CONCLUSION AND COMMENT

To create a renaissance a new type of education is needed. It implies a change of values - a transvaluation of ideas. It means that materialism must be regarded as a secondary value and that instead the realm of the spirit should be stressed.

-Frederick Mayer

It is universally accepted by all sociologists, philosophers and psychologists of education that to educate an individual to his full potential and make him grow as a whole person one must definitely help him to develop his total personality. In the light of such growth and development, we are sometimes doubtful as to whether we should develop his bodily skills, his intellectual power or his spiritual force. These are problems which modern educators are facing but, as has been argued and elaborated in this present thesis, Gandhiji was very clear about them in his experiments with life and education. He forcefully advised the world of education that, in order to create an ideal society, there should be a harmonious blending of the three kinds of development in a person. Only then, according to him, that person would grow by becoming really proficient, efficient, productive and harmless in world society.

In this concluding chapter, an attempt is made to show the possibility of the third kind of development called spiritual growth which is often ignored in our modern educational system. It will be argued at the same time how such growth is accelerated by right teaching through certain approaches and how such growth can also be evaluated. Finally, it will be shown how the emergence of a new moral and spiritual order in society can be a reality instead of a dream, if the Gandhian formula for a new type of education is adopted.
The possibility of spiritual growth

Gandhiji's life was mostly an effort in spiritual growth to arrive at self-realization as well as God-realization - which he called Truth. Considering this as the goal, the means he used were Love and Non-violence, and, when all was taken together, he called it the three-fold path which, according to him, was 'a religion of service' through which he wanted to establish a moral and spiritual order in world society.

It is a practice with modern educators to-day to talk of 'socialization' in education but this seems to be an empty word due to the fact that the more they are socializing the people the more society is sickened by war, crime, violence, hatred, corruption and what not. It also appears that this word is wrongly interpreted and applied to society. Socialization, according to Gandhiji, meant the prizing, valuing and practising of moral and spiritual values without which material and technological values would be meaningless. Every branch of knowledge has its rules and principles underlying it. Just as mathematics has its rules in building spacecrafts in the same way morals has its own rules in spiritualizing man so that he builds up good relationship and cooperates with his fellow beings on earth. Gandhiji wanted to establish his three-fold path as an embodiment of a moral and spiritual code of law. According to him, the means had to be faithful to the end and even as pure as the end itself. This is why he stated that the three-fold path should be in the following order: Truth, Love, and Non-violence - a path which ought to permeate the life of each and every world citizen. For him 'Truth is the goal', and to realize this should have recourse to Love and Non-violence as the means and 'Education in Truth follows from it as a natural end'. He clearly stated:
If love and Non-Violence be not the law of our being, there is no escape from a periodical recurrence of war, each succeeding on outgoing the preceding one in ferocity.3

Many might still argue that it would be difficult to follow such a path of spirituality. It can also be argued that such is not the case, because, as has been said earlier, the word 'socialization' has not been understood as it ought to be. No less an educator than Eric Hoyle did not hesitate to observe that:

The process of socialization is concerned with the inculcation of values and norms, and most teachers would see their major problems as being in the area of moral education.4

The three-fold path advocated by Gandhiji could be learnt and followed in the class-room situation. It is there that the work has to be done by teachers to fully develop the child and integrate him through the 'three-H' philosophy of education of the Mahatma. Anything which the child does, he is always true to himself and always tries to arrive at the Truth. It is the adult corrupted standards that miseducate him. To help him to be successful in life the teacher, who is the guide, must see to it that the child is motivated and he, as a teacher, is doing his work properly with love, self-respect, dignity as well as respect and consideration for others. True involvement and actual participation on the part of the child cannot come by themselves, without any guidance from the teacher. This is undoubtedly an undisputed fact but the great mistake we do is that we only talk of the spiritual or moral path or the code of law, without trying to put it into practice. We tend to destroy our environment instead of re-constructing, preserving or re-designing it with a view to making the path meaningful and useful.
It is a fact that a person is at the centre of life and education and he learns from his environment. Whenever he fails in his duty towards himself and others it is because of mis-education or abrupt changes in his environment in response to which selective breeding or upbringing does not provide actual modifications suited to the new conditions of life. Gondhiji wanted man to be proficient, efficient and productive by knowing himself and his environment thoroughly. Who is he and what constitutes his environment are the two fundamental questions which the Mahatma asked each and every person to put to himself. Only then the person would see the possibility of spiritual growth within himself - a growth which would make him more efficient on the material plane, would also integrate him and would make him play an active and creative role in life.

It can be investigated therefore who is man and whether there is a possibility of developing his spirit through his environment. Gandhiji, as we have seen, argued that man is made up of body, mind and spirit. How can we establish this fact in ordinary life? Suppose somebody gives a young man a dish of Mithai, that is, sweets in a very rough and rude manner. If we know that the young man is very fond of such Mithai, what would happen is that his physical body would bring saliva to his mouth, but his mind suppressed by his ill-feelings would force his intellect to reject the dish with a certain disgust, bringing a conflict between his physical and his intellectual faculties. What Gandhiji would call spiritual faculty is the force that could control the entire personality of the young man who has been undergoing a psychological break-up. There are many other instances in life when such break-ups happen and in all such cases spiritual control is essential to restore the mental balance of the person. Many might still say that they believe only in bodily strength and intellectual power but they forget that these might be morally and spiritually neutral. The body
perceives objects through the senses and it acts under the influence of the mind which very often commits many blunders. The ordinary mind therefore is not truly the thinking-mind but a life-mind which has learnt to think. Its development into an intellectual power to move the body has taught it to reason mostly on its own lines and in its self-interest, and not on those of a true mind of knowledge, insight, vision and understanding, when altruism reigns supreme. Life to be really sublime and sovereign must, according to Gandhiji, take the spiritual aspect into account. Leaders and educators all the world over cry for unity and oneness and for the betterment of human relationship but nothing concrete would be achieved if spirituality is not coupled with intellectuality. Sarvepalli Radhakrishnan is in tune with Gandhiji’s thought when he said:

The world does not become one because we can go round it in less than three days. However far and fast we may travel, our minds do not get nearer to our neighbours. The oneness of the world can only be the oneness of our purposes and aspirations. A united world can only be the material counterpart of a spiritual affinity. Mechanical makeshifts and external structures by themselves cannot achieve spiritual results. Changes in the social architectures do not alter the minds of peoples. Wars have their origins in false values, in ignorance, in intolerance.

