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Editorial

This the 7th month of COVID19 induced lockdown and ‘now normal’ of online education has set in. National Education Policy, 2020 got an official stamp on 29th July 2020. In this context, perspective paper by Dr. Asha Patil on ‘Higher Education in New Normal Era: Challenges’ is timely for critical reflection.

Whole world is commemorating 151st birth anniversary of Mahatma Gandhi. Insightful article on ‘Multi- Dimensional Integrated Approach- Gandhi Model’ by Dr. Frances Vaidya will provide food for thought. Professor Sujata Bhan article on ‘Early Childhood Education: A Whole Child approach’ is an outcome participatory action research and has important policy implications. Under COVID19 induced lockdown and social isolation, the youngsters are facing multifaceted stressors and anxieties. Dr. Sunayana J Kadle’s article on “Mental Health of Youth During COVID19 Pandemic” brings to the fore hidden feelings of the interviewees with robust analysis. To commemorate 150th Birth Anniversary of Mahatma, *Gandhian Study Centre of Maniben Nanavati Women’s College, Mumbai* released Book edited by Dr. Rita Patil titled *Gandhi for all Times*. The review article of the book by Dr Judy Grace Andrews not only captures the main features of the chapters on wide range of contribution of Gandhiji but also aptly deliberates their contemporary relevance. Report of the Gandhi Jayanti Celebrations 2020 by Prof. Sabiha More profiles a major highlight of the event i.e. inspiring lecture by Mr. Casseim Khan, Director of Imam Haron Foundation, South Africa who left the participants spell-bound with his lucid and erudite power point presentation.

We request authors to send their original research-based articles and book reviews on issues concerning education. As Quest in Education publishes peer-reviewed articles, the authors should be ready to wait.

Due to current coronavirus crisis, the print edition of Quest in Education is interrupted & only an online edition is appearing since April 2020.

Prof. Vibhuti Patel
Editor

Higher Education in New Normal Era: Challenges

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Beginning of year 2020 was smooth. We were listening world news and getting information about COVID-19 in Wuhan, China. Many videos were viral on social media. We were least bothered about it-at individual as well as national level. In mid of March 2020, we realized that corona virus has entered in India. Prime Minister of India declared public curfew on March 22, 2020, followed by announcement of lockdown in the country since March 24, 2020. Everything in the country came to still; educational institutions were not exception to it. Temporary shutting down of educational institutes was a measure taken to stop the spreading of corona pandemic. Scheduled examinations were suspended for indefinite period. Students were forced into the world of uncertainty. None of the universities/educational institutions was prepared for this situation.

Introduction

On 25-3-2020, when national lockdown was declared due to COVID19 pandemic, everyone thought it will be for one or two weeks or maximum a month (!). Now it is October 2020. The uncertainty and anxiety are increasing especially amongst students as well as parents. No one knows when educational institutions will reopen. During this time lot of discussions were on, especially about whether to conduct the examination or not, what will be the criteria to conduct the exams, if at all conducted and so on. It is very crucial time for universities to take the decision as future of students is at stake, especially those who want to go for further higher studies or to abroad. This will have long term consequences.

The COVID pandemic has highly disrupted the education system, especially higher education. Many students go abroad for higher education. Due to uncertainty in conducting examination and announcement of results, this will definitely influence international

education. This will also impact employment opportunities. Many industries and corporate sectors are closed. Some of them have started work from home. This will definitely have long term effect on new recruitment policy. Government of Maharashtra has already announced no new recruitment for next one year.

In most of the universities, especially public universities, face to face education is offered. Now a day's most of the teachers make use of ICT (mostly ppts, emails, etc). In many universities, till mid-March up to 60-80% curriculum was covered. During lockdown period many teachers tried to complete their syllabus online- the only resource. Teachers completed the syllabus by using various devices such as sending audio, video lectures through email, social media, etc. Some used collaborative platforms such as Google meet, video chats and zoom.

The private sector and private universities are taking advantage of this situation. They have started promoting online education. Many of the parents, students are prey to this. They think online education is the only replacement to traditional education.

Online teaching

COVID -19 pandemic has forced the educational institutions to opt for online education/e-learning. Conducting online classes was really a challenge as many of the teachers were not trained in it, students who have moved out of Mumbai city had internet problem, and due to economic conditions many of them have not had money to recharge their phones and so on. This additionally created stress for students. Now it is a challenge to educational institutions how to make the inclusive education successful as well as how to tackle the digital divide. To address these issues, one needs to think about various strategies so that no one will be left behind.

Before framing online education policy

In post COVID era, which is called as new normal, government should keep in mind the vulnerable and marginalized students while framing the online or blended learning policy. While thinking about internet for educational purpose, one needs to pay attention to its cost,

bandwidth in remotest parts of the country. Many students at public universities are from middle and lower middle class who cannot afford technology. Many of them are first generation learners. Universities should be sensitive towards such students who may not have resources at their end. One must give multiple options to students to choose. In higher education, especially the programmes having internship, field work, laboratory-based teaching and research should start thinking the innovative ways about its delivery through online mode. It requires brainstorming and lot of discussions.

Some realities, experiences during lockdown and concerns

The COVID -19 pandemic has affected very severely. Students enrolled in public universities are mostly from middle and lower middle class. During this pandemic many of the families have lost their jobs, especially those who were working in private and unorganized sector. They may not be able to continue their education, especially girl children. Purchasing android phone and data package may not be possible for them.

There is a need to conduct a study on how many students can afford 3G or 4G data package as to attend online live classes will require internet connection. Those students who want to attend the classes must purchase 4G data pack which is expensive. Due to lockdown economic condition of many students has deteriorated. For such families, education is not their priority. Once the lockdown opens, we will be able to see how many students will really continue their education.

Online education will replace the part-time, adhoc and guest lectures by videos. These teachers will lose their jobs. In addition, students will lose their guidance from these faculties.

Due to anxiety and depression, domestic violence has increased during pandemic. This has affected the family structure. Students belonging to families where parents are separated or divorced due to lockdown may face problem in continuing their education.

Traditional education method includes beyond teaching the subjects. It is the non-verbal communication, clarifying doubts, learning from

peers, exchange of thoughts and feelings and much more. In classrooms, eye contact with students makes teacher understand whether students have understood the topic or not. In the classroom teaching, teachers also learn a lot from students. Every class is unique. Accordingly, teachers change their strategies of teaching and taking feedback. One to one contact and face to face interaction will not have any substitute. All this will be missing in online teaching.

Online education can be complementary to traditional education. All these days' students were using technology for presentations, submission of assignments, reference work, etc. Those who could not afford laptops and android phones with data package were using university facilities. This way the digital divide overcame to some extent. Now students cannot avail this facility due to lockdown.

Students who are using online platform during lockdown period for presentations of their assignment are facing lot of disturbance and noise, as they do not get privacy in their home. Creating conducive environment at home will be difficult which may lower the motivation of learning. Uninterrupted supply of power (electricity) is another issue in rural and tribal areas which need to be addressed.

All sudden faculty is forced to use technology. Everybody is not techno-savvy. For preparation of good quality of videos and other teaching material one requires recording facilities, software and hardware which are not available at homes.

Online education – some realities

In India since last decade online education has been offered through various platforms. Some examples include SWAYAM, NPTEL and others. The education mode is asynchronous where students watch videos as per their convenience and appear for examination. It is self-learning way.

Weaknesses of online education

- No interaction with the teacher/presenter.
- Lessons/contents are prepared thinking that all students are at one level- 'one size fits for all'. It does not address needs of diverse students.

- There is very less scope for interaction which will affect learning of week students. This may increase dropout rate.
- Another important issue of online learning is who and how to do monitoring of students. Students may use proxy writers for completion of their assignments, examination, and many other wrong practices. One needs to develop some tools to prevent all these practices.

Off course I am aware that no one can now stay away from technology and online teaching. I am just concerned how we can have blended learning so that the higher education becomes inclusive.

During lockdown there is a flood of webinars which has opened many avenues for students. By organizing webinars students can benefit knowledge of experts from all walks of field. They are free of cost. Now Massive Open Online Course (MOOCs) has come up with many choices. In the month of May 2020, University Grants Commission (UGC) has sent a circular to all Universities in India to allow 20% of credits in each semester for courses offered under SWAYAM. Now, students have a choice. Off course students must pay extra money to join these courses.

