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Mahatma Gandhi: A role model in light of values

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Abstract

The non-violent, tolerant, pacifistic and humanistic manner of Mahatma Gandhi is a globally recognized fact. UNESCO's foundation of Mahatma Gandhi Institute of Education for Peace and Sustainable Development is one of the best examples that support this fact. Gandhi came to be known as Mahatma (great soul) for the courageous, selfless, and nonviolent methodologies that characterized the way he lived as well as his attempts at instilling reform for the betterment of his fellow citizens and the world. In this study, it is aimed to present "Mahatma Gandhi", who is globally accepted as a role model with his personal characteristics, meaning and view of life, devotion to his beliefs, way of struggling with the problems he encountered, universal understanding of peace and tolerance, the value he attached to human beings, and his character, thus, from the values he possessed, to set forth an educational point of view.

Keywords: Mahatma Gandhi and values, peace communication, Gandhi's principles, social justice, truth, work, work-based learning

Introduction

Peace is one of the universal values humankind has failed to grasp adequately and extensively, nor has he reflected it to his own life effectively. Because of this, there are still conflicts in many areas today (Abdi and Shultz, 2008) [1].

Gandhi was the face of the Indian struggle for independence against more than two hundred years of British colonization and he is known as the Father of the Nation. At another deeper level, Mohandas Karamchand Gandhi was one of our civilization's foremost proponents of active and applied spirituality. At the heart of Gandhi's philosophy lies the notion of *satyagraha*, a term that he coined bringing two Sanskrit words together: *sathya* (truth) and *agraha* (insistence). Satyagraha therefore means insistence on truth. Behind the legendary freedom movement that he led and won with nonviolence, was a man who experimented with sathya and that is what he called his autobiography: *The Story of My Experiments with Truth* (Gandhi, 1927) [3]. individuals prefer means of offense with violence and pecuniary sources, instead of listening to the opinions of the other side, or creating intellectual common grounds. Our lacking of empathy and universal values become more obvious with these sorts of approaches. It is a bitter truth known by societies that in the course of history, violence and conflict occur in certain areas in certain times like World War I and II. However, in the face of mundane issues, humankind continues to exhibit far away from peace and universal values, ignoring all these tragic events.

It is these experiments and this practical spirituality that underlie Gandhi's grappling with the evils of the caste system and untouchability, his work for the upliftment of women, his definition of civil rights, and his devising of methods of nonviolent protest such as non-cooperation and civil disobedience. Indeed, it is this spirituality that won him the title *mahatma* or great soul.

In supporting the development of individuals who have universal values and who are suited to attitudes required by culture of peace, it is needed of educators who will provide the education for values and peace to have the skills of reconciliation at an efficient level, and to convey these skills to individuals through the strategies and methods he/she thinks best. Especially, educators provide to teach building consensus way, instead of imposing (Johnson, 2006) [7]. Harris (2004) [5] points out that peace educators must teach students peaceful processes such as negotiation, reconciliation, non-violent struggle, and agreements and laws that minimize violence.

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In the international arena, it is seen as a necessary and effective approach for attainability of the goals of education for values and peace and for creating a more livable world to use figures as role models, who have been appreciated and accepted by authorities, who have been embraced by peoples of the world, and who have obtained a permanent status in the history (Thakkar and Mehta, 2011) [6]. In this context, Mohandas Karamchand Gandhi, who is also known as Mahatma Gandhi, is seen as one of the important leaders who can set an example for societies, and can contribute to human life socially and politically. With his superior humanistic values, which he internalized and wished to become widespread, such as tolerance, respect, justice, non-violence, freedom, equality, and peace, Gandhi has contributed to world peace and drew the attention of the nations with his stance throughout his life. In this study, a brief section of Gandhi's life has been touched upon, his opinions on education have been mentioned, and the values he promoted for peace and his opinions on these values have been included.

The purpose of this study

In this study, we aimed to present "Mahatma Gandhi", who is globally accepted as a role model with his personal characteristics, meaning and view of life, devotion to his beliefs, way of struggling with the problems he encountered, universal understanding of peace and tolerance, the value he attached to human beings, and his character, thus, from the values he possessed, to set forth an educational point of view.

Mahatma Gandhi

When Mahatma Gandhi was born, the whole of India was passing tiring exhaustion. The subcontinent, the under-national race, was rising from the lane path to the highway. Mahatma Gandhi was born on October 2, 1869, in the parental house of Porbandar, in the coastal city of Gujarat, India. His father was Karamchand Gandhi. The daughter of Porbandar state's daughter and Karamchand's fourth wife. Note that Karamchand's Dhour, the previous three wives died during childbirth. "Gandhi was a completely unofficial man. He recognized the gulf that lay between the enjoyment of freedom and the exercise of authority. When the Indian National Congress, which he had led intermittently as a movement dedicated to achieving liberation by legal and extra legal means, itself grasped for power and became a political party, he withdrew. With an extraordinary persistence he made and kept himself one of the few free men of our time". Gandhi spent 20 years of his first life in South Africa, where he made a movement for the rights and dignity of the Indian and the blacks against the British exploitation rule as well as the law. The concept and application of his non-violent non-cooperation movement have started in South Africa. When Gandhi returned to India in 1913, when he joined the Indian National Congress, India's independence against British colonial rule The struggle was divided into two sections. In the Congress led by Bal Gangadhar Tilak and outside the Congress, the extremist section believed in the armed struggle was very strong. Gandhi did not believe in extreme extremism. When his non-violent movement turned into a violent movement at that time he stopped the protest against British (George Woodcock, 1971) [4].