Be it noted then that it is a mistake on the part of teachers and educators to believe that the only environment is the social one and that, if changes are made in it, the nature of man is likely to change. Man is, in fact, constantly living in three kinds of environment: one, the social which is the world of people; two, the physical which is the world of objects; and three, the spiritual which is the world of ideas, ideals and values. This latter environment, which is more often ignored, is the most important and influential one accepted not only by Gandhiji but also by many modern educationists, including E. B. Castle who wrote:
Just as we live in a social and physical world, so we also live in a spiritual and moral world. But whereas our social world consists of people and our physical world of natural features and forces, our spiritual environment is made up of ideas, beliefs, and attitudes whose influence on us is just as powerful as that of the people and things around us. Hence our spiritual and moral environment is of tremendous importance, for it shapes our minds, determining how we think and act.

Be it noted here that whatever Gandhiji put forward in connection with the possibility of a spiritual growth in man was not Utopian but practical and down-to-earth. A person's spirit can become pure and high and dynamic through a good value system. No doubt there exists a confusion of values in our present so-to-say modern society but it does not mean that they cannot be clarified on the basis of eternal values such as Truth, Love, and Non-Violence. A change of values, nay, a transvaluation of ideals and a stress on the realm of the spirit as suggested by Frederick Mayer to create a new type of education is always possible. This is what Gandhiji showed to us through his various experiments with life and education. Our modern educators can rebuild a new generation of people with clear vision, right understanding and better relationship unless and until we give true recognition not only to physical and intellectual developments but also to spiritual growth. In fact, all that was said in the Gandhian philosophy was that the spirit was an essential element to control matter in order to make it work for the welfare of one and all. This welfare was termed Sarvodaya, that is, 'enlightenment of all', by Gandhiji who told us that too much of material selfishness to increase one's wants and needs was a barrier to our spiritual growth in the service of humanity. These were his words:

The ideal of creating an unlimited number of wants and satisfying them seems to be a delusion and a snare. The satisfaction of one's physical needs, even the intellectual needs of one's narrow self must meet at a
certain dead stop, because it degenerates into physical and intellectual voluptuousness. A man must arrange his physical and intellectual needs so that they do not hinder him in his service of humanity, on which all his energies should be concentrated.

It should always be borne in mind then that when social and physical scientists ignore the limitations implied in the adjectives 'social' and 'physical' and hasten to pronounce judgements on life and education, they become too narrow-minded and dogmatic because they stress only the externals which create a danger of being seduced by materialism and methodology. Gandhiji believed that the mind of such people is limited as it is confined only to the physical and the social organisms. In a moral, spiritual or ethical person it expands and goes beyond these limitations to a higher self which helps spiritual growth in him — a growth which reveals the trend of evolution at the human level towards a better quality of life. This reminds us of Sir Julian Huxley who, in a lecture on 'The Evolutionary Vision' delivered in 1959 at the Closing session of the Chicago University symposium on 'Evolution after Darwin', gave a spiritual orientation to the evolutionary process. It is when such a vision is overlooked that man tends to forsake Satyagraha, that is, truth-grasping and ignores the fact that emotions can be educated to free the mind from the confusion of distorted thoughts and false values. Swami Chinmayananda rightly observed:

When the calibre of man gets broken, everything is lost; as long as man is strong within he can rebuild the world around him — however desperate the conditions be about him.

How to make man grow in spirit so that he becomes really good, effective and productive in life without creating disorder in society?
How to eliminate the impurities or ignoble thoughts within him? How to make him become an autonomous and truly integrated and harmonious person? All these are the pressing problems of education which Gandhiji, as we have seen, solved in his experiments with life and education. He also proved to the world at large that there existed the possibility of spiritual growth in man through Sadhanas, that is, spiritual disciplines. Activities inspired by the Sadhanas will then make him a better person in all walks of life, ever trying to perform, accomplish and fulfil his duties, while slowly advancing towards a knowledge of Self and God, without which evils and vices are bound to take over in his entire life.

Right teaching and spiritual growth

What is happening in our schools to-day is that students are being taught how to develop their intellectual faculty through different disciplines which are being integrated to constitute what are known as social studies; integrated science and what not. They are also being taught how to develop their physical faculty to acquire relevant skills. In other words, they are acquiring what men like Gilbert Ryle calls the know-that and the know-how, and, to my mind, these are making them become a prey to easy intellectualizations. Right teaching, according to Gandhiji, should include the growth of one's spiritual faculty so that one could control one's feelings and emotions and thus acquire the know-self. Only complete knowledge which would include the know-that, the know-how and the know-self could integrate a person so that he becomes efficient, productive and morally good. Richard S. Peters\textsuperscript{11} and R. W. Hepburn\textsuperscript{12} have rightly agreed that the education of the feelings and emotions is essential to fully educate a person but unfortunately they have not been able to tell us how it could be done in a productive way. Peters gave us three techniques viz conditioning or administering of drugs, having some kind of insight into
the sources of one's irrationalities and using an emotion to control
another emotion. Hepburn, by and large, advocated that the education of
the feelings and emotions could be done through the arts. Anyway, it is
becoming more and more apparent that the more one's feelings and emotions
are stabilized and sublimated the more the heart helps the mind to become
clearer so that knowledge is discovered. If modern education is to come out
from its 'abysmal ignorance', as Peters calls it, it could be insisted that
it should shift its emphasis from knowledge alone and move both towards the
structure of knowledge and the consciousness of the knower. Speaking of
man, the knower, Gandhiji said that one should 'realize that it is man's
privilege and pride to be gifted with the faculties of head and heart'.