It is interesting to know the findings of a research study carried out by Justin Reich and Jose' Ruiperez-Valiente (2019) published in the issue of *Science* [4] on effectiveness of MOOC courses which are as follows (Srivastava, 2020):

- Most MOOC learners never return after the first year.
- The growth in MOOC participation has been concentrated almost entirely in the world's most affluent countries.
- Low completion rate has not improved during the six years studied.

Another study on effectiveness of MOOCs in the domain of online learning was conducted in USA. Data was collected from 5.63 million students who have enrolled under MOOC in Harvard and Massachusetts Institute of Technology during 2012-2018. One of the

findings of this study is less than five per cent of the enrolled MOOC students completed their course.

Keeping these realities in mind, Indian government should take steps to make changes in education system.

Concerns before opting for online method

- While designing e-mode of delivery of content/educational programme, one needs to pay attention to flexibility, openness, inclusiveness, and affordability (Sen, 2020). This will help to reach out to large and diverse student population. Keeping in mind the pedagogical aspects, one needs to seamlessly integrate the classroom teaching learning experiences via e-learning modes. While doing this, one also needs to keep in mind the quality. There is a need to formulate/develop guidelines for quality measurement mechanism. Some courses are offered by different agencies with lot of difference in the syllabus, mode of delivery and assessment. Difficulty levels differ from institution to institution. This will create confusion of students as well as the employers.
- In traditional face to face learning, students used to get lot of interaction with the peers as well as teachers, which may lack in e-learning. They have lot of mobility in the class. While designing e-content, one needs to keep this in mind. Students should not sit in front of screen more than 2-3 hours. The classes should be planned in such a way that, there is a break in learning process may be after each hour five minutes break.
- As most of the students may not have laptops and must use android mobiles, some yoga or physical exercise should become part of each curriculum. This will take care of their postures and issues related to physical stress.

The corona pandemic has forced us to rethink and revamp our educational system. One needs to bring changes which will result into capacity building of the younger minds. In the new normal world,

educational system should focus on development of skills which will result into increase in employability of youth, more contribution in productivity leading the nation's development.

In this unprecedented and unfamiliar situation, the education system needs to make many changes. Some of them are as follows. This is not exhaustive list:

- In current situation it will be difficult to say which education is good - traditional or online. I personally feel that no one can substitute teacher. However, all other tools, modes will compliment. In today's crisis online looks the only option, one needs to think out of the box as far as testing/evaluation is considered. In education, learning and testing go hand in hand. In online mode of education, the onus of leaning will be on learner/student. Evaluation should be done in more secured and trusted manner under strict in-vigilance. One needs to develop such tools which are reliable and will give authentic results.
- Teaching courses under Humanities faculty will be much easier than science courses which require rigorous laboratory work. Courses having laboratory component and field work will need to redesign about laboratory and field experiences.
- New pedagogic techniques without compromising the quality one needs to be found out.
- Creating educational repository will be an important step in online education. It is just not recording the lecture on mobile and sending to students. It involves many technicalities so that the learning material becomes interesting and keeps motivation of students at high level. Most of the teachers, colleges and universities do not have these skills they have to collaborate with other institutes who have these skills and technical support.
- While designing online material, one needs to take into consideration the diverse nature of students. One needs to explore possibility of preparation of customised learning plans and methods.

- There is immediate need to train the teachers rigorously in how to use technology in teaching. However, most of the teachers use ppt and mails. Online teaching is beyond this.
- Economically poor students should be provided laptops and internet dongles free of cost.
- Teleconferencing facility should be made available to students and teachers for interactions and clarification of doubts.
- Government should start community radio channels for students residing in remote areas.
- Curriculum should be designed student friendly, more flexible. Credit accumulation facility should be made available. The duration of the course should be extended to five to ten years.
- Government must plan the education in such a way that it will not increase the existing disparities further.
- Finance Minister has recently announced SWAYAM PRABHA DTH channels. This may help the underprivileged students to continue their education.
- We need to adopt blended teaching learning system where both teachers as well as students must do many adjustments to make teaching learning fruitful.
- There is a need to bring changes at policy and operational level.
- On a massive scale training of teachers and students for making use of technology should be done on top priority basis.

Conclusion

COVID-19 has forced us to use technology. Some people say it will bring transformation in education field. Government should invest more on training of teachers, provide high bandwidth internet free of cost or with minimal and affordable charges. After lockdown opens,

we must do many experiments, explore various platforms, and see what works and what does not.

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**Patience and perseverance, if we have them, overcome mountains of difficulties.
Mahatma Gandhi**

Multi- Dimensional Integrated Approach- Gandhi Model

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The paradigm shift to the wholistic development of individual has led to added responsibility on the teachers. Along with Knowledge acquirement, the need for development of the Affective and Psychomotor domain has also to be catered to. Therefore, while planning the teaching learning process the teacher must also bear in mind the objective for the development of the hand and the heart. Education needs to concentrate on all-round development, and it is best obtained through experience. Education is effective when it is transacted through work and craft and not only through books and abstraction. For true character-building education, the focus needs to be on values, ethics and ideal citizenship.

Prologue

“Basic education links the children, whether of the cities or the villages, to all that is best and lasting in India”- Mahatma Gandhi
The educational frontiers in India, has already witnessed torrential revamping and one can still notice rampant changes in the educational scenario. It all began with the shift from Guru as the center of education to Shikshas being the focus in the teaching learning process. Teacher effectiveness is now evaluated in terms of innovativeness of teachers and involvement of students in the teaching learning process. Gandhiji's vision of education as aiming to draw out the best in man- mind, body and spirit is now paramount in the educational arena.

Rationale

The current educational scenario lacks the opportunities for students to face the challenges of life. It is not skill based. Life and social skills are not catered too. If education fosters in the students these skills, life would not be so difficult to live in. Educational system must be therefore restructured, revamped, revitalized and reorganized as per the needs of the society.

Gandhiji was not for the western type of education and wanted that education that would make Indians take pride of their past. Basic education (Nai Talim) was the outcome of Gandhi's experience with the British educational system and with colonialism in general. According to Gandhiji the English educational system isolated the Indian children and was laid more emphasis on 'career-based thinking which engulfs a series of negative outcomes such as a dislike for manual work leading to lack of dignity of labour. Gandhiji used to say that children should be taught the dignity of labour. Literacy education should follow the education of the hand. According to Gandhiji, **“Education means an all-round drawing out of the best in child and man-body, mind and spirit”**. Literacy is not the end of education nor even the beginning. It is only one of the means whereby man and women can be educated. Literacy is no education.

Nai Talim was what Mahatma Gandhi propagated. It is a combination of two words- Nai Means 'New' and Talim – a Urdu word-means 'Education'. In 1937, Gandhiji introduced the concept of Nai Talim in India. Nai-Talim, also known as **Buniyadi Shikshan**, means **Basic Education**. He believed the importance of role of teacher in the learning process. According to him, teaching-learning process can become fruitful if teacher and learner are at same understanding level. In other words, in teaching-learning process, teacher-learner should learn from each other. They should have mutual understanding. They should respect each other. Nai Talim focuses on development of head, heart and hand. It believes in inseparable relation between work and intelligence. In other words, it insists on learning by doing. Since, subjects were taught in watertight compartments and students failed to see the connection between one subject and the other. It is

therefore vital that an Integrated Approach is used so that students can connect the content taught to life.

Integrated Approach: According to Piadon and Wolly, **“an integrated approach allows learners to explore, gather, process, refine and present information about topics they want to investigate without the constraints imposed by traditional subject barriers”**

Integrated approach enables students get a unified view of reality and can acquire real life skills. This is done by linking learning content between and among subject areas. Integration is possible when students can connect what they are learning in one subject area to a related content in another subject area. The quality of learning outcome improves as pupils can thus integrate information across disciplines instead of acquiring them in isolation. Equal weightage must be therefore given to the development of Head, Hand and Heart. If this must be achieved, Gandhiji philosophy Nai Talim must be implemented instantly.

The need to disseminate Gandhian philosophy is paramount. Every aspect of his philosophy of education is very pertinent in modern times. There is no peace in the world. Himsa is being rampant and it is only bringing in disharmony among people. People are fighting on trivial matters and they forget that being Indian is more important rather than being recognized by a particular region, class, creed or community.

