Hind Swaraj or Indian Home Rule

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Significant Learning Outcomes

After the completion of this chapter, the learner:

- identifies Hind Swaraj as the Gandhian manifesto
- describes Swaraj
- explains Gandhiji’s criticism of Parliamentary Democracy
- lists out the merits of True Civilization
- analyzes the features of modern civilization
- analyzes Gandhiji’s views on passive resistance, education and machinery
- evaluates the relevance of Gandhian ideas in Hind Swaraj
Given below are the three books written by M.K. Gandhi. Identify the book that was written first by him.

Hind Swaraj or Indian Home Rule is the first book written by M.K. Gandhi. He wrote this book in 1909, during his voyage from London to South Africa in the ship named Kildonan Castle. Gandhiji wrote it in ten days, between November 13 and November 22, 1909. Originally written in Gujarati, it was later serialised in the Gujarati edition of Indian Opinion in South Africa. Subsequently it was published as a booklet in January 1910. The Bombay Government proscribed it in 1910. In reply to this action, Gandhiji published its English translation entitled Indian Home Rule.

**Manifesto:** The word manifesto is derived from the Latin word manifestus meaning obvious. It is a document publically declaring the position or program of its issuer. A manifesto advances a set of ideas, opinions or views, but it can also layout a plan of action. While it can addresses any topic, it most often concerns at literature or politics.
Let us analyse the historical background that persuaded Gandhiji to write Hind Swaraj.

**Historical background**

The revolt of 1857 developed nationalism in India. The statement “Swaraj is my birth right and I shall have it” by Balagangadhar Tilak was adopted as a slogan by the patriotic youth of India. The partition of Bengal in 1905 also aroused a militant form of nationalism in India. It resulted in violent protests against the British rule in India and abroad. English men were attacked and Government properties were destroyed. His visit to England and his encounter with Indian anarchists and their cult of violence persuaded Gandhiji to write Hind Swaraj. The spread of materialistic civilization also provoked Gandhiji. The ideas presented in Hind Swaraj were developed by Gandhiji quite earlier. He was eager to communicate them to the whole world, especially to the Indians. He wanted to tell his countrymen that British colonialism was not the real enemy. The real enemy was modern civilization.
Influences

Let us do:
In the first year you must have studied about various influences on Gandhiji. List out these influences.

Gandhiji was influenced by many people in developing his ideas in Hind Swaraj. Leo Tolstoy, John Ruskin, Henry David Thoreau, R.C Dutt and Edward Carpenter were some among them. Hence he wrote in his preface to Hind Swaraj "The views are mine, and yet not mine" Gandhiji read Edward Carpenter's Civilization: *Its Cause and Cure* when he was in England. This book influenced him very much in developing his ideas in Hind Swaraj. In Hind Swaraj he wrote: "A great English writer has written a work called Civilization: Its Cause and Cure. Therein he called it as a disease." He acknowledged the influence of R.C. Dutt: "When I read Mr.Dutt's *Economic History of India*, I wept; as I think of it again my heart sickens."

Let us do:
Prepare a textual analysis of the book 'Hind Swaraj' in group and present it in the class.
Let us know

In the appendix of Hind Swaraj Gandhi cited the books which influenced him. They are:

1. Civilization, Its Cause and Cure - Edward Carpenter
2. The Kingdom of God is Within You - Leo Tolstoy
3. What is Art? - Leo Tolstoy
4. The Slavery of Our Times - Leo Tolstoy
5. The First Step - Leo Tolstoy
6. How shall We Escape? - Leo Tolstoy
7. On the Duty of Civil Disobedience - Henry David Thoreau
8. Life without Principle - Henry David Thoreau
9. Unto This Last - John Ruskin
10. A Joy for Ever - John Ruskin
11. Poverty & Un-British Rule in India - Dada Bhai Naoroji
12. Economic history of India - R.C. Dutt

Contents of Hind Swaraj

The book Hind Swaraj consists of twenty chapters and two appendices. The chapters are as follows:

