

EDUCATION PHILOSOPHY OF MAHATMA GANDHI

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INTRODUCTION

The history of education is the history of the life and experiments of great educational philosophers whose gems of ideas continue to inspire educational thought and practice across the world. The last two hundred and fifty years will go down in history as the most formative years of modern education. Education, as we see it today, owes much to the wisdom of the east as well as of the west. Rousseau, Froebel, Dewey, Mahatma Gandhi, Tagore, Vivekananda, Aurobindo to count only a few names-have done so much to save the future course of educational practice at home and abroad. Generally people regard Gandhiji great politician only but the fact is that he valued social reform and development more than more political growth and advancement. According to him in an evil society, no concept of any good rule is possible. As such, he advocated social revolution and reform to go hand in hand with any political revolution. In this the main role to be played by education. Education is a sub social system. As it is a life long process. Education makes the man perfect and capable to perform certain duties during the years to come. Education helps the man to brought out the hidden to latent in every and each person who are living in the universe. At present there is a essentiality inculcate quality education among students.

The real difficulty that people have no idea what type of education is perfect. We assess the value of education in the same way as we assess the value of other articles which are lying around us or in our society. We want to provide only such education as would enable the students to earn more. We hardly give thought to the improvement of character or improvement of all round development. Good governance is the necessity of present time. There is a need to prepare enlighten citizen for bright India. Gandhiji vision for a new India entitle that every religion has its full and equal place. The mother India given birth to so many heroes in her country. Gandhiji was also one of them. His educational idea's based on love peace and equity. He shines like a luminous star in the galaxy of intellectuals. He was the torch bearer of new light, new path and humanism. Gandhi's educational philosophy is dynamic and realistic. Gandhi is vision on education was truly civilized for the betterment of society as well as whole country. There is no question of surprising that he developed from faith on education. Education not only educate the students but brings a new change in the society. It reflects a society's fundamental assumption. His experience in South Africa not only changed his out look/ideology but also helped him to see the real picture of country. Gandhiji's educational philosophy is dynamic and realistic. Gandhiji's vision on education was truly civilized for the betterment of society as well as whole country. There is no question of surprising that he developed from faith on education. Education not only educates the people but brings a new change in the society. His experience of South-Africa not only changed his out look but also helped him to see the real picture of whole world. It appears that many of the views expressed in earlier writing find in Gandhian thoughts on education. The emphasis on body, heart, mind and spirit in the educational process is most visible one. Gandhiji saw the real situation of world which is full of suffering from immense crises from many sides. Many crises, conflict, hatred and distrust between one community and the another are growing very fast. The real difficulty is that people have no idea that what type of education is perfect. We assess the value of education in the same was as we assess the value of other articles are lying around us or in our society.

Gandhi was infavouring of it that one should provided such type of education as would enable the person to earn more and more. According to Gandhiji education is an all round drawing out of the best in child an man-body ,mind and spirit. Literacy is not the end of education not even the beginning. It is only one of the means where by men and women can be educated. Literacy in itself is no education. In Gandhi ji is philosophy of education the personality of those to be education is of primary importance, and not the tools and subjects education should cover the full period of life in each and every field and must provide better opportunities for the all round welfare of the moral , spiritual and physical attributes of human being Gandhi's education philosophy also displays materialistic outlook. Gandhiji does not teach to run away from the world to attatin peace, as he advocates to live in the world doing self-less action to attain peace. Gandhi ji has recommended to make the productive action as the medium .For this is essential that child forms the habit of earning his livelihood from his childhood itself. Education should have the ability to connect labour and scientific knowledge.

This point of view manifests that materialistic spirit. The foundation of basic education is usefull because its goal is to impart such skill to Indian children by which they can become self-dependent earning hands. According to Gandhiji **“My idea is not merely to teach a particular profession or occupation to the children, but to develop the full man through teaching that occupation”**¹. The most essential feature of Gandhiji's philosophy of education instead of taking handicrafts of the school and impose it on the educational curriculum insisted that education must proceed from the handicrafts. Gandhi said, ‘The core of my suggestion is that handicrafts are to be taught not merely for production work but for developing the intellect of the people’. Another important feature of Gandhiji's philosophy of education is the supporting aspect of the craft chosen as a means of education. All education to be true must be self supporting. Gandhiji also emphasized that the major aim of education should be character development. He wished that the youth generation should develop a sense of courage ,streanth and virtue.

It appears that many of the views expressed in earlier writing found in Gandhian thoughts on education. The emphasis on body, heart, mind and spirit in the educational process is most visible one. As Cenkner quotes Gandhi- **“Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for the making of the whole man and constitutes the true economics of education”**².

NON-VIOLENCE

Education is backbone of society and is largely responsible for the upliftment of the society. Gandhi was a critic of traditional educational and viewed that, By education, I mean an all-round drawing of the best in child and man in body, mind and spirit.

His Wardha scheme was pointer in this direction. Accordingly, these should be the basic tents of Gandhian education.

FREE PRIMARY EDUCATION

Gandhiji advocated for free and compulsory education for all-boys and girls between 7 to 14 years. Education should be imparted in primary level in the student's mother tongue. A free primary universal education is to be imparted to all the children in the village. This will make the backbone of a country strong. Earning while learning was the motto of this education. This wills increasing the creativity in a student. As Gandhi wanted to make Indian village's self-sufficient units, he emphasised that vocational education should increase the efficiency within the students who will make the village as self-sufficient units.

PLACE OF VOCATIONAL EDUCATION

A love for manual work will be injected in the mind of children. This is not a compulsion but the child will learn it by doing-Being free from mere bookish knowledge a student should resort to manual work.

EMPHASIS ON MORALITY

By education, Gandhi meant the improvement of morality within a student. Without being bookish, a student should adopt certain moral ethical codes like truth, nonviolence, charity and so on which will illumine his character. Thus a character building through education was a prime concern for Gandhi.

NON-PARTICIPATION IN POLITICS

Gandhiji wanted to keep the students away from politics. If students will participate in politics, they will be pawn at the hands of the politicians who will utilize them for fulfilling their desire. This will hamper the development of a student and his education will suffer a setback. So, he advised the students to keep themselves completely away from politics.

WOMEN EDUCATION

Gandhi was a protagonist of women education. He advocated that there should be no distinction in equality of status between men and women in society. He vehemently opposed purdah system and widowhood. He wanted to free women from social serfdom. So, the number of girl students considerably rose in various educational institutions inside the country. Thus, Gandhi emphasized the need of women education to improve the lot of society. Gandhij's idea on education is a novel one. His idea of vocational education was unique which even now a day's is being promoted by the government of India.