No doubt, man should develop relevant skills by using his hands
properly but the faculties of the head and the heart have to be freed
from emotional disturbance and unnecessary psychological break-up through
Sadhana. Right teaching therefore should not only simplify the body of
knowledge to be transmitted but should also prepare a pleasing atmosphere
of truth and love in the classroom based on fearlessness, as has been
recommended by Gandhiji. Only then participation, involvement, individualized
teaching, team-teaching, micro-teaching, group work, project or any other
method would actually work wonders in integrating the three H in the person.
The Nai Talim of Gandhiji was meant to promote this realistic idea, as he
himself observed:

Nai Talim was popularly and
correctly described as education
through handicrafts. This was part of
the truth. The root of this education
went much deeper. It lay in the
application of truth and love to
every variety of human activity,
whether the individual life or a
corporate one. The notion of educa-
tion through handicraft rose through
the contemplation of truth and love
permeating life's activities.
It seems to be quite humane and practical as well as relevant and important that right teaching, according to the Gandhian philosophy, should promote material advancement through spiritual growth because whatever is done outwardly to acquire material benefit must have some inner elements of truth, love and non-violence which bring with them the spirit of fearlessness, which in its turn, creates an atmosphere of human brotherhood, cooperation, love, non-violence and service. In teaching, there is what we call the human encounter where the heart meets the head and makes the hands work for the welfare of one and all. Look at the artist who is drawing a picture. His three H are completely harmonized. In the same way it is possible for the teacher and his students to get involved in worthwhile activities which would harmonize them. Such an attitude has to be cultivated right from the Kindergarten. Thus, 'self-realization' and 'God-realization' would slowly become realities pertaining to this modern world of technology and would help human beings to reach one another's heart. Gandhiji sincerely said:

Ahimsa in education must have an obvious bearing on the mutual relations of the students. When the whole atmosphere is redolent with the pure fragrance of ahimsa, boys and girls studying together will live like brothers and sisters, in freedom and yet in self-imposed restraint; the students will be bound to the teachers in ties of filial love, mutual respect and mutual trust.15

Right teaching must be by all means a polymorphous activity as practised by Gandhiji himself in his Ashramas in South Africa and India. As we have seen, it must be both functional and valuational so as to transmit and bring out not only the relevant skills but also the eternal values and healthy attitudes which make one an efficient person of good moral fibre. It was mainly for this reason that Gandhiji advised the
teachers to be very careful about teaching as being a human encounter where the atmosphere should be based on love.

The students brought up in such an atmosphere will always distinguish themselves by their charity and breadth of view, and a special talent for service. Social evils will cease to present any difficulty to them, the very intensity of their love being enough to burn out these evils.¹⁶

Such a teaching will bring about true learning - a learning which could really cure society of its evils because life to be lived fully and harmoniously has to be evaluated in terms of its material and spiritual values. Throughout this thesis, it has been proved that Gandhiji made the point that the vast truth, with all its wonders lying in the material universe was difficult to be known by the material finite reason. Reason, he argued, could act as mere servant of life whereas man's natural tendency is to strengthen his spirit so that he could climb higher and higher to explore both the outer nature and his own inner nature. An education that would only explore the outer nature of the universe for material gains, without trying to explore the inner nature of man for improving human relations would fail in its task of bringing Progress, Prosperity and Peace in our society. Unless man would have a glimpse of the knowledge of the Self together with that of Truth or God, he would not rest satisfied with the material gains. This was why Gandhiji said that 'God is Truth and Truth is God'. If right teaching is practised, one would have to consider the different stages of development towards Self and God realization through the different levels of consciousness, as has been argued already. The world of education tends to agree with R.S. Peters and Paul Hirst that man is a centre of consciousness and that 'the kinds of things we want pupils to learn are immensely varied in character - concepts, skills, habits, attitudes...'.¹⁷ Hence, education must prepare persons for living a disciplined life and earning a
decent living. It must make us realize that man lives on food, shelter and wealth but based on moral and spiritual values which give him direction in life so as not to create disorder and havoc in society. The mental and bodily strength alone would fail without the right spiritual growth, as advocated and made practical by Gandhiji. Man has to be both trained and educated. Character building with a sense of duty and a sense of service should form part of his total development as a person. Humayun Kabir, who would agree with Gandhiji's views, once observed:

Character, knowledge and vision have been necessary in all periods of human history. To-day, when scientific progress has unified the world and opened new vistas of unlimited progress and also at the same time indicated the risk of destruction and death they have become indispensable conditions for human survival.

Survival in this modern knowledge-based technological society should not be the Darwinian view that 'might is right', which is the law of the jungle but the Gandhian view that 'right is might', which is the law of the human species. It is true that by studying the different aspects of the phenomena of life, science arrived at the so-to-say great theory of evolution from which conclusions were drawn that man could be equated with an animal or a machine. Such a hasty judgment was influenced by the mechanistic materialism which so often enslaves man. To-day, scientists are of the opinion that they were not happy about the titles chosen by Darwin for his books, The origin of the species and The descent of man. Julian Huxley suggested that these could have been given appropriate titles like The Evolution of organism and The ascent of man. Teachers of to-day should note that, with the strengthening of the material element in life, the spiritual element in education should be equally strengthened. Acharya Vinoba Bhave, a staunch disciple of Gandhiji, in a speech which he delivered on September 11, 1961, said:
If science were to function under the guidance of spirituality, we could, I hope, bring heaven upon the earth. I have a great belief in Science. The one is the knowledge of the universe and the other, the knowledge of the inner soul.

And while supporting the Gandhian tradition, Bhave showed an optimistic view when he forcefully stated:

I have a feeling within me that just as science has made it possible for ballistic weapons to be directed toward their targets thousands of miles away, similarly it should be possible as a result of spiritual discipline to influence the whole world from one place.