Chapter I  The Congress and its Officials.
Chapter II  The Partition of Bengal
Chapter III  Discontent and Unrest
Chapter IV  What is Swaraj?
Chapter V  The Condition of England
Chapter VI  Civilization
Chapter VII  Why was India Lost?
Chapter VIII  The Condition of India
Chapter IX  The Condition of India (Railways)
Chapter X  The Condition of India (The Hindus and the Mohammedans)
Gandhiji's concept of Swaraj

In the fourth chapter of Hind Swaraj, Gandhiji discusses his ideas about Swaraj. The literal meaning of the word Swaraj is self rule. The popular meaning of Swaraj is political independence or home rule. To Gandhiji this was only one of the many aspects. By Swaraj, Gandhiji does not mean the mere transfer of power from the British hands to Indian hands. Gandhiji’s concept of Swaraj is much more than attainment of home rule. According to Gandhiji the most fundamental and crucial meaning of Swaraj is self control. In Hind Swaraj he said “real home rule is self rule or self control’.

Think and share:

In the first year you have studied about Village Swaraj. Can you explain the concept of Swaraj?
Self control means control of senses and emotions. He further says that "the Swaraj that I wish to picture is such that, after we have once realized it, we shall endeavour to the end of our lifetime to persuade others to do likewise. But such Swaraj has to be experienced, by each one for himself". He suggested passive resistance or soul force or love force as the way to Swaraj. In order to exert this force, the concept of Swadesi was necessary.

**Gandhiji's criticism on Parliamentary Democracy**

In Hind Swaraj Gandhi vehemently opposed the British Parliament, which is considered as the mother of Parliament. He wrote the "Mother Parliament has not yet, of its own accord, done a single good thing." According to Gandhiji without pressure British Parliament can do nothing. Because "It is under the control of ministers who change from time to time." This "Parliament is without a real master. Under Prime Minister's its movement is not steady. As are the people so is their Parliament. Gandhiji considered Parliament as the emblem of slavery."

The Parliament visualised by Gandhiji consists of the best men elected by the people. The members serve without pay and therefore it must be assumed only for the public weal. The electors are educated and they would not make mistakes in their choice. "Such a Parliament should not need the spur of petitions or any other pressure. Its work should be so smooth that its effects would be more apparent day by day."
Gandhiji’s views on Civilization:

Let us do:

You have already studied the concept of ‘civilization’. Write and share your idea of civilization.

In Hind Swaraj Gandhiji shared his views on civilization. He defined “civilization as that mode of conduct which points out to man the path of duty. Performance of duty and observance of morality are convertible terms. To observe morality is to attain mastery over our mind and our passions. So doing, we know ourselves.” The Gujarati equivalent for civilization means “good conduct”.

According to Gandhiji, "Our mind is a restless bird. The more it gets the more it wants, and still remains unsatisfied." The more we indulge in our passions the more uncontrolled they become. Our ancestors therefore set a limit to our indulgences. Gandhiji also said that a man is not necessarily happy because he is rich or unhappy because he is poor. That is, economic development may not lead to happiness and poverty may not lead to unhappiness. That is why our ancestors dissuaded us from luxuries and pleasures.

Gandhiji considered Indian civilization as one of the best civilizations in the world. He wrote "The Indian civilization, as described by me, has been so described by its votaries. In no part of the world, and under no civilization, have all men attained perfection. The tendency of the Indian civilization is to elevate the moral being, while that of the Western civilization is to propagate immorality. The former is based on a belief in God, the latter is Godless."

Characteristics of True Civilization:

Let us do:

List the features of good civilization

• Value based
• Truthfulness
• ------------
• ------------
• ------------
According to Gandhiji the characteristics of true civilization are:

- Village oriented
- Promotes simple living
- Based on belief in God
- No rooms for touts to lure people
- Based on service and self denial
- Aimed at moral progress

As Indian Civilization is based on the above features Gandhiji called Indian civilization as one of the best civilizations in the world.