EDUCATION FOR THE INDIVIDUAL

For Gandhi's education should help to prepare and direct the learner towards the true purpose of life, which is to realise the Atman. The self which he views as realizing God. The spiritual realization or the self realisation that Gandhi values as the major aim of life. According to the Gandhiji education must prepare the learner or learners for self realization or liberation (moksha). He emphasised the ancient Indian wisdom-Sa vidya ya vimuktaya. (That which liberates knowledge). In his socio-political and education thought.

Views regarding liberation – Gandhi talked about two kinds of liberations. One form of liberation consisted in securing the freedom of the country from foreign rule. Which for him would also include development indigenous models of school, economical, educational development. Such freedom however may prove short-lived if not understood in the right perspective and light of the other kind of liberation (moksha) which is for all time. As Advaitin he is referring to the liberation from the cycles of birth and death on the earth, from the suffering of the world, and he is emphasising this liberation, moksha as the ultimate goal for life (one of the four purusharthas thus other three being dharama) artha, Kama. It is important to emphasise here that this liberation is an individual liberation and does not transform the earth –nature in any way.

SOCIAL AIM OF EDUCATION

Education is not a matter that concerns only the individuals, but it also deeply concerns the society, the collective. Gandhi recognize and deeply value in the inter-connection between individual and collective, as reflected in his thoughts on education including its aims. The major contribution of Gandhi for the betterment of whole established Sarvodaya Society. The key to Gandhi's social thought and concept of man is characterised in one word Sarvodaya. A strong emphasis on the Sarvodaya the upliftment of all, Certainly gives a very clear orientation to Gandhi's educational approach. He emphasizes the significance of school and education for the upliftment of the oppressed of the society, for the organic growth and development and growth of the whole community, and for the building of nation. The Social role of man in the sense of what an individual can do for the society is thus emphasized here. At the same time, the purpose of education for Gandhiji is to raise man to a higher moral and spiritual order through the full development of the individual and the evolution of new man, a satyagrahi one that grasps the truth. This type of man making goal of education for Gandhi's achieved by service to man kind, by self-giving.

EDUCATION FOR SPIRITUAL DEVELOPMENT

Education is a one type of the system on the one hand and a process on the other hand. As a system of education is structured of definite and well definable constituents each of which is susceptible to analyse and study for better development and all round development of the system. As a process education is a functional, it has life and movement, it has progress in a direction and it remains permanently in a dynamic form. The dynamism of education is a significant factor because this dynamism is what enables education to deal with children as living and thinking beings.

Education goals constitute a significant component of the system of education. Education as conceived by Mahatma Gandhi and advocated by him primarily aims at the formation and development of the spiritual and moral personality of the each and every individual who is a active member of society. He says, **“education is thus an awakening of the soul”**³ without education attempting this awakening of the soul of the individual and without developing and strengthening the ‘inner voice’ in the individual, education has no serious purpose to serve. Gandhian education in all its aspects in founded on spiritual principles. In this sense we shall talk of the Gandhian idealism; to the fully developed in a separate character. This is the most solid and character based foundation from which to build education at the base of all we have concepts and principles drawn from one or more religions developed into harmonious whole to which the goals of education are properly integrated. The univesality and eternal dimension of Gandhian values render them a highly spiritual dimension. We are most often hasitant to speak of Gandhian spirituality because Gandhi does not I any intimate way associate himself with any particular religious denomination are to any professed manner of spiritual way of life. What Gandhian spirituality is a wholesome attitude of the mind in every detail directed to the supreme being, God. Gandhian education can not be thought of a divorced from this spirituality. This would mean several things. Education should pave the background for first, the practice of truth in every aspects of the individual’s life. Education as a process develops the environment necessary to him with reference to the detailed experience of life whoes agents are teacher, parents and the community. Success at this level depends on how much these agents can influence the individual in the process of learning.

EDUCATION FOR KNOWLEDGE

Education is considered as a process of bringing perfection in the human beings education carries out these humans and social functions by directing, guiding and reshaping the inmate potential and impulses of the child, by helping the individual in the process of growth, unfolding what is within and preparing him to assume the responsibility of adult life. But education carries out all these by introducing him to the total experiences of the human race classified into heads of knowledge. Historically speaking education has become a process of the individuals identification with a large variety of classified information grouped under particular subjects. Much emphasis was given to the communication of classified knowledge to the individual.

Gandhi defines education with reference to the holistic development of man. Gandhi gives education importance in this conception to the development of the mind. Education of the mind and the head, can not be undertaken except in its wider sense by the provision of knowledge or rather by exposing the individual to the classified heads of knowledge. Gandhi agrees that education should reflect the experience of the human race, and for us, the Indians ancient culture and civilization that had developed. A knowledge of our culture and civilisation becomes a main part of the education that be imparts to the new generations. Several values will thus be attached to the education individual a love for the haritage of the country. Education for knowledge further extents itself to introducing the individual to his physical and geographical environment. Education can in no way neglect introducing the

learner to a system of knowledge that encompasses the learner's own environment. Education for knowledge is also known as literary. This would include the knowledge of languages and literature and a variety of other arts-oriented subjects.

EDUCATION FOR SOCIAL DEVELOPMENT

Education in the Gandhian sense aims at the development of society. This aim of education primarily adds a great responsibility on the individual who is being educated as well as on the one after his education. The development of society is not an automatic thing ; individual have to be pressed into service for that purpose. This requires great training for the individual as part of education that enables him to commit himself on a permanent basis for the welfare of society. Gandhi's educational thought attach great importance to this goal of education. Exhortations to students and educationists in the country to attach importance to the value of social service and social welfare in all aspects of education were common in his speeches and writings.

For Gandhiji, **“individual development and social progress are interdependent”**⁴. He wished that a society in which all people should have to play their roles for the betterment of the whole without losing their individual character. Every goal of education that Gandhi envisaged in fact harmonized with others. He pleaded for character formation with its spiritual and moral values. Education for social development aims at thus creating in the education to number of social oriented values which is related to social atmosphere in which every individual has to adjust himself. Education in schools and colleges do everything at its disposal to nurture in students a love and affection concern for society and its current needs. Individual must be ready to help the society as a active member all the time. Individual must have a compassion for all creation of life.

The very Gandhian norms of education became an orientation to the serviced of the people. He wanted education to turn itself to the needs of the people at the grass-root level. From this viewpoint he find out serious drawbacks in present-day education. Gandhian alleges that today's education does not in anyway reach the poverty and problems of the villages. It leaves a tremendous gap between the have not's. It leaves a tremendous gap between the education and the illeteate. The gap that has been created among those who know English and those who don't had been a serious issue for Gandhi. Again the country is compelled to invest huge amounts for higher education which benefits only the more affluent sections of india's population. Today's education form this viewpoint segregates the villages form towns in search of greater prospects. All these Gandhi viewed with great concern.

