

# Introduction and Methodology for This Guidebook

"We need a change of heart, a change of perception, and a change of attitude, which we can then pass on to others through education, enlightenment and love."

Arun Gandhi, *LEGACY OF LOVE*, pp. 136-7.

This basic understanding of the goals of education expressed by Mahatma Gandhi's grandson Arun, reflect the understanding and commitment of his grandfather who viewed himself as a master teacher as well as a spiritual seeker and political leader. In a letter to Arun's father Manilal, Gandhi's second son, Gandhi expressed the importance of what is today called "character education" -

"... Education does not mean knowledge of letters,  
it means character building, it means knowledge of duty..."  
Arun & Sunanda Gandhi, *THE FORGOTTEN WOMAN*, p. 169

## Basic Methodology

And it is this emphasis on character building, on change of heart, perception, and attitude that is reflected in this *Guidebook*. In a sentence, the basic methodology proceeds from "awareness" through "concern" to "action." The units in this *Guidebook* will help teachers nurture in their youth and in themselves:

- a disciplined mind - awareness - there are other ways of thinking and acting, you can control your feelings and thoughts, you have an important role to play in the world
- a compassionate heart - concern - becoming empathetic and deepening the desire to act on behalf of others
- a courageous hand - action - putting compassion into practice by standing with others in service and against the forces and forms of oppression/domination (social change)
- a committed will - perseverance - pledging to be a doer of peace and a teacher of peace

### **A. AWARENESS: ATTITUDINAL CHANGE - Developing open, critical, and disciplined minds**

Each unit this *Guidebook* presents Gandhi's understanding and teaching on basic character values and social issues, offering opportunities for students to develop their critical thinking skills and appreciation of important human values.

**Critical thinking skills.** The questions that follow each quotation challenge the students to interpret what Gandhi meant, to decide whether they agree with him, and to identify reasons for their choice. In this way, each activity helps to develop students' critical thinking skills. Additionally, in each of the social issues in Unit 8 - sexism, racism, nationalism and war, there are case studies and "point-counterpoint" activities that further develop these critical thinking skills.

**Attitudes and values.** Each unit also challenges students' attitudes on a variety of social values and issues -

- the values of compassion, other-centeredness, the common good, and service to others;
- the values of creativity and perseverance;
- the values of respect and appreciation of human diversity;
- the values of cooperation and personal relationships;
- the values of listening and learning from others with whom you disagree;
- the values of forgiveness and sacrificial love;
- the values of beauty and harmony with all life and the rest of creation;
- the values of equality and justice;
- the values of courage and solidarity with others who are treated unfairly;
- the values of peace and the oneness of the human family.

## **B. CONCERN: AFFECTIVE CHANGE -**

### **Nurturing compassionate hearts**

Agreeing with Gandhi, this Guidebook offers a variety of ways by which teachers and students can deepen their sense of compassion and concern for others, especially those who are treated unfairly by other individuals and by social policies and institutions.

**1. Role models.** The first way this Guidebook nurtures compassion is through the lives of key individuals who truly made a difference in their community and/or world. Gandhi is obviously the primary role model, but Dr. King is presented in some detail as well in each of the eight units. Further, other peacemakers are identified as possible research projects (see Unit 8, p. 196 especially) and in the Calendar in Appendix C (pp. 273-276).

To enhance the effectiveness of Gandhi's example, we recommend four things:

- **Videos.** Use segments from the *GANDHI* Video to show Gandhi in action. There are video segments suggested in each unit and an outline of the segments in Appendix D, pp. 283-285. Several segments from the *LESSONS I LEARNED FROM GRANDFATHER* Video of Arun Gandhi's stories about what he learned from Gandhi are also recommended. The 30-minute video of Gandhi's nonviolent campaigns in the series *A FORCE MORE POWERFUL* is also effective.
- **Stories and pictures.** The stories Arun tells about his grandfather are quite touching. In addition to those incorporated into each unit, others are available in both *LEGACY OF LOVE* and *THE FORGOTTEN WOMAN*. In addition to the pictures in this Guidebook, use some from *GANDHI THE MAN* and *GANDHI: A PICTORIAL BIOGRAPHY*.
- **Roleplays.** The two roleplays of key incidents in Gandhi's life (Unit 7, pp. 174-177) allow students to experience Gandhi in action and how they might follow his example.

- **"Gandhi became Gandhi."** Students need to encounter Gandhi "as a work of art in progress," from the scared shy child who as a young adult was humiliated into asserting his rights, eventually becoming the "Mahatma" by daily experiments with truth or love. Unit 1 and the beginning of Unit 2 present Gandhi in this way, which needs to be recalled regularly. Otherwise Gandhi's example will overwhelm students and not be as inspiring and empowering as it can be.