**Gandhiji's critique of Modern Civilization:**

Let us analyse Gandhiji's observations on modern civilization. Gandhiji was a strong critique of modern civilisation. Hind Swaraj is a severe condemnation of modern civilization. He used rough words like 'satanic', 'soulless', 'half mad' etc to denote modern civilization. He criticized modern civilization for its materialistic, industrial and atheistic character. To Gandhiji "modern civilization is a soulless system based on the materialistic aspect of life. Its true test lies in the fact that people living in it make bodily welfare
the object of life." In Hind Swaraj he also criticized railways, lawyers and doctors.

**The features of Modern Civilisation as explained by Gandhiji are:**

- The object of life in modern civilization is bodily welfare or material well being.
- The chief symbol of modern civilization is mechanization. It replaces physical labour with machine and worsens the working condition of labourers.
- It helps to concentrate wealth and power in the hands of a few.
- Modern civilization paves way for exploitation and violence and makes man more selfish and indulgent
- There is no consideration for religion and morality. It prevents moral and spiritual growth.
- It has given freedom for all to write anything as they like and poisons people's mind.
- As a result of change in life style, new diseases are coming up and more and more hospitals are established to cater to the needs of the patients.
- Man is enslaved to the temptations of money and luxury in the modern civilization.
- It made drastic changes in the consumption pattern and destroyed the village system.
- Modern civilization is based on the principles of 'might is right' and 'survival of the fittest'.

**Let us do:**

*Compare and contrast Indian civilization and western/modern civilization.*
### Indian civilization
- Elevates the moral being
- Based on spirituality
- 

### Western/ Modern civilization
- Propagates immorality
- Based on materialism
- 

The chapters XVII, XVIII and XIX of Hind Swaraj deals with Gandhiji’s view on passive resistance, education and machinery.

**Passive resistance:**

In the first year you have studied about the passive resistance organized by Gandhiji against the asiatic registration act in South Africa. Here Gandhiji used the word passive resistance as a synonym of Satyagraha. For Gandhiji passive resistance is a method of securing rights by personal suffering, it is the opposite of resistance by arms. It involves sacrifices by the self. Gandhiji considered this as the weapon of the brave. He believed that real home rule is possible only when passive resistance is the guiding force of the people. Any rule other than home rule is foreign rule.

Gandhiji says "a man who is weak in body is capable of offering this resistance. One man can offer it just as well as millions. Both men and women can indulge in it". "Passive resistance is an all sided sword, it can be used anyhow. It blesses him one who uses it and against whom it is used. Without drawing a drop of blood it produces far reaching results. Passive resistance cannot be proceeded a step without fearlessness. Those alone can follow the path of passive resistance who are free from fear of their possessions, false honour, their relatives, the government, bodily injuries or death".
Education:

In Hind Swaraj Gandhiji criticised the modern education system. He wrote "by receiving English education we have enslaved the nation. Hypocrisy, tyranny, etc; have increased." According to Gandhiji our ancient school system was enough. Character building has the first place in it and that, is primary education. Gandhiji was of the opinion that knowledge of letters is usually known as education, but it is not complete in it. According to him real education helps the individual to lead a peaceful and harmonious life. For that, inculcation of morality along with our education is an essential element.

Machinery

According to Gandhiji machinery is the chief symbol of modern civilization, it represents a great sin. Men became the slave of machinery. It is machinery that has impoverished India. He wrote "It is difficult to measure the harm that Manchester has done to us. It is due to Manchester that Indian handicraft has all but disappeared." He was against all labour saving machinery. He believed that mechanisation is the root cause of unemployment and poverty in India. That is why he wrote "It is necessary to realize that machinery is bad. We shall then be able gradually to do away with it." In nature there is no way to reach a desired goal all of a sudden. If, instead of accepting machinery as a boon, we
should look upon it as an evil, it would ultimately go. Instead of sophisticated technology Gandhiji supported indigenous technology. He believed, “through this only we can save our eyes and money and support Swadesi and thus we can attain home rule.”

Analyse the above pictures and find out the technologies in tune with Gandhiji’s concept of mechanisation.