Right teaching is therefore practised when educational aims are well balanced, that is, where material and spiritual values are given due importance in one's daily activities so as to make work a thing of worship, without the dark forces of evil, falsehood, hatred and violence getting an upperhand to corrode life. Harold Entwistle rightly stated that it is through work and activity that one could reach self-realization:

Evidently western thinkers from different realms of intellectual activity, and accepting widely different value assumptions meet on common ground in emphasizing the cultural values of work and the need for work as an instrument of self-realization.

As teaching is a polymorphous activity it should be based on truth, love and non-violence which alone could bring about a change of attitude, side by side with an acquisition of knowledge and skills. Alvin Toffler could not help saying that the content of instruction should not only include knowledge and skills but also certain values known by the name of 'attitudes and convictions that govern the learner's behaviour'. Teachers err when they think that change of behaviour means only change of skills,
techniques and devices in doing things. It means much more than this. It includes a modification in belief, ego, habit, appreciation, vision, interest, opinion and conduct. No doubt much work is being done in education to strengthen the mind or the intellectual faculty of the person so that he could perform and accomplish things but unless and until there is a change of heart to help the mind think freely and clearly for the welfare of one and all, there would continue to be 'a compulsory miseducation', as observed by men like Paul Goodman and Paulo Freire in their respective books Compulsory miseducation and The education of the oppressed.

Approaches to spiritual growth

What is prized as self-education or self-knowledge and the knowledge of God cannot be the product of an unguided and spontaneous activity on the part of the Youth. Because vices are caught and not taught, the young members of our society have to be given proper guidance by the adult members who, in their turn, have to be well educated. Simply getting a decent livelihood is not the be-all and the end-all of education. Man has to strengthen his spirit through right education which is 'a process that has no end beyond itself', since 'there is nothing to which growth is relative save more growth' and 'there is nothing to which education is subordinate save more education'.

When we talk of development through right education, nobody would deny that we want to cultivate in the young the relevant skills so that they could earn a good living. We also want to nurture in them the spiritual values based on Truth, Love and Non-violence so that they could, at the same time, lead a good life. No doubt, this process of nurturing is not mere development from outside but growth from within. It should start at home by the parents. It could continue by the teachers at the
schools where 'the moral element is pre-eminently involved in all those selections and rejections that are inescapable in the construction of the purposes of the curriculum'. The school, in their turn, must be backed by the mass-media and the various institutions where different aspects of human experience are dealt with. This is the reason why we often say that 'education is life' and 'life is education' which led an educator by the name of Harold Taylor to entitle one of his books The world as teacher and John Childs to argue that education never stops since we are always in 'the process of selecting and rejecting, of fostering and hindering, of distinguishing the lovely from the unlovely, and of discriminating the important from the unimportant'.

Can we really therefore nurture these basic spiritual values which lead to moral standards? The answer is that we have to recognize that where there is a will there is a way. Gandhiji showed the truth to us by his work in the Ashramas and in the community. The real efficient life, according to him, is the spiritual life which is a distinctive mode of associated living. Such a life makes its definite demands on the adult members of society who, by precept and example, could generate a new life of Progress, Prosperity and Peace through the old life sickened by war, degeneration and illusion. What Gandhiji did can be done by each and everyone through different approaches at home, at school and elsewhere. After all, education should be everybody's business, if we really want to build a morally stable society. When John Child said that 'education undoubtedly ranks as one of the outstanding moral undertakings of the human race' he was simply confirming the self-less activities of Gandhiji who started work at the turn of the century in order to give to the world at large a glimpse of how people should be educated to be spiritually-minded through different approaches such as Sadhanas, Story-telling, prayer, meditation,
self-less service to oneself, service to others and service to God. All these were backed by various scriptural teachings and different forms of knowledge made practical in one's daily life through the study of important disciplines which included language, mathematics, social studies, general science, drawing, music, morale and religion. The motive behind such a study was to make knowledge a complete whole which would comprise know-that, know-how and know-self.

Various research studies followed Gandhiji's experiments after the 40's and the 50's, to tell the world of education that spiritual growth or character-building or value-development is one of the most important aims of education. In order to show the different approaches which would help growth and development, Louis Rathe, Merill Harmim and Sidney Simon argued in their book *Values and teaching* that there were many methods and strategies to be employed in order to clarify values in this fast changing society. They talked lengthily about the discussion, the role-playing, the contrived incident, the zig-zag lesson, the devil's advocate and the value continuum methods. They also dealt with various strategies such as thought sheets, weekly reaction sheets, open-ended questions, coded student papers, time diary, autobiographical questionnaire and public interview. All these are very good procedures for children, adolescents and young adults who can discuss, since they can read, write and discriminate. The same does not hold water for infants or very young children who are starting life without any experience whatsoever and without any acquaintance with the three R's.

In her book *Approaches to religious education*, Margaret Evening argued about 'Life Themes' and also about 'drama', 'role play', 'readings' and 'songs' to promote spiritual growth but I would still insist that these are not necessarily meant for very young children. Fortunately she observed that 'amongst very young children, there should
not be undue emphasis on relating everything to a theme because 'very young children do not always see the relation between situations' and 'a forced relatedness in teaching would be meaningless and possibly downright unhelpful'. What to do then with infants and very young children? Gandhiji, as we have seen, advised that, as a teacher or a parent, one should wait for the right time and opportunity to teach them by precept and example, to play with them, to talk to them, to relate to them stories, to take them for a walk or excursion or cultural get-together or prayer-meetings and so forth. All the time, it is the duty of the elders to show warmth, affection, cooperation, self-control, kindness, love and so forth in all their life activities so that the infant or the child sees himself as an 'integrated whole' engaged in such activities without any selfishness, fearfulness and frustration because, as he himself said that if there would be no 'proper coordination and harmony among the main faculties of body, mind and soul', this could bring 'moral and spiritual anarchy'. Margaret Evening, in the 70's, came to support the whole concept of Gandhiji about very young children when she wrote:

> It is up to the teacher to be acutely sensitive to the right moment and the many opportunities for enlarging the child's experience, understanding and appreciation of life in its fullest sense.