EDUCATION AND LIFE EXPERIENCE

Gandhi too made life experience a center aim of education. There was all the same major difference – Dewey's Value of practical usefulness was an end itself, while for Gandhi it constituted a major means of more remote ends and consequently to the ultimate end itself . Gandhi envisaged life and its experiences from a dynamic perspective and attempted to analyse and see life in all its completeness. Gandhi's personality is one of a minute and concrete interplay perfect on every step of a long life of a craftsman like series of experiments with historical actuality in all political and existential aspects. Gandhi did not wish to leave things to chance and looked at the events of day to day life with immense care and attention. Louis Fischer says, ” he discovered a new dimension of action; He split the social atom and found a new source of energy.

That was a major achievement as this constituted a basis for the development of Gandhi's philosophy of life and action. Education for life-experiences in the Gandhian sense aims at presenting to the individual the varied aspects of what we practical life in which the individual is expected to make a life of his own. The individual provided with opportunities to know for himself the intrinsic of action. Unless this aspect is brought into focus, ordinarily education does not lay stress on this right from the beginning of education the individual

should be helped to undertake introspection, reasoning and analysis of his own action and those he sees around. Basically this is an ability that renders him quite different from the animals living around him. By stressing this aspect an education is helping the individual to undertake something proper to man as man. He becomes able to exercise his rational mind on everything around him, accept or reject things and experiences that life ordinarily presents to him. This would mean the individual learn to value in every step during his whole life. A link is established between the time and becomes available to one self and the series of responsibility and duties one is expected to carryout. For Gandhi life experience constitute the primary means to gain the full flowering the individual personality for the betterment of oneself, society and God.

MEANING AND DEFINITION OF EDUCATION

Gandhi's thought on education form the dynamic site of his general philosophy. His philosophy of education is based on biology, sociology, psychology and philosophy. This was the highest desire of Gandhiji that each individual of India should be educated, but by 'literate' he did not mean only the knowledge of how to read and write. He did not consider literacy as education. He said. **"Literacy is not the end of education, nor even the beginning. It is only one of the means whereby man and woman can be educated"**.⁵ He believed that education should develop all the capacities of the child so that he becomes a complete human being means full development of body mind and heart and soul of the child. In this way Gandhi advocated that education should develop the child's individuality fully and harmoniously so that he is able to realize the ultimate aim of life, which is truth or God.

Defining education, Gandhiji has said that by education he meant the all-round development of the most sublime qualities found in a child and man, in body, mind and soul. Explaining the meaning of education, Mahadev Desai has written that Gandhiji advocated that all human qualities in a child should be developed by education. This education cannot be termed as good which does not make a child fully human and useful citizen. Thus, by education Gandhiji means the construction of a complete or perfect man. By complete man is meant the harmonious development of all four aspects of personality-body, heart, mind and soul. So according to Gandhiji, the true education is the one that expresses and motivates a child's spiritual, mental and physical faculties.

AIMS OF EDUCATION

Gandhiji has mentioned several aim of life keeping in view its different aspects and ideals. These aims can be divided into two classes:

1. Immediate Aim.
2. Ultimate Aim

1. Immediate Aims of Education: Gandhiji has mentioned the following immediate aims of education:

(a) Aim of Livelihood: According to Gandhiji, the aim of education is to enable an individual to earn his livelihood by which he can become self-dependent. Gandhiji opens that the education which cannot fulfill our basic needs is useless. He desires that when a child goes out after education, he should not be confronted with the problem of livelihood. Gandhiji writes that education should secure a child against unemployment. A child at the age of fourteen years, after having completed the seven years' curriculum, he should go out of the school an earning hand.

(b) Perfect Development aim: Gandhiji wrote, **"The real education is that which fully develops the body, mind soul of children"**⁶. He further observed, Man in neither mere intellect, nor heart or soul alone. A proper and harmonious contribution of all the there is

required for the making of the whole man and constitutes the true economics of education. This aim accords well with Gandhiji's concept of education-an all-round drawing out the best in the child and man-body, mind and spirit."The complete development implies, therefore, the education of 3H's-hand, heart and head rather than the education of 3R's. According to him the major aims of education is to effect development of physical, mental, social, emotional and spiritual faculties of a child in order to effect absolute development of personality.

- (c) **Cultural Aim:** According to Gandhiji, a child should be trained to express his culture in his conduct. He says that culture is the foundation, the initial thing which should be manifested in your abstract behavior. Thus, he has considered cultural development as an important aim of education. Gandhi said, **"this culture show itself in smallest detail of your conduct and personal behavior, how you sit, how you walk, how you dress etc. inner culture must be reflected in your speech, the way in which you treat visitors and guests and behave towards one another and your teachers and elders"**.⁷
- (d) **Moral Aim:** Gandhiji has laid more emphasis on morality or character building. He has written in his autobiography, that he had always given the first place to the culture of the heart of though building of character. He regarded character building as to proper foundation for education. Once when asked by reporter that what his aim of education would be when India were free, Gandhiji said immediately that it would be character building. Gandhiji has considered the ultimate aim of all knowledge as character building. In his words, **"The end of all knowledge must be the building of character; personal purity is to form the basis of character building. Education without character and character devoid of purity would be no good."**⁸
- (e) **Aim of Emancipation:** According to Gandhiji, the aim of education is for an individual to attain emancipation. He has used 'emancipation' in two senses-one, freedom from all types of slavery in the present life, as according to him, an individual cannot progress unless he is bound in any type of bindings whether intellectual, economic, social, political or any other type; so an aim of education is salvation of an individual from all types of slavery; and two, the second sense of emancipation is salvation of an individual from worldly binding and take forward the spirit towards a higher life, so an aim of education is to guide an individual for spiritual freedom to take him forward to his goal.