## **2. Opportunities to encounter those who are victims of violence or injustice.**

Some of these encounters can come through news stories and videos. But the most effective encounters are firsthand - visiting people as part of researching a social issue, interacting with them as possible speakers in their classroom, or listening to students and those in your own neighborhood or family who have been victimized by violence or injustice.

**3. Personal sharing.** Most of the activities, especially those involving reading and applying Gandhi's teaching to our own lives, encourage the teacher to have students write down their answers to the reflection and discussion questions and then share their thoughts in pairs before opening up a whole class discussion. This personal sharing over time can provide critical moral support for students in their efforts to put Gandhi's teaching into practice in their own lives.

## **C. ACTION: BEHAVIORAL CHANGE -**

### **Developing skillful, compassionate and courageous hands**

The methodology in this Guidebook leads teachers and students to action, to apply what they learn to their own lives and to situations in their community, nation and world that need changing; thus personal change and social change. Mahatma Gandhi, Arun Gandhi, Dr. King, and the author all share an understanding that nonviolence and peacemaking are a way of living, not just a strategy for social change. The Youth Pledge of Nonviolence in Appendix A, as well as the action options for each unit, challenge teachers and students to be peacemakers in their interpersonal interactions as well as in their capacity as citizens of a local, national, and global community. This Guidebook thus offers both skills and opportunities to apply these skills to interpersonal, intergroup, and international situations.

### **1. The interpersonal and social change skills stressed in this Guidebook**

- The skills of expressing oneself honestly and courageously in small and large groups;
- The skill of relating to others in mutual, not condescending or subservient, ways;
- The skills of appreciating and relating to a diversity of persons and groups;
- The skills of controlling and redirecting anger in positive ways and using "I-messages";
- the skills of nonviolent problem-solving (listening, brainstorming, negotiating; analyzing and processing conflict situations)
- the skills of how to honestly and effectively make amends and forgive
- the skills of persuading and organizing others to address social issues
- the skills of challenging hurtful behaviors, practices, and policies in respectful ways;
- the skills of evaluating personal and institutional behavior from a moral perspective

## 2. The range of action options presented in this Guidebook

### Personal life-style changes and interpersonal actions -

- respecting ourselves by identifying and appreciating our talents;
- respecting others by affirming them more often, by challenging them to be their best selves, by assisting them in meeting their needs;
- developing friendships with people who are "different" than ourselves;
- calming ourselves in conflict situations, listening more openly and carefully to others;
- finding solutions to our conflicts that meet the needs of all involved;
- apologizing and making amends when we have hurt others;
- forgiving others who have hurt us;
- becoming more careful about using the earth's resources;
- reducing spending on unnecessary or harmful things and entertainment;
- standing with others who are treated unfairly and challenging those who are doing it;

### Social change action options -

- speaking and acting more effectively on behalf of the environment;
- challenging the inequality, devaluation, and sexual abuse of women;
- challenging racism at school, at home and in the local community;
- challenging poverty and excessive consumerism in our society;
- participating in boycotts and other forms of noncooperation that you agree with;
- challenging a narrow sense of patriotism and developing a more inclusive sense;
- making a personal decision about military service and other ways of supporting war;
- challenging foreign policy decisions you disagree with;
- assisting victims of war and terrorism.

### The underlying assumption and hope in this Guidebook: You Can - And Must - Make a Difference

"As we contemplate the world around us, it may seem that we have inherited a legacy of social injustice and domestic and international violence that has sunk to irretrievable depths. One may reasonably ask,

'Will it ever be possible to build a world free of hate and prejudice?'

Grandfather's answer to this question could not be simpler or more sincere.

'Change is possible if we have the desire and the commitment to make it happen.'

We are surrounded by many things that were once considered to be impossible, things that we now take for granted. These things have become part of our lives because someone refused to accept the common wisdom. If this is possible in the material and technological sense, it is equally possible in the moral sense.

**Grandfather said, 'We must be the change we wish to see in the world.'**

Beginning with ourselves, we must cause positive change to radiate out into the world.

We need a change of heart, a change of perception, and a change of attitude, which we can then pass on to others through education, enlightenment and love."

LEGACY OF LOVE, pp. 136-7.

## **D. COMMITMENT:**

### **Developing a determined will**

There are four practices offered in this Guidebook for deepening students' commitment to follow through on their action decisions.

#### **1. "Your Own Experiments with Love/Kindness"**

This worksheet at the end of Unit 1 invites students to identify with Gandhi's own process in life, making and following through on daily decisions to experiment with a life committed to truth or love. Inviting students to write down their important action decisions after each unit or activity helps to deepen their commitment to follow through.