Nai Talim aimed at personal development and social development. Rather, personality development was a precondition for social development. Thus, the aim of education moved from personal to social development. He defined education as, ‘Education for life and education through life’. Values seem to be diminishing especially among the youth of today. They seem to be totally swiped out when it comes to moral, social, ethical or cultural value. The need to imbibe values in our children today is vital.

Education is no longer focused on the content. The need to correlate the content with each subject for the wholistic perception will enable

an individual to relate it to life. Curricula and extracurricular activities are no longer bifurcated. Curricular and co-curricular activities are combined seeing the need to integrate it in the school curriculum for the balanced personality.

Curricular activities are not to be taught for the sake of information seeking. Information given must be converted into Knowledge, Understanding and Application. This can be done through varied activities organised. The curricular activities must go hand in hand with the co-curricular activities for the development of head, hand and heart.

Curricular activities include teaching Gandhian philosophy of education through the different methodologies namely group discussion, active learning, narration, dialogue or debates, heuristic approach and inquiry based.

Co-curricular activities include games, aesthetic development, need based, drama, harmonious development and individual instructions. To strike a balance between the curricular and co-curricular activities and foster integration so that students can explore, refine the content, the Multi- Dimensional Integrated Approach- GANDHI Model will be effective and helpful.

Objectives

The objectives of the study are:

1. To prepare a Multi- Dimensional Integrated Approach- GANDHI Model to disseminate Gandhian Philosophy of Basic Education
2. To create an awareness of the Multi- Dimensional Integrated Approach GANDHI MODEL among the student teachers.
3. To sensitize the student teachers about the Multi- Dimensional Integrated Approach GANDHI MODEL among the student teachers.
4. To foster Gandhian educational philosophy through the Multi- Dimensional Integrated Approach among the student teachers through curricular and cocurricular activities.

5. To enhance Gandhian values through the Multi- Dimensional Integrated Approach among the student teachers through curricular and co-curricular activities.
6. To develop a wholistic personality among student through the Multi- Dimensional Integrated Approach - Gandhi Model.
7. To ascertain the effectiveness of the Multi- Dimensional Integrated Approach GANDHI MODEL among the student teachers through curricular and co-curricular activities.

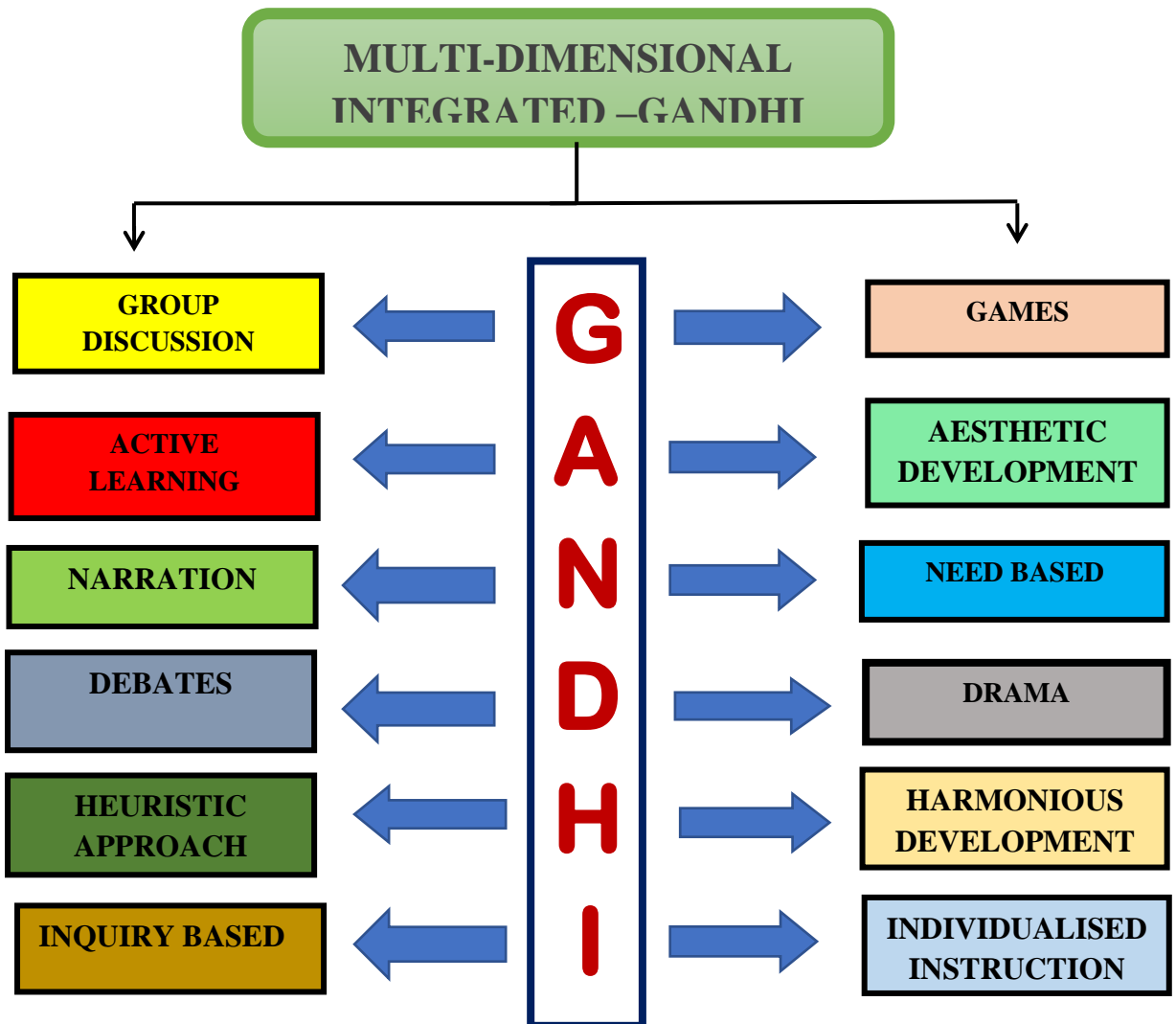
Methodology

The Multi- Dimensional Integrated Approach- Gandhi Model caters to the wholistic development of the personality of the individual and the integration of Gandhian philosophy. It enhances the learning of Gandhian philosophy both from the curricular and cocurricular perspective. It is Multi -Dimensional wherein the three domains namely Cognitive, Affective and Psychomotor Domains are being catered too and linked with subjects in consistent with Nai Talim.

Gandhiji wanted to attack all these socio-economic issues. This required preparing a youth with proper understanding of problems and capacity to solve them confidently. Gandhiji thought through Nai Talim, youth will be trained to bring revolutionary change in rural India. Such generation will not be dependent on anybody, but they will be independent and work for welfare of the society. The other perspective of Nai Talim was to bring a just society where nobody will be oppressed. Everyone will be equal, truly a democratic society. There will not be rich-poor class, no distance between cities and villages, no discrimination between person doing intellectual work and manual work (labour), no religious caste differences, no differentiation based on language, class, caste, etc. Hence, Gandhiji insisted on local handicraft with education. The Module also caters to the Integration of the content with different subjects in the curriculum.

Fig 1: MULTI- DIMENSIONAL INTEGRATED APPROACH- GANDHI MODEL

The Multi -Dimensional Integrated Approach-GANDHI MODEL is into two aspects namely curricular and co- curricular aspects. Integrating both the curricular and cocurricular aspects keeping Basic Education at the paramount will help in bringing about wholistic personality development in an individual



Gandhian philosophy of Basic Education is the need of the hour and therefore this philosophy must be imbibed through all the curricular and co-curricular activities arranged in the educational institution

GANDHI MODEL FOR CURRICULAR ACTIVITIES:

Curricular activities plays a vital role in the teaching learning process. Integrating Gandhian philosophy through different methodology is important

G: GROUP DISCUSSION - Group Discussion can be utilised in disseminating Gandhian philosophy. While doing so the students can learn Gandhi's philosophy of education as well as the We are feeling in the group and concern for the less fortunate brethren will be catered too as well as values of caring, sharing will be enhanced.