Beyond any doubt, I would argue that the child's growth in the moral and spiritual field is becoming more and more important in our fast changing technological society, especially after the second world war when drug addiction, crime and violence started to be in the ascendency. Gandhi saw these social evils and he made provision for them in his experiments. He even proclaimed it loudly in his educational conferences. Educators like Philip R. May, in his book Moral Education in school, came to realize its importance when he wrote, in the 70's, that moral values are 'beginning to figure more prominently at teacher's conferences and teacher training courses', since 'it is virtually certain that the topic will increasingly engage the
practical attention of the teaching profession.\textsuperscript{34} Documents such as Religious and Moral Education, published in 1965, by a group of Christians and Humanists, and Introduction to Moral Education, prepared jointly by philosopher John Wilson, psychologist Norman Williams and sociologist Barry Sugarman came also to support Gandhiji's view that man should be morally and spiritually strong. Before these documents and research studies came out, there was Piaget's famous work The Moral Judgment of the Child in which he saw two kinds of morality operating in the life of children: authoritarian - adult - imposed rules and democratically - evolved - peer group values. Of course, we cannot also ignore the work of Lawrence Kohlberg who, while indicating different levels of development such as pre-moral, conventional-rule-conformity and post-conventional, told us that traditional character-education which he called 'Bag-of-virtues Approach' simply did not work. The question to-day is which approach would really work to make our youth become morally efficient human beings, taking into consideration the glaring confusion of moral values prevalent in our modern society.

It is to be noted that even long before the Bag-of-virtues Approach was utilized, during the course of which a teacher or a parent picked up a virtue like 'Honesty' and started sermonizing on it, Gandhiji told the world of education that it was not the tone of sermonizing or moralizing that counted but the attitude of the parents and teachers as to their purity and quality of their relationship with the children or the youth. No doubt, the Value-Clarifying Approach of Louis Raths et al could work with grown-up children and adolescents but with infants or very young children. With very young children Gandhiji suggested that the Modelling Approach coupled with the Laissez-Faire approach would work wonders. Parents or teachers should be good or, if not, pretend to be good in front of children because, by nature, children have the tendency to imitate adult standards.
While they imitate, the duty of parents or teachers is to guide them in the proper direction in their actions themselves. This guidance is necessary in any field of human activity, as Margaret Evening herself could not help saying:

Spiritual development is enriched by communicating ideas through paint, clay, music, language and other activities.35

That was precisely what Gandhiji advocated in his craft-centred education which, according to him, would make children strengthen their spirit, integrate themselves and be useful members of society through the love of their work and the warmth of their guide. After all, each one of them is a 'Brahmachari', meaning one who is in quest of 'Self' and 'God' urging one to become better and better, day in and day out.

It was not a farfetched idea of Gandhiji when he said that to have a knowledge of 'Self' and 'God' is to be empathetic and good. If we pause for a moment and look closely at our own experiences first, as Gandhiji did, we will find none which we value most highly than the joys of Truth, Love and Non-Violence which bring with them a contemplation of goodness, cooperation, team-spirit, respect, tolerance and many other spiritual values. Only these values are likely to bring real Progress, Prosperity and Peace to one and all and they can be a reality if the Modelling Approach is put to full use through Sadhanas, as Gandhiji did. Many people might still argue that to be a model it is not necessary to have recourse to Sadhanas which are inspired and strengthened by prayer and meditation. They usually say that prayer and meditation are techniques which tend to make us inactive and idle. This view is totally false. Gandhiji proved through his experiments that there could not be idleness where sincere and constant meditation and prayer were the order of the day. He personally had recourse to them as techniques for self-analysis, harmony and self-
When one has the vision of goodness, truthfulness and perfection one is bound to be pure in feeling, thought and action. Gandhiji himself once said:

The path of self-purification is hard and steep. To attain to perfect purity one has to become absolutely passion-free in thought, speech and action. In bidding farewell to the reader, I ask him to join me in prayer to the God of Truth that He may grant me the boon of Ahimca in mind, word and deed.36

And that was not something which he said for the sake of saying because it is accepted nowadays that 'just as all education springs from some image of the future, all education produces some image of the future', and 'one of the most important things about any group or society is its attitude toward time.'37

What modern educators should do is that they must not rely on the traditional Ban-of-virtues or the Sermonizing or the Moralizing Approach but that they should use the Modelling Approach of Gandhiji coupled with the Value-Clarifying Approach of Louis Raths et al. Without the Modelling Approach, where adults and educators have to be examples to the youth in all their worldly activities, we would never be able to build a peaceful and stable society which everyone cherishes. It is after Gandhiji's Modelling Approach, which is the very first step towards spiritual growth, that, in recent years, there have been very many interesting research studies in the field of moral education. The modern scientific study made by the followers of the Maharishi Mahesh Yogi at the Maharishi International University in Vlodinburg, Switzerland, in the 70's, proved beyond the shadow of any doubt that the growth of the full potential in the individual and in society can only be realized 'by teaching everyone to locate and help...
the source of all energy, intelligence, creativity and happiness present in him. That is nothing else but the knowledge of the 'Self' and 'God' which would inspire man to do the right thing selflessly and harmoniously. Gandhi was therefore right in proving to the world that if each and every person worked towards the path of self-purification, we would live in a better world where crime, violence, hatred and the like would not destroy what we cherish materially.

**Evaluation of spiritual growth**

Before we try to evaluate spiritual growth, let us see the concept which is involved in the word 'growth'. According to Jack R. Gibb and Lorraine M. Gibb it is believed that:

People can grow. Man's potential for growth is vast and, as yet, relatively unexplored. In his inner depth - in his essential reality - man is capable of giving and receiving warmth, love, and trust. He is moving toward inter-dependence and confrontation. Growth is a kind of freeing of this inner self of these internal processes - an emergence and fulfillment of an unguessed inner potential. Growth is a process of fulfilling, realizing, energizing, and becoming. It proceeds outward from within. Fundamental changes can and do occur at any age in personality, inner motivation, life style, and ways of coping with the world. In his basic core man is loving and lovable, trusting and trustworthy. People are to be trusted, and thus are trustworthy. People are to be loved, and are lovable.