2. Ultimate Aims of Education

- a. **Self-Realisation:** Self-realisation and spiritual development find perfect support in Gandhian scheme of education. Education should provide spiritual freedom. Development of the moral character, development of the whole, all are directed towards the realization of the ultimate reality, the merger of the finite being into the infinite. It is realizing Godliness in his self. The highest aim of education, according to Gandhi ji, is knowledge of God or self-realization. All other aims are subordinate to his supreme aim of life and education. Gandhi said, **"Long before I undertook the education of the youngsters of the Tolstoy Farm, I had realized that the training of the spirit was a thing by itself. To development the spirit is to build character and to one to work towards the knowledge of god and self-realization"**⁹.
- b. **Perfect Synthesis between individual and social aim:** Gandhiji had laid equal emphasis on individual and social aims of education at different times. He did not find any conflict between the two. According to him if the individuals are good, the society is bound to be good. He always advocated the freedom of the individual but he regarded individual as a social creature. He says, **"A nation cannot advance without the units of which it is composed and conversely, an individual cannot advance without the nation of which he is a part"**.¹⁰

SCOPE OF GANDHIAN EDUCATION

Gandhi and his teachings are today assuming new dimensions of meaning and relevance as we have seen in the forgoing section. The dynamic nature of Gandhian thoughts and practices is leading the whole thing to a new level of acceptance by the world community. Gandhism is thus evolving into an integrated and comprehensive discipline because of the great scope it offers for application to a variety of fields of knowledge, have the new term : ' Gandhian Studies.' The intention is not to evolve yet another field of knowledge for brain storming work in theory, but Gandhian Studies is primarily an integrated, multi-pronged approach to present Gandhi to the world on the one hand and on the other, know Gandhi ever deeper with reference to the problems india in particular and the world at large are facing. Gandhian studies is an attempt in theory work and research into the holistic appeal Gandhi has made to the world in the renewal of the human spirit. It amounts, again, to a search for the of science that have become characteristic to the present age of science and technology in an attempt to discover the system of values that are detrimentally forgotten.

Gandhian Studies offers considerable scope for us **“to prove that Gandhi,s entire scheme of action was to strengthens, organize and develop the potentials for good present in individuals and in society and thus defeat evil at all levels”**.¹¹ This fundamental aim of all activities of Gandhi to fight the forces of evil at all levels and nurture good sown in the sands and hearts of Indians is seldom understood in the right perspective. The aim of the present discipline therefore is to provide full scope in understanding Gandhi in this perspective. Modern India must be concintised in regard to the Gandhian interpretation of the meaning of life and must develop an awareness of the full oractical political o Gandhian thoughts and view points. Gandhian has a message for every one, belonging to all walks of life and this message should receive to the present day needs.

Gandhi wanted Indians to be fully conscious of the rural nature of our country. India meant rural India and all his thoughts rested with the working and agricultural population of rural India. The greatest justice that we may do to him is to accept rural India as it is study the problems of this vast population, recognise the potentials available at their disposal and thereby present rural India to the vision of the more affluent factions of the country . It was Gandhi's earnest desire to introduce students to the manifold problems of rural India and develop in them a sustaining love for them vacation. Gandhi said, **“student should spend everyday of their vocation in the villages around their school and colleges”**¹² there is no relation between today's education and our family life. Gandhian studies incorporate a knowledge of and work in villages to develop in students a love for these villages. This will unale students to:

- a. Acquaint themselves to rural India,
- b. Constructively study rural problems,
- c. Correlate such problems with their own personal life and views
- d. Set out to investigate into aspects and areas for helping life in villages.
- e. Develop schemes and plans of a comprehensive nature for rural upliftment. Gandhian studies can focus on such issues in a productive manner.

Gandhian studies offers scope for interdisciplinary learning and research. This discipline becomes highly interdisciplinary because of its very texture. It subscribes as many disciplines for work and development as covered by Gandhism itself. Gandhian thoughts cover a variety of fields due to its comprehensiveness and thereby relate itself to those areas of knowledge and practice as the stem of a tree to its branches. No study of Gandhi, for instance is possible

without relating itself to the field of education because Gandhian gets itself rooted in educational goals, principles, values and practices. A presentation of a training in the educational principles and practices Gandhi held as dear can be possible only by developing these within a more comprehensive study of education to avoid random and piece meal work. This approach makes it necessary to include as inter disciplines subjects within whose wider framework alone can Gandhian studies be developed.

Under this approach Gandhian studies includes political science. No understanding of Mahatma Gandhi can be possible without an analysis of Gandhi's political career that led to India's Independence. The Politician in Gandhi has received world wide acclaim because of the unique way he conducted himself and developed his Political Philosophy. It is significant to see that Gandhi had no Political Philosophy separated from his central religious Phenomenology. He said, **"I was compelled to come into Political because I was convinced that without touching Political one will not be able to do any form of social service."**¹³ Especially in the circumstances in which Gandhi worked, he was convinced that no spiritual or religious pursuit could be possible without entering into political. Here we find already how the two fields study of Gandhism would therefore amount to acquainting or e self with the fundamental of political science that formed the basis of Gandhi's political involvements. That would also lead to the various influences on Gandhi's political thought and the details of the political theory of Mahatma Gandhi. The student should have also an opportunity to critically examine the merits and relevance of the Gandhian political system.

FUNDAMENTAL PRINCIPLES OF GANDHI'S EDUCATIONAL PHILOSOPHY

1. **"Literacy is Not Education:** According to Gandhiji's literacy is not education. Education is the all-around development of child.
2. **Development of all Human Qualities:** education should develop all human qualities inherent are a child.
3. **Harmonious Development of Personality:** Education should effect harmonious development of a child's body, heart, mind and soul.
4. **Development of all Faculties:** Education should develop all faculties of a child according to the general well-being of the community of which he is a member.
5. **Beneficial Handicraft as the Beginning of Education:** A child's education should begin from a beneficial handicraft or skill by which he can meet the economic needs of his future life.
6. **Education is related to Real Life:** A child's education should be related to his real circumstances and physical environment.
7. **Security from Unemployment:** Education should secure a child from unemployment. Education should be such that child is involved in a vocation.
8. **Free Education:** The children from seven to fourteen years of age in the country should be given free and compulsory education.
9. **Mother Tongue the Medium of Instruction:** A child should be given education by the medium of his mother tongue.