A: ACTIVE LEARNING - Active involvement of student will help in engaging students in the learning of Gandhian philosophy of education. The content will thus be enriched, and learning can be interesting and learning by doing can be catered too. Active learning can be done in any subjects. Craft centered education can be catered too along with experiential learning.

N: NARRATION- In language be it English, Marathi, Hindi etc., the students can narrate anecdotes from the book of Mahatma Gandhi – 'My Experiments with Truth'. This will help them to learn the language as well as Gandhian educational philosophy. The anecdotes can be also narrated in their Mother Tongue which is another focus of Gandhiji's philosophy.

D: DEBATE- can be organised for students to find out the Relevance of Mahatma Gandhi in present times. While teaching History, the debate on Gandhian teaching of Ahimsa, Satya can be debated in the presence scenario.

H: HEURISTIC- Discovery method is one of the methods of teaching suggested by Gandhiji wherein the students can be discoverers. Every subject demands that the student need not be fed with information. They need to find out for themselves. They will

thus have active participation, full information of content with thorough understanding. Students will be asked to find out information for themselves in their subjects.

I: INQUIRY BASED: It is the need of the hour. Gandhi passionately believed that the child needs to develop a spirit of inquiry. Critical and analytic thinking will be developed through their subjects which helps the student teacher not to accept anything without reasoning.

GANDHI MODEL FOR CO-CURRICULAR ACTIVITIES:

G: GAMES- Learning can be fun through games. Through games the student will learn Gandhi philosophy of education. The games they can play is IN BASKET, SNAKES AND LADDER (where in the question formed will be all based on Gandhi philosophy of education) While playing the games, the students will learn Self Discipline, Tolerance and Patience.

A: AESTHETIC DEVELOPMENT- Appreciation of the rich cultural heritage and respect and reverence for the freedom fighters and social reformers are important aspect of personality development of an individual. Through paper reading, exhibition, street plays, role play all this can be fostered in the student teachers and thus they also are made aware that this is an integral aspect of Gandhian philosophy. Students can be involved in clay modelling, basket making, pottery and thus develop aesthetic sense.

N: NEED BASED – Peace education is the need of the hour and programmes like expert talks, tying of peace bands will be arranged on national festivals to develop in them the spirit of nationalism, brotherhood. Values based programmes will be arranged to develop moral, spiritual, cultural, social and ethical values. Vocationalisation of education is also important which enables an individual to prepare for a vocation so that they become independent and an asset to the society.

D: DRAMATIZATION- Dramatization is an important cultural activity that will be arranged for the dissemination of Gandhian

philosophy of education. They learn dramatic skills as well as they learn the life of Mahatma Gandhi and his philosophy of education.

H: HARMONIOUS DEVELOPMENT- It is crucial in today's life. The need for a harmonious development will help to achieve what is stated in the preamble of the Indian Constitution. The student teachers need to develop it in themselves and they can thus disseminate in the students in school. For the harmonious development celebration of various festivals both social and seasonal festival will be arranged to develop the true spirit of brotherhood and for the progress of our nation which was Gandhiji vision.

I: INDIVIDUALIZED INSTRUCTION- Mahatma Gandhi believed in catering to the needs of all irrespective of colour, caste and religion. Catering to individual and giving them individualised instructions as per their capacities will be done through Remedial teaching for those who require it. Developing the abilities through drama, debates, street play will be encouraged.

Educational Implication

In Nai Talim, knowledge and work were considered as two sides of the same coin. Work gives knowledge and through fruitful knowledge, work happens. The Multi- Dimensional Integrated Approach- GANDHI MODEL will help to create awareness among the student teachers about Gandhiji philosophy of education. Due to integration of work and education, intelligence develops. Students learn how to get information and use it. It will sensitize them to the works of Gandhiji which will be integrated through the curricular and co-curricular activities. The module aims at integrating Gandhi philosophy of education through different subject and thus this module will help in giving a wholistic vision of Gandhian philosophy of education. Gandhian values, methodology, curriculum, aims of education are all enhanced through this Module. This module will teach students craft-centred education, SUPW, importance of education, which is free and compulsory, importance of Satya, Ahimsa through both curricular and co-curricular activities. The module will help in making student teacher confident, self- reliant,

capable of standing on their own feet and attainment of the 3 H's namely Head, Hand and Heart to its fullest.

Conclusion:

Gandhiji dreamt to make all villages independent; and self-reliant. This approach leads to the total personality development of body, mind and spirit and was based on four principles (Panse, 2007) namely:

1. Education or learning in mother tongue along with handicraft work,
2. Work should be linked with most useful vocational needs of the locality,
3. Learning should be linked with vocational work, and
4. Work should be socially useful and productive needed for living.

The approach of work centric education with technology accessible locally was basic approach of Nai Talim. Gandhiji conceived Nai Talim as a 'Craft based' education. It focused on practical skills. The Multi-Dimensional Integrated approach will help in integrated knowledge with work education. As stated by Marjorie Sykes in 'The story of Nai Talim: fifty years of education at Sewagram, India (1937-1987) 'for Gandhiji, Nai Talim was the expression of the principle of non-violence in the educational sphere. It was the preparation for, and practice of, the peaceful organisation of a co-operative human community.'

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Early Childhood Education: A Whole Child approach

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The early childhood years are so exciting. It is in these moments from birth to grade 5 that major developmental work takes place. Culture, the individual's mind, the classroom layout, peers, situation, and circumstance affect every aspect of these early developmental years. The United Nation Sustainable Development Goal says, "Quality early education provides children with basic cognitive and language skills and fosters emotional development. By 2030, all girls and boys have access to quality early childhood development, care, and pre-primary education so that they are ready for primary education.

Introduction

As per the ASER Report (2019), lack of school readiness was observed among 5-year old. Only 23% of children in aanganwadis or government pre-schools were reported to be able to do a listening comprehension task. Barely,45% could solve a simple four-piece puzzle and only 38% could do a task involving counting of objects. The Draft NEP has highlighted a critical gap in early childhood education in India.

This makes it imperative to have a Whole Child Approach to education of all children.

In March 2007, The Association for Supervision and Curriculum Development (ASCD) launched its Whole Child Initiative to ensure all children are healthy, safe, engaged in learning, supported by caring adults, and academically challenged. There is a need to better align the policies, processes, and practices of education, public health, and school health, and in doing so, improve learning and health of every

child. The public-engagement and advocacy campaign encourage schools and communities to work together so that each student has access to a challenging curriculum in a healthy and supportive environment, (Honowar, 2007). ASCD contends that "current educational practice and policy focus overwhelmingly on academic achievement. This achievement, however, is but one element of student learning and development and only a part of any complete system of educational accountability," (ASCD Whole Child Commission, 2007)

The Tenets of Whole Child Approach (ASCD 2007)

- Each student enters school healthy and learns about and practices a healthy lifestyle.
- Each student learns in an environment that is physically and emotionally safe for students and adults.
- Each student has access to personalized learning and is supported by qualified, caring adults.
- Each student is actively engaged in learning and is connected to the school and broader community.
- Each student is challenged academically and prepared for success in studies and for employment and participation in a global environment.
- Sustainable –Collaboration, Coordination, and Integration with families and community services to ensure the approach's long-term success.

Whole child approach to learning develops and prepares students for the challenges and opportunities of today and tomorrow through answering the students' diverse needs through the involvement of everyone, from teachers, parents, and the community. According to Slade and Griffith (2013) whole child approach to education does not seek to divorce itself from academic development but it does seek to expand what constitutes academic development in the 21st century and aims to refocus attention on all attributes required for educational and societal success framework does not seek to divorce itself from academic development but it does seek to expand what constitutes academic development in the 21st century and aims to refocus attention on all attributes required for

educational and societal success framework does not seek to divorce itself from academic development but it does seek to expand what constitutes academic development in the 21st century and aims to refocus attention on all attributes required for educational and societal success.

Whole Child Approach for children with Special Needs

Children in classroom

For a child with special needs the classroom environment must be safe and secure. A child with total vision loss can get hurt if the furniture placement is changed frequently or if the furniture has sharp edges.

These children have many trust issues due to their disabling conditions. A child with visual impairment or deaf blindness, for example, takes a while to establish a bond with people in his /her immediate environment. If the class teacher keeps changing the child finds it hard to re-establish the trust in the new teacher.