It is also believed that there is an opposite view where man's potential is considered to be relatively fixed. He does not change or if he changes the change proceeds inward from without. His essential core is destructive. He is violent. He is basically selfish, unreliable and fearful. In the research study made by Jack R. Gibb and Lorraine M. Gibb,
the first view of man and his potential was retained. This came to support Gandhiji's view that was exposed and discussed in this thesis. The following central points were actually confirmed:

1. Growth is a process of increasing the depth and validity of communication with the self and with others.

2. Growth is a process of identifying one's own intrinsic emerging motivations and of maintaining life activities in congruence with these motivations.

3. Growth is a process of achieving interdependence. People who fear and distrust become chronically dependent and aggressively independent. With love and trust people can achieve creative freedom in interdependence. For trust to grow, communication in depth and intimacy must occur.

4. One cannot grow in isolation from loving and being loved. One must frequently communicate in depth of feeling with growing beings.

5. In order to grow people must care, must be in psychological contact, and must live in depth.

6. Trust is the central process of growth and the central resultant value. Growing people prize for themselves and for others in the processes of open, honest, spontaneous communication in depth; the integrity that accompanies congruence of motivations, feelings, and behavior; and the love that can occur among people who are truly free to live in interdependence.

After seeing clearly that in 'growth' there is some sort of spiritual progress to make life worth living, the question arises whether a man can ascertain that he is progressing spiritually? Gautama Buddha, in one of his sermons, taught us that a person who is growing spiritually develops:

1. Dispassion and not passion
2. Detachment and not bondage
3. Decrease of worldly possessions and not their increase
4. Abstention and not greed
5. Contentment and not discontentment
6. Seeking of solitude and not of company
7. Energy and not slothfulness
8. Delight in good and not delight in evil

In the light of the philosophy of Gandhiji, it would not be out of place to briefly comment on these eight parts of personality development so that education for to-morrow could become more meaningful with the spiritual element of know-self coming to strengthen those of know-that and know-how.

As regards dispassion and not passion, it can safely be said that there are no greater hindrances to spiritual growth than the uncontrolled passions. It is true, however, that passions such as lust cannot be totally eliminated but it can be subdued and sublimated so that it does not harm the self and others. When we talk of detachment and not bondage, it is clear that the two enemies of man are ignorance and desire. Impurity or instability of mind is nothing but a manifestation of these two enemies. In pure ignorance we tend to feed and multiply our desires which, in their turn, increase our wants, resulting in bondage that brings misery. The decrease of worldly possessions therefore would bring more abstention, less greed, more contentment and less discontentment. When we start realizing that body and mind are the instruments for attaining liberation, as indicated by Gandhiji, then we do not live to eat, but eat to live. We also begin to practice abstinence, that is moderation and self-control in whatever we do. The self-control which is a sign of spiritual progress usually manifests itself in men's every effort in life activities. His feelings, thoughts and actions would show the deep marked impress of self-restraint and contentment. Here, contentment does not mean that we do not do what is important and essential for decent and good living but that we do it in a
sane and morally acceptable manner. After drawing out the best from ourselves, we leave the rest to God, the controller of the whole universe, in whom all things lie, including our own self. Anxiety, worry, boredom, hatred and violence usually take leave of a person who is thus contented. And such contentment does not depend so much on possessions and attachments but on inner purity and self-realization which are signs of spiritual growth. When a person is in this state of mind, his spirit becomes dynamic and he develops a longing for solitude, that is, for diving deep within himself, sometimes through contemplation of virtues and at other times, through losing himself in deep meditation and intensive prayer, as Gandhiji did. Such a spiritual practice leads a person towards the acquisition of greater energy to do things efficiently and harmoniously without harming others. He becomes a truly spiritual being who is an embodiment of energy to do good, to see good and to be good. There is no end to this supply of energy which stabilizes one's mind and body so as to perform and accomplish things fully and to lead a full harmonious life, as has been proved by Gandhiji himself and the research team of the Maharishi International University. Spiritual growth, as a matter of fact, does not lead to clothfulness because cloth is tanmai, that is, inertia which is not spirituality. The actual spiritual growth leads a man, as states the Upanishad, from falsehood to truth, from darkness to light and from mortality to immortality. Hence he realizes the 'Self' and 'God' and through these he delights in whatever is good and conducive to the welfare of one and all. Thus selfishness, hatred, violence and all other associated evils would vanish from his life and he would acquire better and healthier attitudes.

In the light of what has been discussed, it can now be said that if spiritual training is brought in our system of education, a man would be not only more efficient in his field but also in his relationship with
others. That man, while living in a world of materialism, would be someone who will have no doubts in regard to the purpose of life and education which, as pointed out by Gandhiji, is Self and God-realization. He will be well off materially and well equipped spiritually to face the ups and downs of life. Spiritual qualities like fearlessness, purity of heart, austerity, straightforwardness, truthfulness, love, non-violence, absence of anger and hatred, humility, modesty, courage, forgiveness, fortitude, punctuality, discipline, respect, control, duties and responsibilities, fellow feeling and absence of malice and pride would permeate his life and make of him a really educated person in whom one can have trust and confidence. It is such marks of spiritual growth that Gandhiji called the attainment of inner strength through a knowledge of Self and God. Anyway, it is a change in one's attitudes that can make one's knowledge useful and one's skills relevant in a fast changing technological society which is after modernization. Appendices A, B, C and D deal with some attitudes as well as some manners and etiquette which have been listed by me after observing and questioning myself and some of my student teachers. I believe that they would work wonders if rightly applied to our society in all walks of life and at all levels of education. These attitudes can very easily be evaluated provided teachers and adult members of society see to it that they are rightly applied in their daily activities with a sincerity of heart, a calmness of mind and a sweetness of speech.

