COROLLARY

".... above all, must have the knowledge that the teacher himself must always progress if he wants his students to progress, must not remain satisfied either with what he is or with what he knows."

On Education: The Mother

June 1954, p. 166.
SOME SUGGESTIONS FOR TEACHERS

The teacher's role is perhaps the most crucial in the process of education. This is because all educational policies and programmes will have to be interpreted and implemented by the teacher. This has to be done with clear aims and objectives, of developing the personality of students by creating in them positive attitudes, value systems and suitable habits. In order to bring about this integration the teacher, as the catalytic agent, has to work with strategies that mould and integrate the different dimensions of personality - self-harmony, group harmony, national harmony and world harmony. Here are a few guide-lines that may be of help to the teachers in fulfilling their roles. These are based on the study of the development of the life and personality of Gandhi.

Section 1

SELF-HARMONY

Accepting oneself with all one's virtues and short-comings is a necessary step towards harmony with oneself. In order to achieve the goal of harmony the process of value clarification will have to be revitalised.

Youth today are nonplussed by a medley of views put forward by different groups. Parents offer one set of "Do's" and "Don'ts". Religion might suggest another set of rules. The peer group offers
a third set of values and the mass media a fourth. The film stars, popstars and sports stars project their own idioms of life. The political leaders seem to offer their own values. In this confusing arena of values and non-values youth is ultimately left to make his/her own choice as to whose style or values he/she should follow.

In this situation teachers have a vital and responsible role to play in the value-clarification process. The goal of value-clarification is to help students choose the right values and apply these values to the already formed beliefs and behaviour patterns and to those still emerging.

This value-clarification, in order to be effective has to be incorporated into the curriculum. For instance, when conservation of natural resources is taught, the students should be given opportunities to visit places rich in natural resources and study how conservation helps in keeping the balance of nature. They should be given the opportunities to share in the effort of conservation by planting different seedlings and celebrating 'Vanamahothsava' in schools, colleges and the neighbourhood. The personal example of the teacher will also be of great value in this integration of learning and values.

Value education in India, unfortunately, has to be imparted in a milieux that is a mosaic of contradictions – at once modern and backward, rich and poor, democratic and feudal, socialist in slogans and capitalist in practice, steeped in religious traditions and yet notorious for corruption. The responsibility of teachers and students in such a situation is to challenge the existing practices and uphold the right values. The following questions might help in clarifying the thinking.
and making the right choice. What do we believe in? What values do we profess? What values do we live by? What are our priorities? What ought to be our priorities?

As a part of value education every school could adopt a village as an area of service. Students should be taken to the adopted village periodically to study the living conditions of the people and to offer help in various areas. The students can help in adult education and teach the village folk about sanitation, recycling of waste materials, water conservation etc. Students should also be encouraged to gain outdoor experience by mending roads, constructing latrines and drainage canals. This experience of physical labour will strengthen their sense of the dignity of labour and heighten their creativity, imagination and social sensitivity.

An interaction between the students and the villages will make the students aware of the needs and misery as well as happiness of the people instead of being absorbed in their own selfish individual needs and their fulfilment. This will help the students towards developing an integrated personality and that in turn will promote an integrated society. A few suggestions are put forward in this regard:

1. **Helping the students to rise above self**

   The student should be helped to rise above the self by developing desirable attitudes first towards the flora and fauna and then towards human beings. He should be encouraged to remember with gratitude and reverence, the help he derives from outside himself.
In short, one has to rise above the self and develop a sense of altruism and concern for others.

2. **Maintaining diaries**

Students should be encouraged to maintain diaries mentioning whatever services they might have rendered or whatever wrongs they might have committed such as stealing, telling lies etc. This will help them to develop the habit of introspection and self-analysis and also help in developing qualities like love, uprightness, tolerance and cooperation.

3. **The practice of yoga**

*Yoga* as a discipline of life is considered significant for self-discipline and concentration of mind. It also develops self-harmony. Schools must provide facilities for training in the elementary practice of *yoga*. *Pranayama* and *Shavasan* are good *yoga* practices for developing self-harmony and reducing tension.

4. **A sense of the 'Psychological moment'**

The teacher should have a fine sense of timing. He should be able to recognize the 'psychological moment' when students will be receptive to suggestions or respond to appeals and challenges. A good teacher should know the wave length of the minds of his students in order to smuggle ideas into them.

5. **Integration of three Hs**

The teacher should aim at an integrated education where the three Hs—Head, Heart and Hand—are equally trained and developed. Apart
from school curricula the totality of a school's tradition, facilities, atmosphere and quality should become a "hidden curricula" challenging the Head, Heart and Hand of every student.