The classroom should be conducive and provide a good learning environment. Every child should experience a sense of belonging. Often children with special needs are not socially included by their non-disabled peers. This affects their learning adversely. The child who feels loved and valued will be motivated to learn along with everybody.

Children in school.

The administration of a school should believe in whole child approach of learning. School heads who focus only on academics do not prepare children for life. More important for children with special needs is that they learn life skills and become as independent as possible. Teachers will thus focus on whole child curriculum that promotes multifaceted development of a child. Whole child approach also focuses on close coordination of teachers and parents. If parents and teachers work as a team the potential of a child with special needs can be realized to the fullest.

Children in community

The school prepares the child for a life in the community. Whole child approach to learning is that the child is taught holistically. The focus is on preparing a child for adult life where he or she is contributing to the society in some way.

Whole child Approach Curriculum

The curriculum is comprehensive not just focusing on the 3Rs but focuses on overall development of the child. A well-rounded curriculum does include literacy and numeracy but besides this it also includes budgeting, taking care of the surroundings and being a responsible citizen.

Whole Child Approach Assessment

We must remember that all children with special needs need not be assessed through the conventional paper pencil tests. We must be creative to find alternative ways of assessing the learning of these children. Every child's portfolio needs to be maintained and the incremental changes the parents and teachers notice would be rewarding both for the parents, teachers as well as the child himself. Whole child approach emphasizes the need for self-reflection. All children are trained to think and reason. They control their own learning. What they want to learn, how they want to learn and how can they improve their learning. This approach to assessment prepares the children for self-regulation.

Case Study: Learning the Aarushi Way

Aarushi-The learning Centre is a small experimental unit of DSE SNDT WU where there are about 20 children with varying disabilities, and it provides an opportunity to our teacher trainees practice theory taught in class. The center has four groupings of children: Early Childhood Special Education, Preparatory Group, Intermediate Group and Pre-Vocational Group. The children are

taught by very caring teachers who challenge the children with experiences that can maximize each child's potential to the fullest.

The Whole Child Approach Curriculum followed in Aarushi includes the following components:

- Gross motor and fine motor skills
- Physical fitness
- Brain gym exercises
- Language and numeracy skills
- General awareness
- Art & craft
- Digital literacy
- Cooking skills
- Gardening
- Cultural values
- Environmental care
- Community role
- Pre-vocational skills





Every child is exposed to various activities that would provide a strong base for future learning. It helps them in their transition from home to school and from school to higher education. The objective is to understand the child, build an emotional connect with the child, identify his areas of interest and build on those. The emphasis is on helping each child develop a positive attitude towards themselves and instill the confidence to face the world and carve their own niche in

the society. Children are exposed to different cultures through discussions, films and festival celebrations. Decision making is instilled from the beginning in each child to enable them to become assertive adults. Parents form an integral part of any programme planned for their child. Assessment is done by teachers after maintaining close observation records of the children. Portfolios are marked. Those who can take paper pencil tests, are provided with evaluation worksheets. Parents are privy to their child's performance and together with the teacher educational plans are revised if required.

Conclusion

Early years shape what kind of people we are and will become. It is no question that whole child development is not only beneficial, but necessary for the growth of any child. Right from the early formative years, child should be provided opportunities for fulfilling his/her emotional, social, physical, creative and spiritual needs.

There is a need in embracing children with diverse abilities with positive responding, bridging the gap for those with developmental differences and strategies that facilitate whole child development. The emphasis on academics should not be the be all and end all teaching a child with any disability. Focus on overall development which would enable and empower the child to face the world as an adult is most critical.

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Where there is love there is life, hatred leads to destruction-Mahatma Gandhi



Mental Health of Youth During COVID19 Pandemic

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“I can’t change the direction of the wind, but I can adjust my sails to always reach my destination.”

–Jimmy Dean

The novel coronavirus disease 2019 (COVID-19) is a serious pandemic that is affecting families and economies across the globe. Communities are facing unprecedented times and today, young people are among those being asked to make significant sacrifices to protect the health of older adults and other vulnerable populations. However, relatively little is known about how the health, behaviour, and social activities of youth are affected and how they are coping with the situation.

Introduction

Young people are considered a resource and asset. The young people are more receptive to change and have a substantial stake in creating a strong and prosperous future. India is leading the surge in youth population, with projections by the Government of India estimating that by 2021, 26% of the country’s population will be between the ages of 15 and 29.

Youth were asked how concerned they were about different health, social, and family-related situations in the context of COVID19. Results show that about 87% of youth aged 15 to 30 years are very or extremely concerned about the impact of -19 on the health of vulnerable people. In addition, about 86% are very or extremely concerned that -19 would overload the health care system. Furthermore, under half of youth aged 15 to 30 years are very or extremely concerned about the possibility of civil unrest, about 36% are very or extremely concerned about family stress from

confinement, and about 34% are very or extremely concerned about maintaining social ties.

The above concerns expressed by the youth are all related to the mental health. Mental health is a way of describing social and emotional wellbeing. Humans need a good mental health to develop in a healthy way, build strong relationships, adapt to change and deal with life's challenges.

People with good mental health feel happier and more positive about themselves and enjoy life, have healthier relationships with family and friends, do physical activity and eat a healthy diet, get involved in activities, have a sense of achievement, can relax and get a good night's sleep and feel like they belong to their communities.

Research (Findlay, 2017; Findlay & Arim, 2020). has shown that the Youth are more likely to be at risk for poor mental health both prior to and during the COVID19 pandemic. Poor mental health of a person is recognized if the person is seeming down, feeling things are hopeless, being tearful or lacking motivation, having trouble coping with everyday activities, showing sudden changes in behaviour, often for no obvious reason, having trouble eating or sleeping, dropping in school performance, or suddenly refusing to go to school or work avoiding friends or social contact, being aggressive or antisocial – for example, missing college, getting into trouble with the police, fighting or stealing, being very anxious about weight or physical appearance, losing weight or failing to gain weight as she grows. The cause of poor mental health can be a sudden change in the routines of the person which may be any reasons – related to the environmental changes or personal family changes. The pandemic has changed the life of all of us including the youth.

I am a teacher educator and conducted online classes for my student teachers as soon as the lockdown was announced. While interacting with the students I felt the need to take up a research related to the mental health of my students. The student teachers will be taking up jobs in the school and will be taking care of the young students in the school and providing education to them and as we know that

education is all round development of the personality. If the mental health of these student teachers themselves is affected, how will they cater to the students in school.

Keeping in line with belief, the paper presenter intended to find out through a research study the mental health of the student teachers during the COVID19 induced lockdown period.

Title of the research study: To study the effect of the lockdown on the mental health of the student teachers

Objectives:

- To study the mental health of the student teachers due to lockdown
- To suggest measures to provide guidance to the students suffering from the mental health.

Limitations

The study is limited to the student teachers of Gandhi Shikshan Bhavans Smt. Surajba College of Education Mumbai only.

A rating scale was developed for this purpose with the focus of finding out their changes in the behaviour patterns in the lock down period.

The tool in the form of rating scale was given to the experts for the content validity and as per their suggestions, was further modified. The total items to be rated were 19.

The developed tool was administered on the student-teachers (sample size being 100) from Smt. Smt. Surajba College of Education. The data collected was analyzed by calculating the percentage of students agreeing or disagreeing or neutral on each item. The findings are shown in the following table. The percentage was calculated to know about the mental health in general.

No.	Statement	Agree	Disagree	Neutral
1	I worry so much about getting COVID19	27	48	25
2	I feel I will go into depression due to lockdown	14	65	20
3	I worry now a days that it affects my day-to-day life activities	50	25	26
4	Since the lockdown I have had times when I feel particularly low or down than before	40	31	29
5	I am extremely scared to go out of the house	26	43	31
6	I look at every stranger suspiciously	27	47	26
7	I am obsessed with cleaning my hands	33	37	30
8	I displace my anger on my family member	14	60	26
9	I cannot concentrate on my routine tasks due to fear of pandemic	18	64	19
10	I keep discussing about COVID19 all the time	23	53	24
11	I feel lonely and cut off from everyone	18	64	19
12	I keep watching news about COVID19 all the time	22	39	40
13	I keep nagging all the time these days	19	58	30
14	I fear of being isolated due to COVID19 all the time	20	50	30
15	I do not feel hungry now a days and have lost my appetite	14	66	21

16	In the last 2 months I have experienced stress	42	31	27
17	I get irritated for small things with my family members	15	59	26
18	I do not feel cared for and protected at home	9	85	1
19	I do meditation for keeping myself calm during COVID19	50	22	28
20	I feel the need to consult the doctor for my anxiety	27	47	26

Interpretation:

As shown in the table above the following pattern of students' responses were observed.