Concluding Chapter:

In the concluding chapter of Hind Swaraj Gandhiji wrote the code of conduct of an Indian as follows

1. Only on rare occasions he will make use of the English language
2. If he is a lawyer, he will give up his profession, and take up a handloom. He will devote his knowledge to enlightening both his people and the English. He never meddles with the quarrels between parties but will give up the courts, and from his experience induce the people to do likewise. He refused to be a judge, and will give up his profession.
3. If a doctor, he will give up medicine, and understand that rather than mending bodies, he should mend souls. He will understand that no matter to what religion he belongs, it is better that bodies remain diseased rather than that they are cured through the instrumentality of the diabolical vivisection that is practiced in European schools of medicine. Although a doctor, he will take up a hand-loom, and if any patients come to him, will tell them the cause of their diseases, and will advise them to remove the cause rather than pamper them by giving useless drugs; he will understand that if by not taking drugs, perchance the patient dies, the world will not come to grief and that he will have been really merciful to him.
4. If he is a wealthy man, yet regardless of his wealth, he will speak out his mind without fearing any one. He will devote his money for establishing hand-looms, and encourage others to use hand made goods by wearing them himself. Like every other Indian, he will know that this is a time for repentance, expiation and mourning. He will know that to blame the English is useless, that they came because of us, and remain also for
the same reason, and that they will either go or change their nature only when we reform ourselves. He will understand that at a time of mourning, there can be no indulgence, and that, whilst we are in a fallen state, to be in gaol or in banishment is much the best. He knows that action is better than speech. It is our duty to say exactly what we think and face the consequences, then only we shall be able to impress anybody with our speech. He will understand that we shall become free only through suffering. He will know that no nation has risen without suffering, that, even in physical warfare, the true test is suffering and not the killing of others.

Gandhiji wrote Hind Swaraj as an answer to the Indian School of violence and its prototype in South Africa. When Gokhale read it, he thought it so crude and hastily conceived that he prophesied that Gandhiji himself would destroy the book after spending a year in India. Gandhiji sent a copy of Hind Swaraj for Tolstoy’s perusal. Tolstoy wrote "I have read your book with great interest, for I consider the question there dealt with-passive resistance-to be of very great importance, not only for India, but for the whole of humanity."

**Relevance of Hind Swaraj:**

Hind swaraj is considered as the quintessence of Gandhian ideas. In 2009 we celebrated the centenary of Hind Swaraj. Still the ideas discussed in Hind Swaraj are more relevant. In Hind Swaraj Gandhiji anticipated the disastrous effects of modern civilization very clearly. He revealed that the technological revolution brought many changes in the ecological system and it adversely affected the environment. Gandhiji also foresaw the social, economic, political and communal problems of the present day and discussed the issues in Hind Swaraj. Even after a century the problems remain the same. Apart from discussing these problems, he also tried to suggest some alternatives in resolving them. Here lies the relevance of Hind Swaraj. Gandhiji recommended a nonviolent, nature-centred, simple living devoid of selfishness and exploitation.
Hind Swaraj is the first book written by Gandhiji. This book consists of the quintessence of Gandhian ideas. It was written in the form of a dialogue. The meaning of ‘Swaraj’ is self rule. In Hind Swaraj, Gandhiji vehemently opposed the Parliamentary system. He defined civilization as that mode of conduct which points out to man the path of duty. Gandhiji considered Indian civilization as the best civilization in the world. He also criticised the modern civilization. According to him mechanisation is the chief symbol of modern civilization. Passive resistance and swadesi are the two methods suggested by Gandhiji for the attainment of swaraj. Character building is the primary aim of education. Gandhiji believed that mechanisation impoverished India.

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Sample questions

Discuss the historical background that persuaded Gandhiji to write Hind Swaraj.

Analyse Gandhiji's concept of Swaraj.

"Modern civilization paves the way for exploitation and violence and makes man more selfish and indulgent." Do you agree with this? Substantiate

Explain Gandhiji's views on true civilization.