#### **2. Journaling, personal sharing and reporting back**

Whether you use this Worksheet or not, teachers should encourage students to write regularly in a personal journal about their thoughts, feelings, decisions and actions as a way to increase their will to follow through on their action decisions. Providing time in class for students to share with each other about their decisions and actions also helps, especially opportunities to report on their progress in implementing their decisions.

#### **3. Living the Youth Pledge of Nonviolence**

Sustaining action over the long-haul requires the values of perseverance and commitment. Gandhi understood this clearly and made as many as fourteen different vows during his lifetime as a way of harnessing his will to follow through on decisions he made. This Guidebook provides an ideal way of developing a determined will - through the Youth Pledge of Nonviolence in Appendix A.

The Pledge of Nonviolence was developed in 1996 as a way of putting the vision and practice of nonviolence of Gandhi, King and others into daily do-able behaviors on both the interpersonal and institutional or structural levels (personal change and social change). It offers a way of "being the change we wish to see in the world," as Gandhi stressed. Individual students, individual classes and youth groups, and whole schools and youth programs have made the Youth Pledge of Nonviolence a part of their lives and programs. It serves as an ideal way of extending the study of Gandhi and King into our daily lives.

Teachers can encourage their students to take the Family Pledge of Nonviolence home as a way for their whole family to participate. Teachers might also consider using the Workplace Pledge of Nonviolence as a whole faculty and staff.

#### **4. Teaching the School/Classroom Pledge of Nonviolence**

As teachers well know, there is nothing like having to teach a subject for learning more about it. Through the "Teens Acting for Peace" (TAP) Program, high school and college youth are trained to teach the Pledge of Nonviolence to schools and classes at the elementary and middle school levels, sometimes in after-school or summer "peace camp" settings. Appendix B describes TAP and the options available to high schools.

# How to Use This Guidebook

## How to Approach Any Unit

**“Rationale” Page.** Read the overview of each activity in the “Rationale for the Components of This Unit” after the title page for each unit, plus the step-by-step outline of each activity as it comes up in each unit (page numbers for each activity are given on the “Rationale” page).

**Worksheets.** Read over the Worksheets with quotations of Gandhi and in most cases King, plus the questions for reflection and discussion following the quotations; plus other Worksheets that offer personal research and/or reflection tasks for students. Decide which of these to duplicate for your students. Read over the action options offered on these various Worksheets and decide whether to use any of them and, if so, which ones.

**Resources.** For further research opportunities and action suggestions for each unit, see also the websites in the Resource segment for each unit in Appendix E.

**“Affective options.”** Because of different learning styles and multiple intelligences, more affective options are suggested for each unit. Read over the “affective options” provided with each unit, some of which are the final activity of the unit; others are identified as the last item on the “Rationale” page. Many of these “affective options” are songs or videos identified in the “Resources” for each unit (see Appendix E for these, plus book and website resources, for each unit).

## Options for Using This Guidebook

### 1. Integrate individual units into your existing course/program

**Choose units that fit.** Each unit is designed to stand on its own, though there are clear relationships among the various units. Choose those units that best fit your purposes, whether it is several of the units on Gandhian values that complement your Character Education Program or several of the units on Gandhian skills that complement your Violence Prevention Program.

**Perhaps skip Unit 1.** If you are not using this Guidebook as an extended study of Gandhi, then you might skip Unit 1 which is designed to introduce students to Gandhi, his basic principles of AHIMSA and SATYAGRAHA, his impact on Dr. King, and his approach to life as a series of “experiments with Truth.”

## **2. Choose those activities within each unit that best fit your existing course**

- Not every activity within each unit needs to be used. Some are clearly marked as "OPTIONAL," but most other activities can be optional as well. This is especially true of the variety of issues addressed in the activities in Unit 8.

- Examine the "Rationale for the Components of This Unit" after the title page of each unit to get an overview of the various activities offered for that unit. This overview, plus the step-by-step outline of each activity within the unit, give you more than enough information for deciding which activities or even steps within activities to use for your particular purposes.

- You can also include reflections from Dr. King as well as Gandhi or focusing exclusively on Gandhi. Using Dr. King helps to provide an US African American perspective.

## **3. Use this as an extended study of Gandhi (and perhaps King as well)**

**Include Unit 1.** If you are using this Guidebook as an extended study of Gandhi, then Unit 1 is an important introduction to Gandhi, his principles, and his way of approaching life as a series of "experiments with Truth."

**Supplementary resource.** Use one or more of the key supplementary resources (see below) to enhance the presentation of Gandhi's life and teaching.

**Decide which other units, activities and worksheets.** If you don't have time for all seven additional units, then decide which themes and activities within each theme/unit best fit your purposes. You can shorten any particular unit by eliminating some of the Worksheets and/or reflection/discussion questions on each Worksheet.