Most of the students **experienced**

- Worry in the last two months
- Felt low or down than before
- Experienced stress
- Students are doing meditation for keeping calm

This means there is an effect on mental health of the students but they are not letting it effect the day to day activities and are doing some kind of exercises and meditation which may be helping them to cope up with the pandemic period.

It has been observed that in all the other statements the students have responded as disagree or neutral. But if we look at the percentage of the students agreeing with the statements on an average we observe that for the statements like they worry about COVID19, scared to go out of home, look at the strangers suspiciously, need to consult doctor, disusing COVID19 and washing hands . We see that 25% of the students have agreed to the statement which can be interpreted that there is some amount of effect on the mental health of the youth. Before this becomes a serious problem to these 25% of the students the students can be spoken with and given some counselling sessions.

They could be asked to take lessons in meditation and helped to come out of the situation. Teachers can talk to these children and divert their attention on fruitful creative activities.

Conclusion:

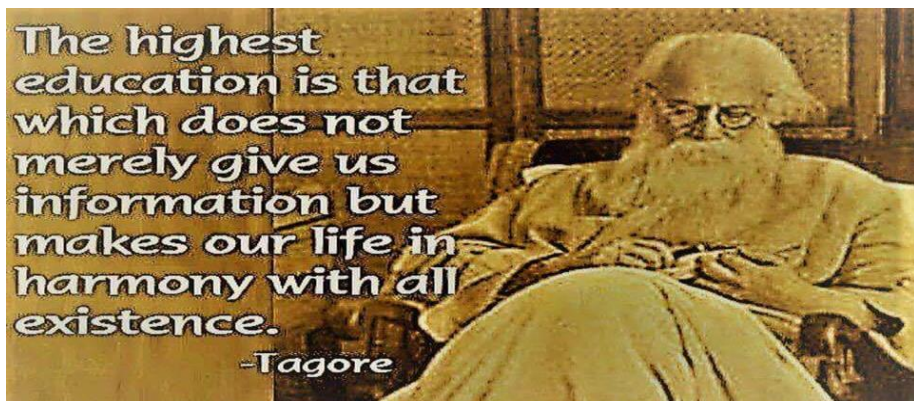
The foregoing discussion on the data findings clearly indicates that students have experienced some amount of effect on the mental health of the student teachers. The youth are fighters and are sustaining and trying to overcome the stress in their own way. The student teachers live in urban areas so maybe the stress or effect on the mental health may be less. Besides this the students are exposed to the online learning and are interacting with their friends and getting that kind of support to deal with the pandemic. They feel that they are not alone and we all will come out of it one day. Recognizing the signs of mental illness among youth and providing access to quality treatment is critically important to the overall health of our nation. Together, we can help our youth get the treatment and support they need to flourish at home, at school, and in the community.

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Book Review

***Gandhi for all Times*, Editor: Dr Rita Patil, Publisher: Gandhian Study Centre, Maniben Nanavati Women's College, Mumbai. Pages: 171. Price: Rs. 800/-**

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Dr Rita S. Patil is an Associate Professor and Head of the Department of Food and Nutrition. She has published articles in national and international publications. She is the author of Fun-Filled Fitness for Kids. She is deeply passionate about her work specially in the field of Food and Nutrition. The book 'Gandhi For All Times' was compiled and edited by her

The book is a tribute to Late Smt. Maniben Chandulal Nanavati, fondly called Mani Ba, an ardent follower of Gandhian philosophy by the Maniben Nanavati Women's college.

The book has 167 pages with varied thoughts on Gandhian Philosophy. There are 15 articles written by various writers who have written chapters in this book. The Gandhian ideals and principles have been revisited by scholars from the field of Economics, Education, Food and Nutrition, Literature, Management and Sociology. This book would be of a great resource for scholars who seek inputs on Gandhian philosophy. The book was published under the Gandhi Study Center of Maniben Nanavati College for women as part of the celebration of 150th birth anniversary of Mahatma Gandhi. It was funded by UGC.

The book opens with a preface about this great visionary ‘Mani Ba’ who was a torchbearer and an iconic symbol of women empowerment. She was known as ‘Kadi Mata’, totally dedicated khadi, women empowerment and to the social welfare of the society. Dr Rajshree Trivedi, Principal, Maniben Nanavati Women’s College in the preface nostalgically pens the vivid experiences that Mani Ba had with the Father of the Nation, Gandhiji. *‘The close association she had with Mahatma Gandhi for awakening the nationalistic feelings among her neighbourhood and communities is exemplary of her strong zeal and enthusiasm of a living legend; that walked on this earth to reach out to the deprived and marginalised section of society’.*

There are five letters of Mahatma Gandhi written to Mani Ba which was retrieved from archives find a place in this book. This shows the great affinity that Mani Ba had with Gandhiji and his ideologies. Through the communication, one comes to know the commitment Maniba had towards Gandhiji and the freedom movement and her special contribution to the freedom struggle. The members of the Nanavati family till date humbly carry forth Mani Ba’s legacy.

This is evident in Shri Harit Mehta’s ‘A Loving Letter to Dear Mani Ba.’ Shri Harit Mehta is the 3rd direct descendent of hers and has specially chosen to express his feeling in the form of a letter that has a very personal touch. The first chapter of this book adorns with the letter penned by him. It certainly offers an interesting reading with a touch of a personal note. Ruminating his past and the family gatherings, formal as well as informal ones, he recalls a few narratives from his childhood and sets out to tell the world that *‘Mani Ba was a simple woman with high thinking’.*

The memorable incidents of how Mani Ba dealt tough things simply, he states, instilled in him great values for life. Values like emotional intelligence, entrepreneurship and dedication and commitment work especially towards the promotion of Khadi. There is a poem that is dedicated to Mani Ba written by her granddaughter Smt Parul Choksey.

Dr Rajshree Trivedi, Principal Maniben Nanavati College has written a chapter on 'Environmentalism: The Gandhian Way' recognises the Gandhian doctrine of conserving the earth and the entire biological system and the actions of human life. The environment is connected to the economy and the degradation of one brings disasters to the other is explained through details anecdotes from the protection of environmental movement.

Dr Trivedi discusses the Gandhian principles of trusteeship, non-violence, gender equality, removal of untouchability and social stigmatization. Also, 'reduce and reuse' that is so relevant for the contemporary challenges like deforestation, soil and land erosion, the dependence of technology (machines) and over-exploitation of natural resources. She writes about the national or social sanitation concept comes from Gandhiji and the Cleanliness and hygiene, the two social types of machinery that have recently brought new energy and enthusiasm in the country reinforcing the idea of long-existing but turning redundant slogan "*Mera Bharat Mahan*".

Sanitation and public hygiene are unquestionably the need of the hour, but Gandhi had long back envisaged this as the most important change required as a drive towards the upliftment of the masses. Towards the end, she notes that Mahatma Gandhi himself admitted that his principles and ideology need to be recontextualized and contemporaries as per the changing times.