In Hind swaraj Gandhiji vehemently opposed British Parliamentary system. Analyse the reasons.

Gandhiji believed that mechanisation is the root cause of unemployment and poverty in India. Evaluate the reasons.

Hind Swaraj is regarded as Mahatma Gandhiji’s Manifesto. Evaluate.

Reference

3. Mahatma, D.G. Tendulkar, Publication Division, Govt. of India.
EDUCATIONAL PHILOSOPHY OF MAHATMA GANDHI

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Definitions on Education
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Significant Learning Outcomes
After the completion of this chapter, the learner:

- defines Education
- lists outs various aims of education
- categorises and describe various stages of Indian Education
- articulates various stages of British Education
- evaluates the concept of Basic education and its features
- identifies the Merits and importance of Craft Education
- analyses the methodology of Basic education
- critically evaluates the educational scenario after independence
- identifies that education leads to peace
- combines education and development
What do you mean by education?

- Character formation
- Acquiring knowledge
- 

Let us examine the definitions given by Gandhiji on educations, "By education I mean an all-round drawing out of the best in the child and man, body, mind and spirit." It means that education promotes holistic development of a child, which includes the three domains such as physical, intellectual and spiritual development. Gandhiji, however, maintained that 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 a whole man. As such, education of the intellect cannot be separated from the body and the soul. It has to be an integrated whole where all the three intellect, physical body and the soul have to be activated to function together in order to achieve the complete development of a harmonious man. Gandhiji was in favour of using all faculties of mind and all parts of the body to develop them to maximum possible extent. The role of education is very important for creating a perfect society as well as a perfect man. It is necessary for every society and nation to bring happiness and prosperity to its individuals. Like Gandhiji there were many educational philosophers who described their ideas.

Great Educational philosophers say that education begins with the birth of a child and ends with his death. Education is not merely collection of information. It includes all the knowledge
and experiences, acquired during infancy, childhood, boyhood, adolescence, youth, manhood or old age through any agency of education the press, the travels, the club, the nature formally and informally. Thus, education becomes the sum total of all experiences that the child receives either in the school or outside. In the wider sense, life is education and education is life. So we can say that Gandhiji was a true combination of eastern idealist and western pragmatist.

Definitions On Education

Have you heard about any other educational philosophers?

- Swami Vivekananda
- Tagore

Various educationists all over the world give their views on education. Some of them considered education as a preparation for life in the community, whereas others regarded it as an endless process.

*Education is the natural harmonious and progressive development of man's innate power.*

Pestalozzi

*Education is the manifestation of divine perfection already existing in man."

Swami Vivekananda

"Education enables the mind to find out the ultimate truth, which gives us the wealth of inner light and love and gives significance to life."

Rabindranath Tagore
Do you think Gandhiji is a combination of Eastern and Western ideology of Education? Comment and substantiate your views.

**Let us do:**

What do you understand by Education? Prepare a definition on education and share it in the class.

Indian education has a strong and glorious educational past. The most important contribution of ancient India, not only for India but also for the world, is in the field of education. It is manifested in the cultural, economic, individual, philosophical, scientific, social and spiritual advancement. ‘Sa VidyaYa Vimuktaeye’, means that education leads to liberation. The meaning of liberation ought to be all inclusive, liberation from the chain of birth and God realization, universalisation of self, liberation from hunger, ignorance, superstition, imperfection, parochialism and from all forms of limitations. Modifications of behaviour and character building are sacred objectives. This is the traditional understanding of education in India. The British educational system in India has no faith in tradition and culture of our country. The Britisher adopted their own educational system in
India for their vested interest. It had some crucial defects such as:

- It was an un-Indian system of education
- It was an urban system of education in a rural country.
- The curriculum was English dominated.
- The system was too literary and bookish.
- The system neglected citizenship training
- The system was very wasteful.
- The system followed a single track
- The system was unplanned
- The system was very expensive
- The system was not in accordance with the needs of a secular democratic country

In this context Gandhiji introduced a new scheme of education.