**Decide how much reflection and action to include.** Each unit is designed to challenge students to reflect extensively on all the passages they read and all the roleplays they participate in and to make decisions on putting into practice the values and skills they are examining. There is more than probably can be included in a one-semester course, so deciding among options is essential.

## **4. Extend this study with the Youth Pledge of Nonviolence**

**Appendix A.** The Youth Pledge of Nonviolence parallels, almost component for component, with the units in this study. It provides a positive tool and way of living that students and faculty, even the whole school, can commit to as a way of living out Gandhi's values and skills 24/7/365. Two pages of reflection and action questions are provided for each of the seven components of the Pledge. Additional resources are also available for going more deeply into the Pledge.

**Appendix B.** The “Teens Acting for Peace” (TAP) Program offers a further step for students and their schools. Training is available for prospective TAP students who want to teach the Pledge of Nonviolence in middle and/or elementary schools. The overview of the TAP Program here is supplemented by the special “TAP Page” on the website of the Institute for Peace and Justice ([www.ipi-ppj.org](http://www.ipi-ppj.org)).

## **5. Integrate whatever you choose into the calendar year (see Appendix C)**

**Season for Nonviolence.** This period from January 30 (the anniversary of the assassination of Gandhi) through April 4 (the anniversary of the assassination of Dr. King) is an ideal time for focusing on these units and activities. Depending on how extensive the study will be in your school, you might begin and end the “season” with some kind of class or school commemoration of these two models of nonviolence.

**Daily calendar.** This calendar by months offers wonderful opportunities each month to link classroom activities with significant events in the recent history of the United States, some being anniversaries of individual birthdays or assassinations, others commemorating moments of nonviolent social gains and violent social disasters.

## **6. Encourage personal reflection in writing**

It is essential for students to do personal reflection on the principles of Gandhi and King they are studying, apply principles to their own lives, make decisions to put them into practice, and follow through on their decisions. This Guidebook provides three options for doing this:

**Reflection questions on handouts.** The pages of quotations from Gandhi and King, as well as the other Worksheets throughout this Guidebook, provide space for most of these reflections and decisions.

**The “Your Own Experiments with Love/Kindness” Worksheet.** This tool at the end of Unit 1 can be either an alternative to a personal journal for those students who choose not to keep a journal or a supplement to a personal journal. Use it as you complete each unit as a way of inviting students to make decisions on what they will do to escalate their experiments with love or kindness.

**Personal journal.** A journal can provide additional space for students to write their thoughts and feelings about all this, explore possibilities in their minds, as well as record their decisions and then their reflections about what happened during and after each action.

## Key Supplementary Resources on Gandhi

**GANDHI Video by Richard Attenborough.** The visual experience of Gandhi is so important for impacting students' hearts and imaginations that each unit lists several segments from the video that illustrate Gandhi's teaching on the theme of the unit. This video can be purchased through Amazon.com or rented from any major video rental store.

**LESSONS I LEARNED FROM GRANDFATHER Video.** This 45-minute collection of stories told by Arun Gandhi about his grandfather is a wonderful way to present the teaching of Gandhi through his grandson. This video is available from the Gandhi Institute for Nonviolence in Memphis (see Appendix D, p. 290).

**Arun and Sunanda Gandhi, THE FORGOTTEN WOMAN:** The Untold Story of Kastur, Wife of Mahatma Gandhi (Ozark Mountain Publishers, P.O. Box 754, Huntsville, AR 72740; 1998). This wonderful account of Gandhi's wife Kasturba presents many touching stories about both her, her relationship with her husband, and about their campaigns in South Africa and India; plus stories about their impact on their children and grandchildren, as told by one of the grandchildren and his wife Sunanda. The photos add a visual touch.

**Arun Gandhi, LEGACY OF LOVE: A Memoir** (North Bay Books, P.O. Box 21234, El Sobrante, CA 94820; 510-758-4276; [www.northbaybooks.com](http://www.northbaybooks.com); 2003). This wonderful collection of descriptions of Gandhi's campaigns, plus stories and lessons Gandhi's grandson Arun learned from his grandfather, make this an excellent supplement to this Guidebook.

**Ek Nath Easwaren, GANDHI THE MAN: The Story of His Transformation** (Nilgiri Press, Box 256, Tomales, CA 94971; Third Edition, 1997). Because of its assortment of photos and its focus on the transformation of Gandhi from his scared shy beginning, it is the most encouraging and effective of all the Gandhi biographies.

**Gerald Gold, GANDHI: A PICTORIAL BIOGRAPHY,** with a "Photograph Selection and Afterword by Richard Attenborough (Newmarket Press, 3 E. 48<sup>th</sup> St., New York, NY 10017; 1983). The 150 historical photos and Attenborough's Afterword and a special section of comparison photos from the GANDHI Video make this an especially appropriate supplementary resource for this Guidebook.