'Gandhian Influence on Peace Initiatives by Women' by Prof. Vibhuti Patel discusses the contribution of women towards peacebuilding community. She writes about the need for popularizing peace journalism. Describes distinctively the role-played by women in preserving and prevailing peace at all juncture. Women's complicity in perpetrating violence in case of female infanticide, female foeticide, dowry murders, during caste/ communal/ethnic violence and in the warzones (Abu Ghraib prison in Iraq) are widely documented. Thus, the belief that 'women as inherently peace-lover' is contested by the human rights movement. She advocates the principles that one needs to follow for a peaceful living- Dialogue, communication, networks; Contemplation – Communalism Combat;

Community Life; Justice, peace & integrity of creation in solidarity; Simple living, Solidarity for Social/Economic Justice. She also reiterates peaceful living, peacekeeping and peacemaking are the approaches of conflict transformation. Her presentation of women's contribution to peacebuilding and women as peace keeping agents is noteworthy. The article ends with solemn ledge as,

“We, The Women of India, have solemnly resolved to unite our collective wisdom for the betterment of our community and ourselves. We hereby vow to strive towards bringing PEACE and TOGETHERNESS in our families and neighbours and work towards communal harmony. To educate ourselves, our men and our children about the values of compassion, love, integrity, honesty, truthfulness, hard work, acceptance, forgiveness, sharing, respect for humanity and our environment. To raise a collective voice against those indulging in suppression, oppression, exploitation, victimization and abuse of ourselves, our men and our children. To strive towards social, economic and political justice, liberty of thought, expression, belief, faith, worship and equality of status and opportunity for ourselves, our men and our children.” (Patel, 2009)

‘Gandhiji’s Views on Women Empowerment’ by Dr Twinkle Sanghavi is a detailed exposition of the observation done by Mohandas Karamchand Gandhi on the condition of women empowerment. It talks about the achievements in the field of societal upliftment which is the empowerment strategies designed for women development. The writer pen pictures the way women raise to power during Gandhiji’s freedom movement and the power gained by women during those times through the leader. She states,

‘The leader’s meticulous attempt and discerning step for women to play an active part in the nationalist movement has unquestionably made a huge difference in the history of India. Gandhi, unarguably, did more than anyone can do to accentuate the status of women in the country’.

Empowered women build not just a family, but a society. She echoes, 'Women can only become the epitome of strength when they keep the courage to raise their voice against strange happenings. Therefore, women should listen to their inner self and value their guts and capacity that can make a massive difference in their power and position

Gandhiji's perception about treating people equal has been vividly described as an important element to eliminate the negative impact on the growth and development of female counterparts. The struggles of this freedom fighter sought to bring about a revolutionary change in the lives of the suppressed section of the society and make positive amendments.

The author ends the article with a note, 'Gandhiji's views, thoughts, perception and activities into making women independent has been majorly successful yet to some extent, it needs to recuperate.

Dr Rita Patil in her chapter 'Gandhian Ideology of Nutrition' describes the need for nutrition and diet and relevance of Gandhi's principles concerning health. The writer describes the diet followed by Gandhiji especially the natural food that helped him overcome diseases like fever malaria and stomach infection. Relevance to the 21st Century touches upon the Gandhian principles of nutrition and diet. His thoughts on vegetarianism and naturopathy are discussed in this chapter.

Gandhiji's experiments with food are mentioned as well. His thoughts on specific foods have been deliberated. The importance of having fresh food and the practices Gandhiji had stood as a detailed lifestyle. The importance of a balanced diet is brought through the lifestyle of mahatma. She propagates widely the kind of lifestyle and nutrition followed by Gandhiji. Her passion for nutrition and food seen very distinctively through writings.

The next chapter on 'Rethinking Social and Community Development in South Africa -A Gandhian Approach.' is by a trio Kanyakumarie Padayachee, Savathrie Maistry, Darren B Lordan. It discusses how South Africa adopted a developmental approach to social welfare

after democracy in 1994. This chapter focuses on the development of professional and the qualities and ethics required of a new generation of community development professionals in contemporary South Africa. Social development undergirds the policy for individual, family and community well-being, including the social services professions comprising social work, child and youth care work and community development practice. The overall values deficit, globally and in South Africa, necessarily impacts the mind-set of the youth. Large numbers of university students have fallen into the clasp of an eroding value system.

At the core of community development is building community strengths and promoting human values and dignity. As such, community development practitioners must demonstrate a commitment to values and principles that uphold social justice, equality and integrity. This chapter sets out to explore the ethical-moral development perspective through a Gandhian lens. It will examine its applicability to social development in the South African context and the education of students in the emerging profession of community development. In this chapter, we explore the ethical-moral development perspective, presenting Gandhi as a key proponent of this perspective and examine its relevance for social development in the South African context and the education of students in the emerging profession of community development, specifically. In conclusion, the writer makes a few observations which are pertinent to the present generation.

'Only socially developed institutions will be able to nurture the self-development of students. Educating for self-awareness and self-development of community development students will enhance character building; provide students with a deeper understanding of the notion of social development; appreciate and apply the qualities that are required of an ethical and moral community development practitioner; qualities that are imperative for a society still experiencing the legacy of colonization and apartheid. The Gandhian model should be an integral part of the curriculum of social services professions in South Africa generally and particularly for community development education as one of the first steps towards achieving the

goal of developmental social welfare.'

'Gandhiji's *Nai Talim* – the Need of the Hour' by Dr Frances Vaidya highlights the importance of skills required for the Indian youth in the current scenario. Nai-Talim has spoken by Gandhiji centuries ago has become an essential component of everyone. She opens with the call for education to be therefore revamped, revitalized and reorganized as per the needs of the society, based on the ideas of educational philosophies propounded by educationist in the field of education. She talks about the significance of 'Nai-Talim' propounded by Gandhiji through his philosophy of Basic education. The rich experiences a learner exposed through the system is well explained by the writer. Gandhiji's education system that propagates the development of 'Head, Heart and Hand' experienced through *Nai Tailm*. When the whole world is at a place where the economy is at a crisis the only way to be more productive and self-reliant is by having hands-on experience on productivity. This the writer feels only provided through the new education system. It builds in 'Creative Constructive Capacity' in an individual which is the need of the hour. The lack of proper education brings in strife and division; poverty and unemployment that leads to communal disharmony. The educational system should be revamped as per the changing needs of society. The English education system caters only to career development and Gandhiji was against this system of education. The author explains the principles and the need for such an education in a lucid yet forceful manner that captivate the minds of the reader.

Dr Seema Sharma's chapter 'Gandhi as seen by European and American Writers' speculates the Gandhian influence on the writers of his times and the writers to come. In the western world were wars and injustice in society becomes the theme of writing Mahatma Gandhi's clarion call for non- violence and peace strikes a strong note against it and invites people to imbibe and admire this great leader's thought. '*Mahatma Gandhi continues to have relevance in the contemporary world with its conflicted modernity where globalisation instead of creating common bonds of humanity, has deepened rifts based on nationality, race and class. Named as the person of the century by Time magazine's December 1999 issue,*

Gandhi continues to give spiritual and political direction to the 21st century. His cosmopolitanism and religious pluralism serve as a counter to the rise of conservative thought and religious fundamentalism.’ This chapter presents the influence the western authors like Tolstoy, Ruskin, Thoreau, Emerson made an impact on Gandhi and he in turn made an indelible mark on the westerners who were fighting for injustice and other social racial issues. On the commemoration of 150th birth anniversary, this chapter seems to be befitting article for the book and the readers.

Ms Radhika Rajwani takes a literary overview of how Mahatma Gandhi influenced theatre and how the genre acted as a medium to awaken the Indian ethos. ‘Resonation of the Gandhian principles in Badal Sircar’s Third Theatre play Procession’ aims to examine Procession as a protest play, that breaks classical theatrical conventions, to reach out to the society and make an impact. The social-political and economic issues that aroused during the post-independent period has been translated and brought alive on Indian stages through Sircar, the eminent Bengali play writer. ‘However, his plays depict the issues using experimental techniques and stagecraft that ushered a new era in the Indian theatre. Sircar tackles these issues and the challenges of a newly formed country, by building on his innovative technique Ms. of Third Theatre – which involves the audience in the performance and stages ‘peaceful’ protest in an absurdist and a philosophical manner, leaving scope for introspection.’ These ideas resonate with the Gandhian principles, which have been significant in the Indian independence struggle and continue to be followed by many and deliberated too. This chapter seeks to study the Gandhian principles about Sircar’s Third Theatre and the play Procession. The vigour of Gandhian philosophy as seen through the eyes of the play writer has been captured well in this paper.

The chapter on ‘The Concept of Sarvodaya Philosophy and Social Empowerment: Gandhian Approach’ by Grishma Khobragade speaks of the impact that Gandhian philosophy can make on the society and nation at large. The writer brilliantly portrays Gandhian values on cottage industries, khadi village and his philosophic principles of

‘Swaraj’ and ‘Sarvodaya’. The economy and the empowerment that Gandhi envisaged has been pen –pictured through the pages of the writer. Gandhiji’s views on Small and Cottage Industries is the central point of this chapter. This chapter analyses Gandhiji’s views issues such as the use of machinery, self-sufficient economy, decentralized economy etc. The so very striking feature of the paper is Gandhiji’s view on economic decentralisation through Cottage Industry.