**Let us do:**

Prepare an assignment based on the defects of British Educational system in India

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**Macaulay's Minutes (1835)**

Lord Macaulay's arguments in favour of English: Macaulay rejected the claims of Arabic and Sanskrit as against English, because he considered that English was better than either of them. It was impossible to educate the body of people but it was possible through English education to bring about "a class of persons Indian in blood and colour and English in taste, opinions in morals and in intellect", and that education was to filter down from them to the masses
Gandhiji's New Scheme of Education

Gandhiji's philosophy of education was a result of his scientific research of theories of economics, politics, child development and successful experiments of his ideas on education in South Africa and India. In 1904, Gandhiji established the Phoenix Settlement in South Africa which resulted in his belief in hand power over machine power, hence, in self-reliance. Success at the Phoenix settlement encouraged Gandhiji to start Tolstoy Farm in 1910 where he taught everything through manual work. These two experiments together contributed to organize his curriculum around crafts to make schools productive and self-sufficient.

As a nationalist leader Gandhiji fully realised that the British system of education could not serve the socio-economic need of the country. He wanted to revive the spirituality of the individual and the morality of society through the medium of education, based upon creative and constructive manual labour. He wanted to reconstruct the life of both the individual and society, giving them new values through education.

Wardha Scheme of Education

Gandhiji expressed his views on education through a series of articles in 'Harijan' in 31st June 1937, which later on developed into the Wardha Scheme of Basic Education. Therefore it was desirable to get the scheme examined by experts and educationists. Finally, Gandhiji presented his Basic Education System to the nation in the Wardha Conference in 1937.

The conference then appointed a committee under the Chairmanship of Dr. Zakir Hussain to prepare a detailed education
In course of time more conferences were held, more committees were formed on this important subject. The conference of 1945 at Sevagram characterized Basic Education as "education for life". The conference considered it as a radical and important revolution in social and economic structure of the Indian society, i.e., creating a new way of life". Since then Basic education came to be known as 'NaiTalim'. Basic Education has finally emerged after a decade of experimentation and discussion. The scheme of basic education formulates the following proposals:

1. Free, universal and compulsory education should be provided for all boys and girls between the group of 7-14.

2. This education should be imparted in the mothertongue of the child.

3. All education should centre round some basic craft chosen with due regard to the capacity of children and the needs of the locality.

4. The selected craft should be both taught and practiced so that the children are able to produce articles which can be used and may be sold to meet part of the expenditure on the school.

5. This craft must not be taught mechanically but its social and scientific implications were to be studied side by side.

6. In this craft-centered education all the subjects to be taught were to be integrally related to the selected craft or the child’s physical and social environment.
Let us do:
Identify eminent persons who contributed to the Wardha scheme of Education. Prepare a detailed report on their contributions and suggestions.

Main Aims of Gandhian Education

The Wardha scheme of education is based on the national culture and civilisation of India. It aims at making a child self-reliant by enabling him to use his acquired knowledge and skills in practical affairs of life. Basic education has close relationship with the basic needs and interest of education as the child is the focal point of education.

Education in its true and broad sense is an increasing lifelong process, which starts in the beginning of life and ends with the life. Knowledge of God, self realization, spiritualism and oneness with God are the ultimate aim of education according to Gandhiji. The immediate aims of education according to Gandhiji are:

- Character Building
- Self Sufficiency
- Ramrajya
- Harmonious Development Of One’s Personality
- Preparation For Complete Living
- Training In Citizenship
- Cultural Aim
- The Utilitarian Aim
Harmonious development of one's personality: Education is a dynamic process that contributes to the natural, harmonious development of individual powers, which are inherent and innate. It contributes to complete human development resulting the desirable behavioral change and ultimately preparing for a better life. Education is a process of development at different stages of human beings; from infancy to the matured state. It is a process where human being adopts himself gradually in various ways of use-physical, spiritual and environmental.

Preparation for complete living: According to Gandhiji education should prepare the individual for complete living. Preparation for complete living is the main function of education and the only means of assessing the success of the system of education. Education should acquaint the child with the ways and means of leading a successful life.