10. **Active Education:** A child should get his education actively and he should use it to understand his social environment and have better control over it.
11. **Industry as Centre of Education:** A child should be educated by the medium of a productive industry, and it should be related to that industry.
12. **Self-dependent Education:** Education should make a person self-dependent. The industry of handicraft chosen as the medium of education should make a person self-dependent.”¹⁴

METHODS OF TEACHING

Gandhiji has given important place to the following principles and methods under the teaching methods:

1. **“Learning by proper use of Body Organs:** Gandhiji believes that true education to the mind can be got only by proper exercise of body organs, as hands, eye, nose, etc. and teaching. In other words, the rational use of body organs is the most suitable and rapid way of developing a child’s mind. Gandhiji says that a child should be taught drawing at first, and then reading and identifying the letters of alphabet, only then he should be taken to writing.
2. **Learning by Doing:** Gandhiji has emphasized on learning by doing in his teaching method, so he has taken crafts as the centre of his basic education. It provides abundant opportunities to a child for learning by doing. From social viewpoint also, this method develops the qualities of cooperation, sympathy and sociality, etc. Learning by doing, as against from teacher, leaves a permanent mark on the mind. The opportunity to learn by self-experience is dependent on activity.
3. **Learning by Synthesis:** Gandhiji has understood the importance of the principle of correlation as laid down by psychology, and has supported the method of making every useful-for-life education as industry-oriented. He says in this context that basic handicrafts should be in the form of a full circle and other subjects should revolve round it like planets and get energy or light from the central sun.
4. **Learning by Reading, Thinking and Action:** Gandhiji has accepted the three levels of Indian way of learning (hearing, thinking and meditation) as reading, thinking and action. He says that all these three should exist in a teaching method. If knowledge is acquired in the absence of any of them, then it would be temporary and useless.
5. **Learning by Experiment:** there is much scope for practical work in Gandhiji basic education plan. By this method, a child can study the cause of origin of different problems, their present state, and form and can comprehend them. Each level can be tested to estimate its scientific relativity and social importance, and adopt it in practical life to acquire its knowledge accordingly.”

WARDHA SCHEME

This principle of non-violence was the basis of Gandhiji scheme of basic education. Though this scheme he considered necessary for building a non-violent society. His system of education wanted to root out exploitation and centralization in society and create a non-violent social order. In 1937 Gandhiji evolved a scheme popularly known as the Wardha scheme of basic National Education. This wardha scheme was based on same principles of education which were listed by Gandhiji in a paper in 1932 in yesvada jail. These postulates were as follows:

1. Boys and girls should be taught together.
2. Their time should be mostly spent on manual work under the supervision of the teacher. Manual work should be considered as part of education.
3. Work should be entrusted to each boy and girl after ascertaining his or her inclinations.
4. The child should be know the way and the wherefore of every process.
5. General knowledge should be imparted to the child as soon as it is able to understand things. This knowledge should precede literary education.
6. The hand of the child should be trained to draw geometrical figures before he learns to write, that is good handwriting should be taught from the beginning.
7. The child should learn to read before he is able to write. i.e. he should learn to recognize letters as if they were pictures and then draw their figures.
8. By this method and by word of mouth, the child should acquire much knowledge before he his eight years old.
9. Children should no be compelled to learn anything.
10. The child should be interested in whatever he learns.
11. All education should be imparted through the mother tongue of the child.
12. Every Indian child should learn Hindu-Urdu, i.e. Hindustani as a national language before his literary training commences.
13. The second stage of the child's education begins when he is eleven and lasts up to sixteen.
14. Manual labour has a place in education during thisperiod also the time for literary training should be increased according to need.
15. The child should learn some vocation as preparation fior his future life.
16. He should acquire a general knowledge of world History, Geography, Botany, Astronomy, Arithmetic, Geometry and Algebra.
17. A boy or a girl of sixteen years should know sewing and cooking.
18. In the third stage which begins at 16andends at 25, a young man or woman should receive education according to his or her desires and circumstances.
19. The education commencing at the age of nine should be self-supporting. The student, while is learning should be engaged in such a vocation the its produce may meet the expense of the school.
20. Production should, no doubt, begin right form that start. But it may not be enough to meet the expenses during the initial years.
21. Teachers cannot possibly have big salaries, but they must get enough to maintain themselves. They should be animated by a spirit of service. They must have a good character.

22. Huge and costly buildings are not necessary for education.
23. English can and should have a place in the syllabus only as a language. Just as Hindi is our lingua franca, English is a language of international intercourse and commerce.

On October 23, 1937, a conference was organized at Wardha to finalise the basic system of education. This conference resolved that the children should be provided free education for seven years. Mother tongue should be the medium of education. Every education must be taught some basic craft. The expenses of education should be met by the sale of the production in the school. In order to implement these recommendations a committee was formed under the chairmanship of Dr. Zakir Hussain. This Committee highlighted the basic principles, aims and organization of basic education in its first report on December 2, 1937. In its second report in 1940 this Committee reviewed the curriculum of basic education. Its recommendations were accepted by Indian National Congress in its session at Haripura. After Zakir Hussain Committee, another Committee was formed under the chairmanship of B.G. Kher to review basic education. This Committee connected it to Sargeant scheme. In the final form, the basic principles of Gandhi's scheme of primary education were compulsory free education, education through craft, education through mother tongue, self-reliance, education connected with the life of the educand and finally inculcation of the ideals of democratic citizenship. A booklet was published by Government of India to popularize Gandhian system of education entitled Understanding of Basic Education. This booklet thus summarized the scheme of basic education, Activities involving personal and community cleanliness are the foremost in a basic school. Education for the young's is not stuffing impractical ideas into the minds of children. It is essentially training them in good habit, the daily experiences that every child has to undergo as regular morning evacuation, cleaning the teeth, nose and eyes, bathing physical exercise, washing clothes and other daily activities can be exploited for teaching as well as the inculcation of good habits. **“Our education has got to be revolutionized. The brain must be educated through hand. Those who do not train their hands go through education lacking music in their life..... they are not thought to make the right choice. A education which does not teach us discriminate between good and bad, to assimilate the one and eschew the other is a misnomer.”**¹⁵

FEATURE OF BASIC EDUCATION

Basic education is the foundational education, fundamental to the whole scheme of education meant for “an all-round development of the child and man-body, mind and spirit. It is ‘basic’ in nature because it attempts to give the minimum of learning to be acquired by an average child. It is correlated with the basic needs of the child, the food, clothing, shelter, clean and healthy living etc. It is also intimately related to the basic occupations of the community. It also comes just in time that is at the primary stage of education. However, later on, the shape of Basic Education was widened to include pre-Basic, Post-Basic, and Adult education, besides the Basic stage.

According to Prof. K.L Shrimali and others, the fundamental features of the scheme as outlined by Mahatma Gandhi are-

- (i) Free and compulsory Education. It implies a free and compulsory.
- (ii) Purposeful activity. Basic Education centers around some purposeful activity or a useful and productive craft.
- (iii) Medium of Instruction. The medium of Education in the mother tongue of the child.
- (iv) Dignity of labour. It inculcates the virtues of dignity of labour, a keen sense of discipline and a grate sense of responsibility.