Ms Rita Chandarana’s chapter ‘Gandhian Philosophy of Khadi and the Development of the Khadi Industry’ clearly reveals the growth and development of Khadi Industry in the Post Independent India. The significance of khadi for developing India has been revealed concurrently with the epoch of Swadeshi. The role of cottage Industry in the economy of the Nation has been described strikingly.

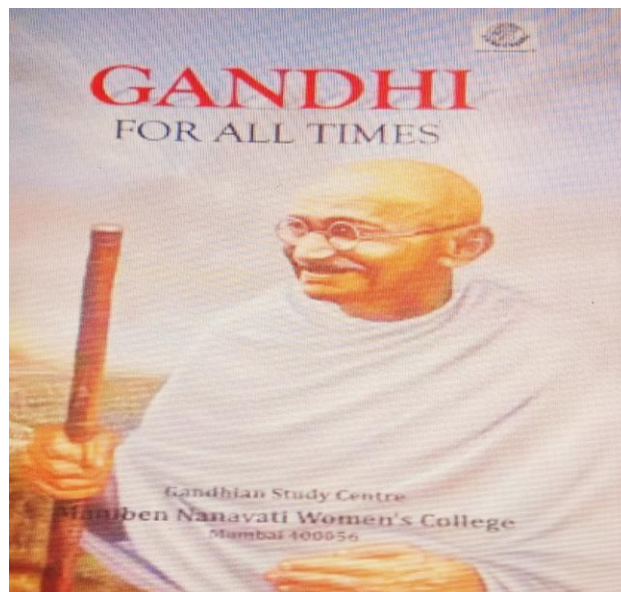
Ms Maitri Dedhia investigates in her chapter ‘Gandhiji’s thought on Social Political Equality and Non-Violence’ about the influences the ideals of the great leader have made on the generations to come. His principles of truthfulness, nonviolence, satyagraha, self-sufficiency, communal harmony, silence and simple living, basic education, welfare for all, helped everyone to tackle problems and find solutions to it. Gandhiji was a social-political activist, anti-colonial nationalist. Through his teachings and principle, he had empowered women and all weaker sections of society. This chapter conveys the relevance of Gandhian principles in today’s world.

‘Gandhi: A Causeway between Commerce and Morality’, suggests the balances of commerce and humanity at every transactional step in the human world. The writer Mr. Maxwell Lopes in his chapter speaks of the seven social sins propounded by Mahatma Gandhi in his weekly ‘Young India’ (22 October 1925) viz. politics without principle, wealth without work, pleasure without conscience, knowledge without character, commerce without morality, science without humanity, worship without sacrifice; are preventive forces in Gandhism. The author writes about the severity of these sins and the implications it can bring about because of the interconnectivity it has between them. The essayist defines ‘Trusteeship’ and revival it can bring in the economy. With relevant simple examples, the author

connotes the idea that was conceived in the mind of the great leader Mahatma about honest business through trusteeship. A glimpse of Gandhian outlook and the business morale is an exemplary thought of this paper.

The last chapter in this book is in Hindi 'Gandhiji ka basha Chintan' by Dr Ravindra Katyayan speaks of Gandhi's views on having a national language. His views on Hindi as the official language are highlighted very clearly in a lucid manner

Overall, the book was remarkably interesting, and it throws light on very pertinent principles and ideologies of Gandhiji. The writers from various walks of life have beautifully brought about the principles that adorn the pages of 'Gandhi for all Times' as a beautiful piece of a single chain. I am certain that this would invite many readers researchers to find all their sources in one place. Reading through the pages made me relive the ideals of Gandhiji. My sincere appreciation to all the contributors.



Report of the Gandhi Jayanti Celebrations 2020

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Gandhi Jayanti is the birthday of the Father of nation in India, for he is and was an icon of forming the nation in 1947. Indian Council of Basic Education (ICBE) a trust which runs Smt Surajba College of Education, also celebrates its Foundation Day as the college was inaugurated on the same day 2nd October 1969. The Trust (ICBE) in all its endeavour nurture and promotes the ideology of Mahatma Gandhi and all teachers and staff work in unison for the successful and meaning programmes for this annual valuable day. All programs organised in the institution are marked by propagation values of truth, non-violence, peace, justice, brotherhood and patriotism. This was the 51st year of college imparting value-based Teachers Training, to the future teachers of India.

This year we had the privilege of having amongst us Mr. Casseim Khan, The Director of an International NGO, Imam Haron Foundation, Cape Town, South Africa. He delivered his deliberation on “Imam **Haron: A Victim of Transitional Justice in South Africa.**” The points that were deliberated were as follows:

Mr. Khan drew the similarities between two people Mahatma Gandhi and Imam Haron. Both the people worked for political change and both reached the end of their lives in such profoundly violent ways.

He stated that violence has become so insidious, so crafty, deep seated and so sophisticated that there is a deep need to confront the

way it manifests itself in our daily life. So common it has become that it has almost become normal to do injustice and thrive on injustice.

He also discussed that Imam Haron's parents like many others Indian, Indonesians and people from Madagascar came to South Africa as slaves.

When Imam Haron was elected IMAM of the Al-Jamia Mosque, Claremont, Cape Town in 1955 he setup discussion groups and engaged in anti-apartheid activities. In 1958 he established the Claremont Muslim Youth Association and went on to establish the community newspaper Muslim News (1960-1986). In the 1960s Haron met Pan African Congress (PAC) member and activist Barney Desai through whom he first contacted the PAC.

In 1965 he was affected by the Group Areas Act and was forced to move from his family home on Jefferson Road, Lansdowne to Repulse Road in the demarcated coloured neighbourhood of Athlone.

This Act of the authorities did not deter him a bit, in fact the Imam's Friday sermons and public lectures during the late 1950s and 1960s critically commented upon the different, barbaric racial laws.

He was instrumental in involving the women in the executive activities of mosque, probably not allowed in the society and the religion both.

The Imam, at this point in his life, had been in close contact with the Africans to show his social, moral and financial support and humane treatment to his fellow oppressed. This irked the white authorities who wanted to teach a lesson to Imam for siding the Bantus, the natives of South Africa.

He gave a number of speeches and sermons against apartheid policies and laws including a notable speech at the Cape Town Drill Hall on 7

May 1961 where he described the Group Areas Act as "inhuman, barbaric and un-Islamic

On the morning of 28 May 1969 when Imam was just 45, years old was arrested by the Security Branch and taken to Caledon Square Police Station. He was detained by one of the Security Branch's brutal officers, Spyker van Wyk.

There they tortured him for 123 days and eventually murdered him on the 27 September 1969 claiming that "the Imam had fallen down the staircase". His body had fractures, broken rib and marks of multiple bruises, which was a testimony of the brutality done by the white supremacy police.

WHAT DO WE LEARN FROM THE LIFE OF IMAM HARON?

- While Imam was a devout Muslim, he also served people in Langa, Gugulethu and Nyanga. He consolidated Muslim-Christian relations from his base in Athlone. This he promoted inter-faith in all walks of life.
- He expressed a strong commitment to the values of freedom, dignity, respect and fairness, and this came through clearly and repeatedly in his rousing public addresses.
- Social cohesion, social mobilization, education, solidarity with the oppressed was message that we can learn from his life.
- All of us have to strive hard for Transitional Justice where the Victims of the oppression and injustice are helped to reconcile with the solace of awarding justice to them, by identifying the perpetrators of the crime and that's what Imam Haron Foundation is trying hard to do. .
- There are two things people who were victimized could have done; ignore or speak out, they chose the latter and get aligned with the oppressed.

- Imam had a strong sense of humane values rooted in his faith. He expressed a strong commitment to the values of freedom,

dignity, respect and fairness, which means if understood correctly faith can lead to man making process.

The deliberation helped us, all the Teachers and the student to reaffirm our faith in the teachings of Mahatma Gandhi who had similar thoughts like Imam Haron. We could have not remembered the father of nation in a better way than this.