Self sufficiency: Self sufficiency, which is the acid test of his scheme, is not the be-all and the end-all of his scheme, but is a natural result of a well-managed and purposeful basic school. There is no mercenary motive but an educative motive in the idea of self sufficiency. The focal point was that the students should stand independent with earning capacity. Gandhian approach in education is learning for life, learning from life and learning throughout life; linking education with yoga, industry and cooperative working (Yoga, Udyoga and Sahayoga).

Character building: Character building is very critical to Gandhian education. Gandhiji holds that the school must be an extension of home. Gandhiji believed that education is neither the knowledge of letters nor is it for earning livelihood but for character building. He considered nurturing all human virtues such as kindness to all, service of humanity, fearlessness, quest for truth, self control, humility and so on, as indispensible parts of character building. Character building for Gandhiji also meant knowledge of duty.
Training in citizenship: Basic education aimed at giving the citizens of the future a keen sense of personal growth, dignity and efficiency and social services in a cooperative community. The new generation must at least have an opportunity of understanding their own problems and rights and obligations. A completely new system is necessary to secure minimum education for the intelligent exercise of the rights and duties of citizens.

Cultural aim: Gandhiji attached far more importance to the cultural aspect of education than to the literary, and said, "Culture is the foundation, the primary thing..... it should show itself in the smallest detail of your conduct and personal behavior, how you sit, how you walk, how you dress, etc. Hence one of the main aims of education is to preserve, transmit and transform the qualities and make man cultured and civilised.

Utilitarian aim: Gandhiji keenly wanted to create an Ideal State (RamRajya) based on truth and non-violence. This can be brought about only through a silent social revolution. He believed that revolutionary change in the educational system can help to bring this silent social revolution. He recommended manual labour, which is not only creative but also productive as a medium of education and wanted to utilize it scientifically and socially to achieve the objectives of his scheme. The scheme of Basic Education does not stand for mere technique, it stands for a new spirit and approach to all education.

Ramrajya (The ideal state): Through education he wanted to reconstruct the educand into a new man, enabling him to draw out the best in himself. The learner lives in a well organised community life of the school and thereby evolves a just, peaceful, non-acquisitive social order (sarvodaya) based on truth, love, justice and co-operative work. The aim of education should be the full flowering of the human things on this earth.
Let us check

Compare Gandhiji’s ultimate and immediate aims of Education

Let us do:

The aim of Education should be the full flowering of the humanthings on this earth. What are the main aims of Gandhian views? List them and display in a chart in your classroom.

Why Gandhiji’s Scheme of Education was Called "Basic Education?"

The reasons for calling the scheme as basic education are:

1. It is basic because it is based on ancient Indian culture.
2. It lays down the minimum education which every child is entitled to receive without the distinction of caste or creed.
3. It is intimately related to the basic needs and interests of the child and makes use of his innate potentialities for creative and productive work.
4. It is closely associated with basic occupation of the community, the child hails from.

Features of the Wardha Scheme of Education

Basic education or NaiTalim (new system of education) as Gandhiji calls it is a revolutionary in its conception. It is based on the theory that is the activity known as "the thinking hand" which more than anything else has guided the evolution of man and society. In this system of whole education, knowledge can be imparted through the medium of basic handy craft. Its goal is to build up "a nonviolent, non exploiting
social order in which the ideals of freedom, equality, and brotherhood can be fully and universally realized. This type of education is life centered but not textbook centered.

Gandhiji’s primary emphasis is on the 3'H's i.e. - Head, Heart and Hand, rather than on 3 R's i.e. - Reading, Writing and Arithmetic. For Gandhiji, the true development of head, heart and soul are necessary for a satisfactory system of education. True education is that which draws out and stimulates the spiritual, intellectual and physical faculties.

The main features of basic education listed in the following picture:

**Free and compulsory primary education:** Gandhiji wanted education to be free and compulsory for all boys and girls between the ages of seven to fourteen. He evolved a scheme of education which would be in
harmony with the culture and civilisation of the Indian people and which would solve the problem of mass education in a practical way.