- (v) Self-supporting. It is self-supporting. Children learn by doing. In it, the craft has both an educational and economic value. Children learn from their craft work and through it, they cover their expenses.
- (vi) Village-oriented. It was primarily devised for village. According Gandhiji, "In the villages, the bulk of India's population resides. So, to tackle successfully, the question of villages is to solve the problem for the cities also.
- (vii) New co-operative regime. Basic education aims at bringing about a new co-operative regime in place of the present in human regime based on exploitation and violent forces.
- (viii) Integrated teaching. In Basic education, all the subjects are taught in an integrated way. All the instruction is correlated with craft or the natural and social environments.
- (ix) Co-operative work. In Basic education, both the teachers and the pupils work for community development and social progress.
- (x) All round development of the child. Basic Education is meant to educate the body, mind and spirit of the child. In all, it seeks to develop the child as a whole.

PHILOSOPHY BEHIND BASIC EDUCATION

Basic Education is an out come of Gandhi's philosophy of life and education. Although it does not represent his entire philosophy of education. It is said that the underlying philosophy of education is that of democracy. There is stress on the need for a social order which would be conducive to each man's realizing the highest aim of his life. The attainment of ideals, for which Gandhi ji put forwards this scheme of education, are clearly derived from a democratic philosophy. These ideals are:

1. Ideal of classless society.
2. Freedom and equality for all.
3. Dignity of labour.
4. A non-violent social order.
5. Development of a sense of social responsibility.

Dr. M.S. Patel rightly says that Gandhiji's educational philosophy original in the sense that he arrived at it through personal experience. It may not be original in the sense that the like of it war never preservation and adaptation on a nation-wide scale are undoubtedly novel and original. Vinoba Bhave has said, "**It may not be new thing but it has been presented in a new light.**"¹⁶ Basic Education took its concrete form at all India Educational conference at Wardha (oct,1937). It was followed by Dr. Zakir Hussain committee, which laid down a detailed syllabus and passed four and resolution incorporating Gandhiji's ideas on education.

BASIC TENENT OF BASIC EDUCATION

Education for Sarvodaya

Gandhiji was very much aware of the needs of the country and considered basic education as the only type of the education which may lead to success his chief aim in planing for education in india was to fulfil the needs of the country. India is a country of villages. Most of the villager in india cannot affrod to play for their children's education. In addition to it they require their childern 's assistance in their occupation. Therefor, Gandhiji planned for basic education which may not be burden upen the parnts and through which the children may

be able to earn to meet the expenses of education themselves . He laid stress upon the importance of dignity of labour and manual skill.he was convinced that an education which prepares the yong men for white collar jobs can hardly be suitable for an agriculture community. It I science that he so much emphasized the learning of craft in his plan of basic education. In spite of all this idealism Gandhiji's approach every where was pragmatic. He was an experimenter in every field of life . Before devising his plan of basic education he experimented upon its different aspects. For him all human truths were relative. God was the only absolute. There fore him all tested everything before suggesting it for the education of the child he postulated that the child should himself gather knowledge from the environment and put it in actual use in life. Like the pragmatists and instrumentalists Gandhiji stressed the importance of interest and activity and the need variety in subjects taught to the educand.

Sarvodaya Society

The social philosophy of M. K. Gandhi may be termed as Sarvodaya. This was the foundation of this philosophy of education. Sarvodaya aims at all round development of all, without distinction of caste, creed, sex and nationality. Gandhi wanted to establish a welfare state in India which he called 'Ram Rajya'. The ideal of Sarvodaya does no aim at the maximum number but maximum good of all without exceptions. While Karl Marx aimed at the welfare of the proletariat, Gandhiji aimed even at the welfare of the capitalist. According to Vinoba Bhave the important characteristics of the Sarvodaya society are the abolition of all monopoly, importance of honest work. There is no place for any type of exploitation in Sarvodaya society. No one may be forced to do certain type of work, so much so that even the wealth of the capitalist, cannot be forcibly snatched away. Centralisation, according to Gandhiji aimed at political, economic, social and all other types of decentralisation. In the political field decentralisation requires establishment of village panchayats. In the economic field it requires that wealth and money should not be allowed to be concentrated in few hands but should be distributed among all the people. Social decentralisation means the abolition of all types of untouchability and social distinctions.

Nai Talim

In order to achieve the above mentioned aims of Sarvodaya in India, Gandhiji presented his plan of basic education. He called it Nai Talim (New education) because it sought to build up a new society in the country. He realised that what the country needs today is not so much higher education as the education of the masses. Therefore, he did not lay so much emphasis upon higher education. **“Nai Talim without the self support basis would be like a lifeless boy”**¹⁷ The basic education sought to fulfil the needs of the education in a Sarvodaya society. It is hence that Gandhi planned for craft centred education with mother tongue as the medium. Literacy, according to him, is not an end but only a means of education. Education ultimately aims at the development of both mind and body and the capacity of earning one's livelihood. The syllabi for the new education were framed in such a way so as to eliminate narrow nationalism and emphasize the ideal of Sarvodaya. World history was taught along with Indian history. Similarly, the syllabus included the study of fundamental universal ethics. The cost of education was brought down by compulsory manual labour and education was tried to be made self-sufficient as far as possible. **“My Nai-Talim is not dependent on money. The running expense of this education should come from the educational proceeds itself”**¹⁸

Social Revolution

Point out the value of basic education for bringing about a silent social revolution in the country Gandhiji said, It will provide a healthy and moral basis of relationship between the city and the village and thus go a ling way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes. It will check the progressive decay of our villages and lay the foundation of a social order in which there is no

unnatural division between the 'haves' and the 'have-nots' and everybody is assured of a living wage and the right of freedom. And all this would be accomplished without the horrors of a bloody classes war or a social capital expenditure such as would be involved in the mechanisation of a vast continent like India. Nor would it entail a helpless dependence on foreign imported machinery or technical skill. Lastly, by obviating the necessity for highly specialised talent, it would place the destiny of the masses, as it were in their own hands.

Non-Violent Education

As has been already pointed out, Gandhiji emphasized the principle of non-violence in every field of life. He considered non-violence as the characteristic human quality. Even truth was subordinate to non-violence. Gandhiji said, **“the principle of ahimsa is hurt by every evil thought by undue haste by living, by hatred, by wishing will of anybody”**¹⁹. To those who doubted the value of non-violence to be the principle of human social organization, Gandhiji pointed out, The fact that there are so many men still alive in the world shows that it is based not on force of arms but on the force of truth and love. This principle of non-violence. Gandhiji used in every aspect of education, so much so that his theory of education may be called non violent-education. India has resolved to eschew violence, this system of education becomes an integral part of the discipline she has to go through. We are told that English spend millions on education. America also does so. But we forget that all wealth is obtained through exploitation. They have reduced the art of exploitation to a science, and might well give their boys the costly education they do. We cannot, will not think in terms of exploitation, and we have no alternative but this plan of education which is based on non-violence. Thus, according to Gandhiji India can play her role in the community of nations only by adopting the gospel of non-violence. India also tried to build brought about through force destroyed individuality. Only when the change was effected through the persuasive power of non-violent non-cooperation (i.e. love), could the foundation of individuality be preserved and real, abiding progress be assured for the world.

