land. He became the voice of the voiceless and the hope of the oppressed. Hence Gandhi had his identity clearly demarcated and his purpose clearly stated.

   The teacher, to be an effective model, should find his identity and clarity of purpose in life. Such a model inspires the students to have a purpose in their life and an identity of their own of which they can legitimately be proud.

3. **Truth and Love: The personality 'style' of the model**

   Psychologists define 'style' as the complex and complete pattern of a person's total behaviour. Adler has suggested that an individual's personality style is the principle by which the personality functions.
The style makes the man. Gandhi had a life style which was impressive as well as expressive. His style always denoted truth and love. He demonstrated that love transforms even one’s enemies. His style thus forms the hallmark of the transformation of his personality from a timid little man into a towering, fearless personality. Gandhi’s idiom of life in all its implications was grasped by the simple masses of India and they responded impressively to his clarion call for the struggle of independence.

In order to transform the personalities of the students the teacher should have a personality style of his own in which truth and love dominate. If the teacher is able to acquire this, it can be transmitted to the students without much verbal communication. If the personality style of the model is rooted in truth and love, the transformation brought about by the teacher will be a lasting one.

4. **Role of conscience and value system in the model personality**

Conscience and value systems play an equally important role in transforming personality. How do they become operative in the educational process?

Value education should help the students answer the basic questions concerning the meaning of life. If this attempt succeeds, the students will have viable and valid value systems to rely on in their effort to transform their personalities. It will enable them to live by conviction based on conscience, rather than by convenience. If they are able to frame their own value systems based on reason, truth and love, they will have an awareness of their own selves, of others and of the universe. A viable value system provides an individual
with a sense of purpose and direction. In groups commonly acceptable value systems form the basis of unified collective action.

Teachers should, therefore, take care to inculcate in the students valid and rational value systems based on conscience. The value systems will be accepted by them and will stay firmly in place if they find that the teachers are guided by the same value systems. Mere lip service by the teachers to high values does not inspire their pupils to accept those values; on the contrary, it may have a negative effect on them if hypocrisy is sensed. There seems to be a co-relation between the action style of the model personality based on values and conscience on the one hand and the transformation of the personalities of the students on the other.

5. **Ideal priorities for the model personality**

The concept of 'whole person' was the basis of Maslow's theory. The same importance was given to person by Gandhi, too, when he accepted love as his highest duty. But unfortunately this recognition of the importance of the person seems totally inadequate in the present system of education, which is supposed to be result-oriented. This system encourages the numbers game and so institutions which show hundred percent results are treated as successful models. In this desperate race for achieving results it seems that educational agencies place less importance on character building and personality transformation. Education seems to have become a lucrative business and educational institutions are like factories. Competition is the name of the game and results have to be achieved by hook or crook. This system breeds a sense of insecurity among the students, putting a
tremendous pressure on them. They are aware that only a limited job-market is available to them and that unless they perform as demanded by the system, they will be left out in the cold. Society imposes upon the young students pseudo-values of success. No wonder, many of them become nervous wrecks, junkies and alcoholics when they fail to measure up to the demands which are beyond them.

In a highly competitive environment of today the tendency will be to place a premium on 'roles', 'functions' and 'things' rather than on values and persons. This presents a challenge to the model teacher who tries to hold up his strong value systems unmindful of the consequences. The teacher has the tough job to accept these unpalatable facts and play a supportive role in developing value systems based on the uniqueness of persons rather than of functions and roles. If the teacher is successful in this, then his wards are likely to develop harmonious personalities.

6. **Discipline : A transformation technique of model personality**

Discipline is an important aspect of personality transformation. Gandhi proved through his life and example, that self-purification efforts purify not only the person concerned but also his environment. He took discipline on himself for various goals such as self-purification, for purifying the inmates and for correcting the mistakes of the person concerned. Such efforts clear the air of negative influences. When Gandhi faced indiscipline in his Ashram he used the technique of self-purification to convert the trouble makers.

The teacher should also apply the technique of self-discipline.
for transforming the rebel and the negative personalities among the students. The adoption of this technique helps to clear the air of suspicion, mistrust and hatred. Thus discipline has varied impacts in the process of transformation of personalities.

7. **Life centered teaching : A tool of the model personality**

Theory and practice are always interrelated in good teaching. Teaching is dry when theoretical book knowledge alone is imparted without any relevance to everyday life. This leaves the students in utter boredom. To instil meaning and relevance, education should be based on work experience, providing opportunities to exercise all the faculties of the students. Their physical, mental and emotional activities come into full play in work-related education. This is the significance of Gandhi's Basic education. Work provides an opportunity for self-understanding, self-expression and self-development. It also provides him with an objective scale for assessing his progress and development. For transforming the personality of the student, such work-related education is a very useful tool.

**Section iii**

**THEORETICAL INSIGHTS**

This study was conducted with the theory of self-actualisation of Maslow as a frame of reference. Maslow has postulated personality development as the attempt of working one’s way up through the hierarchy of needs. He has relatively little to say about the development beyond
his hierarchy of needs. For Maslow, self-actualisation is the climax in the development of personality and for him there is nothing more for such a person to feel as part of the flow of the universe - its past, present and future.

This investigation has also thrown up some insights not stated explicitly in Maslow's theory. The first insight is that apart from Maslow's theorization of fulfilling one's own hierarchy of needs, there is another possible personality development, that of fulfilling the needs of others by identifying their needs as one's own and thus achieving self-actualisation with a deeper satisfaction. This valid and workable new dimension is eminently exemplified in Gandhi.

This dimension envisions a beautifully unified universe with the animate and the inanimate, all interrelated into a whole. This is possible only when subjugation of one's own hierarchy of needs is willingly done for fulfilling the needs of others, tacitly acknowledging that others become us, with their needs becoming our needs and we feel one, a single entity in the flow of the universe. Once this universality is accepted, it is not difficult to see why Gandhi was a firm adherent of love in the different spheres of his life because what hurts one part of the cosmos hurts all other parts. This dimension of 'transcendence' and immanence emerges as a new insight in the present study.

Another insight arrived at is that in order to fulfil the basic needs, one's actions should be rooted upon one's own dharma, Svadharma that forms one's moral code. This dharma is expressed in Gandhi's perception as 'love in action'. The identification of this
valid moral code acts as the foundation for the building up of a co-ordinated, harmonious personality.

The third insight is that the effective tool for self-actualisation is work - action towards production - with a broader perspective of society as the laboratory. Every action that constitutes this productive work, for the development of personality is directed and tested by Karma Yoga or nishkamakarma expounded in the Gita. Hence the portrait of a self-actualised person is that of one who takes up responsibility, works vigorously with a sense of values and with detachment. Work or karma encompasses the entire personality of man, helping him to discover himself and to develop all his faculties to the maximum extent, providing an objective scale for the assessment of his action. Creative and productive actions anchored on nishkamakarma are conducive to the attainment of a self-actualised personality.

This nishkamakarma yoga, the desireless action leading to self-realization/self-actualisation presupposes the knowledge of true reality (jñana) and the devotion (bhakti) towards the same. Thus in the Gandhian approach towards the development of personality one can perceive a harmonious blend of the rich cultural heritage of India and the modern perspective of work ethic.