The making of a new man and the emergence of a new society

It is the individual that forms a society and for a society to flourish it has to consist of an educated citizenry. And each and every individual that forms it has to grow fully. Hence, the individual and the society can be cured of the evils that are hindering Progress, Prosperity
and Peace which each and every person cherishes at the core of his heart. And these three P's can be obtained by means of right education which ought to lead him towards the ultimate purpose which is 'Self-realization' and 'God-realization', without which material advancement would be meaningless and dry. In other words, it can be said that unless and until the world of education puts into practice the harmonization of the three H in the individual, based on the three-fold path of Truth, Love and Non-Violence, as indicated by Gandhiji, all the know-that and the know-how will never bring complete fulfilment to him and to the society in which he is living.

On the individual plane, all kinds of problems arise from lack of complete knowledge which is meant for right action in the right direction. These problems, which are mental and physical, ultimately lead to suffering of all kinds. The individual consequently becomes violent and aggressive and starts harbouring negative attitudes of hatred, selfishness, arrogance and what not. He commits blunders after blunders and starts blaming others whom he considers to be his enemies when, in fact, he is his own enemy. His lust for power, his greediness and his false desires draw him from the true spiritual life into the animal life, when he actually becomes a menace to the society at large. Psychologists and sociologists are to-day supporting the Gandhian truth that it is within the power of everybody to discover himself. The solution lies in developing his three faculties to the full potential by enlivening the problem-solving ability present in him. As rest and activity are the two factors that promote life through spiritual growth, which is gradual, the school system should make allowance in its curriculum to provide education not only for work but also for leisure. It should teach actual relaxation to the youth to free their
mind from stress and strain and from vices so that they do not become a prey to false relaxation through drugs of all kinds. What the system tends to do is to stuff the mind of the person with too much information or incomplete knowledge, depriving him from reaching the state of self-awareness and self-enlightenment which would ultimately lead him to Self-realization and God-realization. By so doing, the society in which he lives and in which he has to live becomes more and more unstable. A new social order can only emerge if the system provides the right kind education which helps the individual not to ignore his spiritual growth through a knowledge of the self.

Coming to the social plane it is observed that all kinds of problems continue to arise because of the unbalanced development and growth of the individuals who constitute the fabric of society. To live to the full potential in a rapidly changing society one requires inner stability and outer efficiency. Education starts in the family. The Modelling Approach mentioned earlier can work wonders with children at home, where the spirit of love, cooperation, tolerance, control, purity, non-violence and truthfulness are practised and are also strengthened as well as inspired by prayer and meditation. The adult members should therefore show the way, as Gandhiji suggested to us, because, after all, the following saying seems to be very meaningful:

Sow a word, reap an action,
Sow an action, reap a habit,
Sow a habit, reap a character.

It is generally accepted by all educators that character-building is one of the most important elements in education and Gandhiji showed us how to acquire it in practical life. The beauty of character usually brings harmony in the family and harmony in the family radiates harmony in the group as well as stability in the society. The basis of this is to
accept that spiritual values give direction to life in all its phases. It is these spiritual values that will purify the mind. When the mind is pure, emotions, moods and sentiments are under control. And once everything is well stabilized and is made pure, the individuals who constitute society are bound to bring Progress, Prosperity and Peace in the world.

The emergence of a new society can therefore become a reality. Every stress and strain starts on the individual plane and extends to the social plane. In August 1976, the Cooperative Extension Service of Michigan State University published a study You, Your family and stress and, in Chapter 11 entitled 'Learning to relax', it is deplored that words like 'tranquility', 'serenity', and 'calm' are rare in our vocabulary, in our schooling and in our lives. At a certain time the study states 'Enjoy 20 minutes of uninterrupted quiet. Sit comfortably with your eyes closed. Chant aloud the word "calm" or any other soft word until you hear your own voice. Then let yourself chant mentally. Simply sit, hearing that mental repetition of the chant. If you daydream, or have thoughts, gently guide your attention back to the chant. Stay with it, daily, and in a few months you may notice a new kind of relaxation in your life'. This is simply re-affirming the experiments made by Gandhiji and approving the researches made by Maharishi International University mentioned earlier. It is to be noted, en passant, that the Hare Krishna Movement, the Raj Yoga Movement, and the Transcendental Meditation Movement, all over the world are all trying to bring Gandhism in action for the emergence of a new society where Progress, Prosperity and Peace would reign supreme. Even William James, to quote a famous scholar, could not help praising the Yoga attitude towards life which actually increases the efficiency of a person!
I wonder whether the Yoga discipline may not be, after all, in all its phases simply a methodical way of waking up deeper levels of will power and thereby increasing the individual's vital tone and energy.\textsuperscript{44}

For a new society to emerge, Gandhiji rightly advocated, long before many research studies, that education as a means of reconstructing society should not be 'an insurance against unemployment' but it must, first and foremost, revitalize man by giving him his stability, calmness, self-respect and dignity, and this, he said, could only be done through a knowledge of the 'Self' and 'God'. This knowledge would help man to actually control his senses, relax his mind, sublimate his feelings and emotions so that he becomes more efficient and more efficient and more harmless in society. All our modern educators must help to build this new society in question by learning from Gandhiji the techniques of being a true 
\textit{Karma Yogi} (man of action) in all walks of life so that the youth are inspired by them to hear good, to see good and to do good. Another scholar by the name of Harold Entwistle rightly said, in the 70's, that:

\begin{quote}
Work is fundamental to social life and obligation. From a secular point of view it binds men together in a common interest; in religious terms, they share with God the task of recreating and sustaining the universe.\textsuperscript{45}
\end{quote}

After India's independence, we have seen that all African countries, including Mauritius, followed in the political footsteps of Gandhiji and got their independence. In the same way, I am confident that, if they also try to accept the philosophy of life and education of the Mahatma in their school system, they would give a new life to our sick society. President Nyerere of Tanzania accepted that it is the spiritual element in one's life and education that can actually enhance the prestige of the individual and the society because he said that:
Progress is measured in terms of human well-being, not prestige buildings, cars or other such things whether privately or publicly owned...