GANDHI'S CONCEPT OF EDUCATION

Gandhi was a visionary; he tried to bring 'the kingdom of God on the earth (Ram Rajya) where truth and non-violence would be guiding principles. His utopianism arose out of his love for humanity. Gandhi was humanist, shall we say from the first moment of his self consciousness. He firmly believed that the goodness of the individual formed the constituent part of the goodness of the society. Like John Ruskin, he considered 'man' is the most important to bring a peaceful and harmonious society. The individual is the on supreme consideration. **“Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for making of the whole man and constitutes the true economics of education”**²⁰. His concept of political system is closely connected with education. In a good political system, there must be the element of goodness necessarily present in every man. There is the need of a proper education system to the individuals in order to bring out such element of goodness. He talks about education is more comprehensive than that of the literal meaning.

SOCIO-ECONOMIC DEVELOPMENT OF SOCIETY

He thought that education is closely associated with the socio-economic development of the society. He took up scheme for basic education in which vocational training or work experience is the utmost important. It is due to the fact it stimulates the human mind for creative thinking or dignity of manual labour. He thought that such creative thinking should be taken up from primary to higher level education. His view on basic education is greatly influenced by his philosophy of satya (truth), ahimsa (non-violence), firm belief in God, dignity of labour. The Kothari Commission also followed Gandhi's ideal of vocational training in education. This commission says, **“We recommend that work experience should**

be introduced as an integral part of all India education-general or vocational. We define work experience as participation in productive work in school, in the home, in a workshop, on farm, in a factory or in any other productive situation.”²¹ This commission reemphasizes the Gandhian principle of learning by doing in the modern education. The main aim of education is the development of human personality. He expanded fourfold personality in the individual that is body, mind, heart and spirit. True education stimulates the spiritual, intellectual and physical strength of the individual. His view on education of heart which brings the idea of sympathy, fellowship and deep feelings of love. The aim of education is not only to produce good individual but also on must understand one’s own responsibilities in which one lives. It is closely related to Hindu concept of varnashram dharma. One who understood his or her responsibilities would lead to the spirit of social consciousness and social mindedness. Then, all the activities of such persons will have a social content as well as co-operation to others.

IMPORTANCE OF DISCIPLINE

“if the boys and girls do not learn discipline in their school days, money and time spend on their education is a national loss”²² He talks about education in terms of discipline. It is regarded as one of the most important parts and parcels of education. Without discipline, the sound education system is impossible. It is a quality that one’s self can lead to the regulation of one’s intellectual, moral, spiritual and social behavior. It is stated that the goal of education consists of character-building. Such character-building requires the moral, intellectual and social behavior under all circumstances i.e., strength of personality, the virtue of compassion, kindness, fair-mindedness and the spirit of dedication. Gandhi strongly holds that education is not end in itself but it is the most powerful weapon which creates all person of genuine characters. There is degeneration of education when the qualities of truthfulness, firmness, tolerance are absence from it. True education is life process which helps in cultivating the spirit of co-operation, tolerance, public spirit and a sense of human personality. Such discipline can create the harmonious balance between the individuals and social aim of education. His principle of ‘learning by doing’ tries to stimulate the individual’s mind to think creatively, independently and critically. His great emphasis on work-culture to the students from the primary stage to higher stage is to enable the students to start producing from the time he started his training. So, his primary information of basic education is Head, Heart and Hand rather than Reading, Writing and Arithmetic system try to develop the individual soul and mind, courage and self-reliance, cultivate the highest intellectual, moral and ethical accomplishments.

DEVELOPMENT OF HUMAN PERSONALITY

Gandhi’s concept of education is of quite significance in the contemporary situation. His philosophical concept of education is entirely based on the development of human personality, to maintain the discipline, to create the manual work with learning and to develop the culture of the peace. He was a great educationist and an individualist par excellence. He knew that education is the most important means in the society which can be used as an instrument of socio-economic progress, material advancement, political evolution and moral development of an individual. Gandhi’s whole philosophy and work was based on ethics and morality. His concept of education is also founded on ethics and morality. It may be said that his concept of education has full of religious ideas. His idea of religion is different from common concept. His concept of religion is ‘service of humanity’. For the spirit of religions he propounded ‘Nai Talim’ or ‘basic education’. This new education system, Archarya Kriplani says, ‘...is the coping stone of Gandhi’s social and political edifice’. His philosophical thought on education is highly pedestal that creates the socio-economic development of the society.

CONTRIBUTION OF MAHATMA GANDHI TO EDUCATION

Gandhiji influenced the lives of people for more than half a century his approach to most issues was down to earth and holistic-be it social, cultural, economic, health and education. His philosophy's were pragmatic and farsighted. The village and villager was the center of his economic thought. Gandhiji contribution to education as well as his model of basic education, incorporating his philosophy, approach and strategy. Gandhi's model was not only holistic and practical but it was highly decentralized and integrated with a demonstrated capacity to motivate the whole country and place, responsibility and accountability at the community level verses the state.

AN INVESTMENT IN HUMAN CAPITAL

On the economic, political and military grounds, India was of first rate importance to the british and education was the instrument by which they sought to maintain and strengthen the domination by experimenting with a unique model of education. However country to the popular belief, English education was not forced on Indians. Indian citizen had actively came forward in setting up the system as the only way to modernising there society. Since the system of education had little use for the masses, there were inadequate facilities for children. In many ways the situation hurt the girls more than the boys. Gandhiji viewed education as an investment in human capital, warned against this system because it disorganized villagers and made them helpless. Gandhiji in 1937 instead productive skill were the focus of his Nai Talim providing food, shelter and clothing as well as basic elements for human survival and complete security. Gandhi's philosophy of education was fully based on his major findings derived from scientific research of theories of economic, political and child development and his successful experiments in South Africa.

Given the impact of rasical changes in Societies the world over, brought about by the Industrial Revolution, Gandhiji's Philosophy of education was based on his findings derived from scientific research of theories of economic, political and child development (both Western and Oriental), and his successful experiments in South Africa. One of those radical changes was the removal of manufacture from households into factories and chops. The work done at home offered lifelong educational, socialization, communication and vocational benefits to the family members. It kept unemployment and crime rates low. The spirit of cooperation and respect prevailed. If education is the foundation of all growth and progress, then aims, goals and objectives are the four interconnected and most significant components that gives direction to educational outcomes through the curricular content, syllabus and evaluations. These four components are highly influenced by four interconnected foundation blocks namely, epistemology (the nature of knowledge), society/culture, the individual, and learning theories. But since aims, goals, and objectives, collectively as a component of curriculum provide direction and focus for the entire education programme, they are particularly sensitive to these four fundamental forces.