6. **Journals and books**

The reading and discussion of articles, pamphlets and books, particularly those dealing with non-violence, peace, comparative culture and civilization and the nature and dignity of man will stimulate the mind and generate wholesome ideas. This will aid in the broadening of perspectives and refinement of sensibilities of the students.

7. **Manual work**

The teacher, instead of keeping himself confined to the prescribed school curriculum, should initiate projects such as kitchen garden, handicrafts etc. so as to fulfil the creative needs of his students. Manual work releases, sublimes and creates desirable channels for the energy which might otherwise be put to wrong use. It creates self-respect and self-reliance, patience and poise. Such an introduction to voluntary physical labour helps the students to transform their personalities.

8. **Meditation**

Meditation, when practised without distractions, enriches the mind and the spirit. Silent meditation in groups subtly develops a common bond, common purpose and a deeper understanding and appreciation of shared values. In the moral science classes, guidance for meditation could be given.
9. **Philanthropic action of teachers**

In order to buttress the moral values taught to the students, the teacher should set a personal example. He could give free tuitions to poor students, take part in informal education programmes for the illiterates and render any other assistance to the needy. Teachers can also play the role of mediators or peace-makers between quarreling individuals or groups. Such actions of the teachers are bound to enthuse and inspire the students and help them in the transformation of their personalities.

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**Section ii**

**GROUP HARMONY**

Harmony should be aimed at in group life and a practical policy of "give and take" should be encouraged. 'I' feeling should be replaced with 'We' feeling. Some suggestions are given below in this regard.

1. **Music**

Music has a subtle influence that stirs emotions, stimulates the imagination and enriches the consciousness. Group singing promotes togetherness and creates self-assurance, vigour, tolerance and a sense of equality. This releases energy and sublimes pent-up resentments caused by frustration or injustice and helps to resolve inner conflicts. Music symbolizes and expresses feelings and sympathies imperceptibly. Thus it brings about subtle and profound integration of character and
helps to create inner poise, serenity and emotional order.

2. Social service

Social service of various kinds is an outer expression of the inner desire for unity and an expression of good will. Social service even in small measures will help to develop an attitude of altruism.

3. Community living

Community living in camps organized by Scouts, girl-guides, NCC, NSS etc. will enable students to rise above their narrowness and develop larger loyalties that cut across ideological, religious and caste differences. Group living should lead to the realization that the good of the individual and that of the group are inter-dependent.

4. Sharing the sufferings of others

Students should be encouraged to visit and share the sufferings of children in orphanages and homes for the blind and handicapped. This will enable them to empathise with the suffering and identify themselves with them.

Section iii

NATIONAL HARMONY

Teachers should inculcate in the students a sense of identity with the nation and a sense of belonging.

1. In order to foster these, students should be encouraged to honour
the national flag and national song. A sense of national harmony should be developed by minimizing group rivalries and tension based on narrow economic, political, social and religious considerations.

2. Group projects like 'know your country' through lectures, discussions, assignments, films etc. will help the children to know the similarities and diversities among the different states in the country.

3. They may be made aware of the problems that create disharmony in the nation and may be asked to take up some constructive steps to minimize national disharmony and promote Nationalism and National Integration.

4. Programmes for exchange of students from different regions would develop a sense of national unity.

5. Students should be helped to imbibe some knowledge of the history and culture of the nation and of its unity in diversity.

Section iv

WORLD HARMONY

One who cannot be a good citizen of his own country cannot be a good citizen of the world. Therefore all teaching should first be based on national peace and harmony and then broadened to a vision of international relations and world peace. Following are some of the suggestions in this direction.
1. Teachers should give the right type of knowledge and perception to students so that they may feel and act rightly. Along with the national flag each student should keep the UNO flag to remind himself that he is a member of a bigger family.

2. Celebration of international days such as UNO Day, Human Rights Day etc. should be planned with the active participation of the students.

3. Satellite programming of 'Know your World' should be made accessible to students so that they may come to know about different cultures, customs etc.

4. Campaigns against threats to world peace should be conducted.

5. Songs, stories, debates, discussions and dramas on humanistic themes should be encouraged among the students.

6. World events should be discussed with reference to their impact on world peace.

7. Biographies of persons who have worked for the uplift of the weaker sections or for world peace should be made an essential part of the curriculum. Gandhi, Tagore, Tolstoy, Abraham Lincoln, Martin Luther King and others should be brought closer to the students.

8. Training of peace workers to volunteer as peace messengers or social service personnel should be undertaken in a planned manner. They may take up projects in the third world countries for the welfare of the poor.
The brief action plan given above is largely derived from the study on the development of Gandhi's personality. The lessons to be learnt from this development and the modes and methods by which such lessons can be adapted to the classroom format deserve serious attention. This can be an effective tool in transforming the personalities of students. It is hoped that this humble effort will be a modest contribution towards the management of a problem of pressing concern for educationists and for the nation as a whole.