In particular, our education must counteract the temptation to intellectual arrogance.46

**The Gandhian formula for our sick society**

It appears that it would be beneficial if the world of education accepts the unique, relevant and important Gandhian formula which would relieve society of its evils. This formula could be constructed thus:

\[3R + 3H = 3P\]

The argument is that the '3R' represent the training in techniques and skills which educators usually call 'Reading, Writing and Arithmetic'. These would be meaningless if there is no real harmonized education of the '3H' which represent the culture of the 'Head, Heart and Hand'. If one observes carefully the entire philosophy of life and education of Gandhiji, one would see that only if the '3R' and the '3H' are combined that the '3P' which represent 'Progress, Prosperity and Peace' are possible in world society. When a person is both trained in the acquisition of techniques and skills and educated in the understanding of the complete knowledge of know-that, know-how and know-self that he is likely to have healthy attitudes and be of good use to himself and to society at large. In this connection it is encouraging to note the words of Ashley Montagu in one of his articles entitled 'The coming cultural change in man'. He rightly stated:

> We have to recognize that what at present passes for education is, in fact, little more than instruction - a different thing. Instruction is training in the 3R's, a training in techniques and skills. Education should be training in the art and science of being a warm loving human being, and all other training should be secondary to this main purpose.47
It can therefore be said that, while promoting the material advancement of the human race, it is imperative that we also promote its spiritual growth. However, there is a big problem in our modern education as to whether we should accept or reject the spiritual element. For those who still have some doubts, the following words of Gandhiji would perhaps clarify the situation for good and give hope to the world of educators in their noble task of educating the people:

When Galileo declared that the earth was round like a ball and turned on its axis, he was ridiculed as a visionary and a dreamer and was greeted with abuse. But to-day we know that Galileo was right, and it was his opponents, who believed the earth to be stationary and flat like a dish, that were living in the cloudland of their ignorance.

Modern Education tends to turn our eyes away from the spirit. The possibilities of the spirit force or soul force therefore do not appeal to us, and our eyes are consequently rivetted on the evanescent, transitory, material force. Surely this is the very limit of dull imaginativeness.

But I live in hope and patience. I have an unshakable faith in the correctness of my proposition, a faith that is based on my companions' experience. And my student, if only he has got the faculty of patient, dispassionate research, can experimentally prove this for himself:

1. That mere numbers are useless
2. That all force other than soul-force is transitory and vain.

It goes without saying that if the above propositions are correct, it should be the constant endeavour of every student to arm himself with this matchless weapon, soulforce by dint of self-discipline and self-purification.

It is true that Gandhiji's philosophy of life and education evolved against the background of his struggle in South Africa and India but the practical lessons he gave us are meant for the world at large. In an age
of rampant materialism where wars, strife, violence, crime, corruption, drug addiction and moral decadence are the order of the day, there is an urgency to inject his lofty spiritual element to our way of life and our system of education. Our problem is not only a matter of individuals who have lost or who are losing their moral sense but also a question of a society which is sickened by the negative attitudes of materialism.

The remedy to the malady

The remedy to the malady is not only to be found in the symptomatic patchwork of sociologists and psychologists but in the human encounter of the spiritual humanist and educator who has a vision of Truth, Love and Non-violence and who actually wants to integrate the '3H' in the person. It is to be noted that the poison has already been spread. To say again and again that we must make 're-search' to see the cause is to evade the real issue which is becoming more and more alarming while the 're-search' is on. The poison continues to effect the moral nerves of the individuals as well as the sensitivity of the society in which they are living and have to live. Something has therefore to be done rightaway.

The poison has to be counteracted by comprehensive action against a persistent spiritual background. And this has to be done at three mainlevels of our sick society. Firstly, there must be adult education through evening programmes in all our schools and colleges, which usually remain closed after school hours. The teachers who should be real Gurus, in the strict sense of the word, have to be enrolled from all those who have not only been graduated in their respective subject areas but who have also had training in morals and education, prayer and meditation from a recognized institution. Secondly, our educational system which
is solely geared to getting diplomas and to job opportunities rather than to good living and high thinking must also provide for the education of the feelings and emotions by training people in moral and spiritual values so that both the outer space of the physical universe and the inner space of the physical body are explored to the full. Thirdly, strict moral and spiritual codes must be laid down for our mass-media which includes television, radio, newspapers, magazines, books, pamphlets so that everything, be it information, entertainment, education, or advertisement, could adhere to the three-fold path of Truth, Love and Non-violence.

It is only if work is selflessly done at these three levels just mentioned that each and every person will be conscious of each and every act. In so doing, we will be able to reach each other's heart and promote good human relationship which is an essential spiritual element for man to live and let live in Progress, Prosperity and Peace, the 'three P's' that are the realities of life cherished by everyone, just as the three eternal spiritual values of Truth, Love and Non-violence are praised by everyone. The outward-looking consciousness and the inward-looking consciousness have to be given equal importance to make modern education worthwhile and effective, failing which we will always suffer from the adverse effects of an incomplete education that avoids the human encounter. Russel W. Davenport supported this Gandhian view when he said:

The failure of the modern mind to accept the inward-looking consciousness as a phenomenon equally real and quite as valid as the outward-looking consciousness is a giant stumbling block to the contemporary search for truth.
In order to remedy the malady of our sick society, Gandhiji never avoided the human encounter and it was through this encounter that he tried to conduct his experiments in life and education with a view to eliminate or minimize the evils we often talk of but which we never dare to do something about them. J. Krishnamurthi, who is regarded in our society as an artist both in vision and analysis, in his *Education and the significance of life*, seemed to be also completely in tune with Gandhiji's philosophy when he stated:

Education is at present concerned with outward efficiency, and it utterly disregards or deliberately perverts the inner nature of man. It develops only one part of him and leaves the rest to drag along as best it can. Our inner confusion, antagonism and fear ever overcome the outer structure of society, however nobly conceived and cunningly built. When there is not the right kind of education we destroy one another, and physical security for every individual is denied. To educate the student rightly is to help him to understand the total process of himself, for it is only when there is integration of the mind and heart in everyday action that there can be intelligence and inward transformation.
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