Gandhian philosophy of education is relevant in the context of our country. His concept of Basic Education is significant from every angle so far as Indian system of education is considered. It is psychological sound because Gandhi ji believes in the principles of learning by doing. According to him mineral work will lead to physical development. It will also develop other qualities of head and heart in the field. The child was develop a scientific outlook. He believes that child is good by nature. He is a spark of the divine.

Gandhi tried to reform the defect of the prevailing educational system. Morgery spikes has written that those educational methods and techniques being propounded in the country in the name of Gandhi's basic education are good and effective and are compulsory by any school deserving to be called good. Gandhi has brought about a renaissance in educational system and educational policy by his working efforts. Which has made education in the whole country uniform. Gandhi be created for this because it has helped in making national draft in education and education has been framed as per political and social circumstances of the

country. Gandhi attempted to bring a lot of progress in the society through his education system. Gandhi saw that education as a tool for bringing a social order for the absolute success of society and its active members. Gandhi's greatest and most valuable contribution to Indian is basic education

Gandhiji philosophy is sociological sound. He believes that education is a process which will fit the individual to live well in the society. His system of education will also impart training for citizenship as well. This scheme is also sound on economic grounds also. There will be no exploitation in the society conceived by Gandhi ji. The craft will enable the child to earn his tuition fees and realise the principle of **“learn while you earn and earn while you earn”**²³. This will lead to self sufficiency in education.

GANDHI'S VIEWS ON EDUCATION

Gandhiji propounded his views on education in the following words:

1. **“Education for a just social order:-** The ultimate objective of the new education is not only a balanced and harmonious individual but also a balanced and harmonious society-a just social order in which there is no unnatural dividing line between the haves and have-nots and everybody is assured of a living wage and right to freedom.
2. **Meaning of education:-** In the words of Gandhi, By education, I mean an all – round drawing out of the best in child and man-body, mind and spirit.
3. **Education through craft:-** The uniqueness of this scheme is that education is to be given through village crafts. The end in view is not to be accomplished by merely adding a village craft to the current syllabus. **“the brain must be educated through hand”**.²⁴
4. **Self-supporting aspect:-** Self-sufficiency is not a ‘prior’ condition, but to me it is the acid test. This does not mean that Basic Education will be self-supporting from the very start. But taking the entire period of seven years, income and expenditure must balance each other. Otherwise it would be mean that even at the end of this training the basic education. ‘Nai Talim’ without the self-support basic would be like a lifeless body.
5. **Dignity of labour:-** It is a crime to make education merely literary, and to unfit boys and girls for manual work in later life. Indeed I hold that as the large part of our time is devoted to labour for earning our bread our children must from their infancy be taught dignity of such labour. Our children should not be so taught as to desist labour.

“useful manual labour, intelligently performed, is the means par excellence for developing the intellectual”²⁵

6. **Methods of teaching:-** Children take in much more and with less labour through ears than through their eyes.
7. **Religious education:-** In the words of Gandhi, to me religion means Truth and Ahimsa or tater Truth alone, because Truth includes Ahimsa, Ahimsa being the necessary and indispensable means for its discovery. Therefore anything that promotes the practice of these virtues is a means for imparting religious education and the best way to do this, in my opinion, is for the teachers rigorously to practice these virtues in their own person. This very association with the boys, whether on the playground or in the class room, will then give the pupils a fine training in these fundamental virtues.

“there is no religion higher than truth and righteousness”²⁶

8. **Spiritual training:-** In the words of Gandhi, I made the children memorize and recite hymns, and read to them from books on moral training. But that was far from satisfying me. As I came in to closer contact with them I saw that it was through books that one could impart training of the spirit. Just as physical training was to be imparted through physical exercise, and intellectual through intellectual exercise, even so the training of the spirit was possible only through the exercise of the spirit. And the exercise of the spirit entirely depended on the life and character of the teacher. The teacher had always to be mindful of his Ps and Qs whether he was in the midst of his boys or not.

“the true source of rights is duty, if we all discharge our duties right will not be far to seek”²⁷

9. **Education and character:-** The end of all knowledge must be building up character. What is education without character and what is character without elementary personal purity.

“all our learning or recitation of the Vedas, correct knowledge of Sanskrit, latin, Greek and what not will us nothing if they do not enable us to cultivate absolute purity of heart. the end of all knowledge must be the building of character”

10. **The teacher:-** Woe to the teacher who teaches one thing with the lips and carries another in the heart.
11. **Medium of instruction:-** Our language is the reflection of our selves and if you tell me that our languages are too poor to express the best thought, then I say that the sooner we are wiped out of existence the better for us.
12. **The foreign medium:-** The foreign medium has caused a brain fag, put an undue strain upon the nerves of our children, made them crammers and imitators, unfitted them for original work and thought and disabled them for filtering their training to their family or the masses. The foreign medium has made our children practically foreigners in their own land.
13. **Curriculum and spinning:-** In any curriculum of the future, spinning must be a compulsory subject. Just as we cannot live without eating, so it is impossible for us to attain economic independence and banish pauperism from the ancient land without reviving home spinning.
14. **Freedom but under discipline:-** The pupil must have initiative. They must cease to be mere imitators. They must learn to think and act for themselves and yet be thoroughly obedient and disciplined. The highest form of freedom carries with it the greatest measures of discipline and humility. Freedom that comes from discipline and humility cannot be denied, unbridled licence is a sign of vulgarity injurious alike to self and one’s neighbors.
15. **Co-education:-** Before launching on such experiments, a teacher has to be both father and mother to his pupils and be prepared for all eventualities, and only the hardest penance can fit him to conduct them.
16. **Text book:-** It has come to the conclusion that books are required more for the teacher than for the taught. And every teacher, if he is to do full justice to his pupils, will have to prepare the daily lesson from the material available to him. This too, he will have to suit to the special requirement of his class.

17. **Women's education:-** in the words of Gandhi, as for women's education, I am not sure whether it should be different from men's and when it should begin. But I am strongly of opinion that women should have the same facilities as men and even special facilities where necessary.
18. **Handwriting:-** Handwriting is an art. Every letter must be correctly drawn, as an artist would draw his figures. This can only be done if the boys and girls are first taught elementary drawing.²⁸

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