Political turn of Gandhi's life

At the beginning of 1920, the anti-British movement began to grow in India. In the Uttar Pradesh of India, the Government of India advised the government not to cooperate. Congress decided that the Indian public should sever ties with all government school colleges, law courts. Gandhi said to boycott foreign goods. Being self-reliant. For charka and loom to be introduced. Deshadde Manas gave an unprecedented response to Gandhi's call. Foreign products burned in different places of the country. The people started to wear woven clothes in the chars. On February 8, 1922, the mob spread in Chaurichura, Uttar Pradesh, killed some policemen. In protest, he stopped the movement. Gandhi was arrested. "The Champaran agitation" in 1917 was the first major success of Gandhi after his arrival in India. The peasants of the area were forced by the British landlords to grow Indigo, which was a cash crop, but its demand had been declining. To make the matters worse, they were forced to sell their crops to the planters at a fixed price. The farmers turned to Gandhiji for help. Pursuing a strategy of nonviolent agitation, Gandhi took the administration by surprise and was successful in getting concessions from the authorities. This campaign marked Gandhi's arrival in India!" The country's movements led to Gandhi's loyalty. He acknowledged the responsibility of the movement. The most read, enlightened and admired man of the twentieth century Mahatma Gandhi was a godly and wise man. The world was hostile to many contradictions, conflicts, war and exploitation. Religions conflict in religion, one nation suppresses other nations, one country invades another country, War-World War. (Mahatma Gandhi, Cultural India: History of India: Modern History of India; Link: <https://bit.ly/2Qjdx80>)

Gandhi's treasure of values

In an era when fundamental changes in technological developments, political reforms, social developments, and social life forms have serious indications, the change and development of individual, who is the building block of society, is inevitable. In this process, informal areas do not seem to be sufficient in order for individuals to achieve a universal world view, to structure his own principles and values sturdily and protect them, to gain the skill to question, criticize, and evaluate the values and mentality of his nation, to have a basis for personality and identity, and to see himself as a world citizen. In this context, it is vital for educators, educational settings, and the content of curricula presented to students in these settings to be qualified as to the formation of moral values, identity and development of personality, and acquisition of values. From this point of view, it is of great importance for nations that aim to raise citizens of world who have a universal understanding of peace, who adopt democratic values and approaches, who can avoid egocentric ideas, who take behaviors with libertarian, true, and honest, who are sensitive and respectful to differences, who love and value people as they are instead of categorizing them according to their religions, languages, or races, to perform applications that are thought to be different and with a higher value of efficiency in processes of education for values and in formal educational activities related to it. One of these applications is, beyond doubt, the usage of biographies in educational setting and in the acquisition of skills related to education

for values and peace. When the matter is Mahatma Gandhi, the first one of those universal values to occur is "humanity." Gandhi stated that all his life and struggles was focused on humanity (Prabhu and Rao, 1967) ^[10]. Another important value that comes to mind alongside Gandhi is "tolerance." Adopting a tolerance-centered manner with both religion and thought, and demonstrating this in every opportunity, Gandhi stated that tolerance is the greatest of powers. Gandhi emphasized that tolerance, which he thought was a factor gaining individuals spiritual intuition, was as far away from fanaticism as the south and the north poles (Gandhi, 1955) ^[2]. In this context, Gandhi is predicted to be a guide on tolerance when it comes to raising individuals who have an understanding of tolerance and who adopt and universally internalize this culture, designing the activities to be performed in educational settings, and determining the content and goals related to the processes of education for values. Gandhi predicated that, on one hand, with the establishment of values such as peace, love, and respect in the society, the culture of coexistence would develop, while on the other hand with system of values being upside down and values themselves corroded, social disasters would occur.

Gandhi's Non-Violent Movement, Truth and Equal Rights

One of Mahatma Gandhi's political contributions is to build the Swadeshi Movement. He called upon the Indians to boycott foreign textiles and commodities by building the Swadeshi Movement. He himself used to wear clothes by turning a wheelchair away from the welfare products and wearing Indian women's wheelchairs. The British administration has repeatedly confined him to political contact. After spending many years in jail, he spent seven years in jail behind the prison. But he did not look down on imprisonment for justice and truth. Non-violent and equality the subcontinent has gradually understood how far the correct path of Gandhi's movement was to correct British lion. "Gandhi's vision of an independent India based on religious pluralism, however, was challenged in the early 1940s by a new Muslim nationalism which was demanding a separate Muslim homeland carved out of India".⁴Gandhi's fundamental principles were in truth and non-violence in the light of his communication in the bright way of the subcontinent's independence. Khan, Yasmin (2007) ^[8].

Conclusion

He was once a lawyer, politician, astrologer, authors-researcher, and philosopher of life. His non violent humanist philosophical personality is remembered with respect to the world. In any case, the violent movement did not support. Mahatma Gandhi's life and his ideas are still a universal philosophy at the far end of this world. Even today, it is said in the very first language that people cannot reach anywhere because of their lack of humour and violence.

The cornerstone on which the edifice of Gandhi's life stood was a deep and irrevocable commitment to truth. This was the searchlight he unflinchingly turned upon himself. Although Gandhi derived his ideas from Indian antiquity, he gave his own interpretation to tradition and sought to make it compatible with the modern ideas of individual freedom of choice and economic freedom.

Gandhi's life story and the thought system he presented shall be efficient in forming these properties sturdily in

individuals. To that end, it should be conformable to present parts of Gandhi's life and discourse to students with activities, as well as that teacher and educational program managers make use of Gandhi's discourse in educational planning activities in order to create a positive school climate. In this study, it has been aimed to sample values and education for values with the focus on Gandhi.

A final point that must be highlighted in conclusion is the way Gandhi lived his own life. He carved an original path for himself and stayed on that path with courage and integrity.

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