**Craft centered Education:**
The basic idea of this scheme is to impart education through some craft or productive work. Craft work helps the child to acquire sensor and motor co-ordination and to appreciate the value of honest labour. Gandhiji was of the opinion that the method of training the mind through village handicraft from the beginning as the central focus would promote the real, disciplined development of the mind. Gandhiji holds that craft, art, health and education should all be integrated into one scheme. NaiTalim is a beautiful blend of all the four and covers the whole education of the individual from the time of conception to the moment of death. The advantages of making craft as listed as follows-

- "Psychologically, it is desirable, because it relieves the child from the tyranny of a purely academic and theoretical instruction against which its active nature is always making a healthy protest."

- "Secondly, the introduction of such practical productive work in education, to be participated in by all children of the nation will tend to break down the existing barriers of prejudice between manual and intellectual workers harmful alike for both."

- "Economically, carried out intelligently and efficiently, the scheme will increase the productive capacity of our workers and will also enable them to utilise their leisure advantageously."

- "From educational point of view, greater concreteness and reality can be given to the knowledge acquired by children through craft as knowledge will be related to life."
**Let us do:**

Craft work helps the child to acquire sensor and motor coordination and to appreciate the value of honest labour. Do you agree with this statement? Identify the other merits and importance of craft centered education.

**Self-Sufficient and Self-Supporting Education:** The self supporting aspect of the scheme may be interpreted in two ways-

(a) Education that will help one to be self supporting in later life,

(b) Education which in itself is self supporting.

The basic idea of Gandhiji was that if the craft chosen is taught efficiently or thoroughly, it would enable the school to pay the cost of salaries of teachers. At the same time his aim was to accord dignity of labour and ensure modest honest livelihood for the school leaving student.

**Education Through mother tongue:** One of the resolutions that were adopted at the All India National Conference at Wardha was that education must be imparted through the mother tongue. Gandhiji’s observation was that the proper teaching of the mother tongue is the foundation of all education. Without the capacity to speak effectively and to read and to write correctly and lucidly, no one can develop precision of thought or clarity of ideas. Moreover, it is a means of introducing the child to the rich heritage of his people’s ideas, emotions and aspirations.

**Think and share:**

The present educational system does not create a self sufficient man. Do you agree with this statement. Share your ideas.

**Let us do:**

Which is your favourite language? Which language helps you to express your ideas in a better way? Why?
Citizenship Training: Another important feature of the basic scheme is the ideal of citizenship which is implicit in it. It aimed at giving the citizens of the future a keen sense of personal growth, dignity and efficiency and social services in a co-operative community. The new generation must at least have an opportunity to understand their problems and rights and obligations. A completely new system is necessary to secure minimum education for the intelligent exercise of the rights and duties of citizens.

Flexible Curriculum and free Environment: One of the remarkable features of Basic Education is the flexibility of the curriculum and free environment. This helps the child to perform according to his own capacity. Under this scheme the teachers and students are free to work according to their interest and there is no compulsion to complete a prescribed portion due to fear of examinations. Necessary changes may be introduced in the curriculum if the situation demands. Thus, whatever the child learns according to his interest and capacity is always remembered by him. The teacher is also free to organise necessary environment for the development of the child.

Co-relation: Subjects are not compartmentalized in this scheme of education. True education should closely relate to the day to day affair. According to Gandhiji the craft learned should be related to the physical and social environment of the child and will achieve the integration of the curriculum.

Non-violence: The law of non-violence is an important feature of Gandhiji’s educational philosophy. In the real sense the basic education is the application of the law of non-violence in education.

You know that basic education is designed for children between seven and fourteen years of age and accordingly curriculum has been suggested. For the boy general science and for girls home science have been emphasized.
Let us do: Prepare a draft of a speech that you have to deliver at your school assembly with special reference to the origin, meaning and features of Basic Education.

The Methodology of Basic Education

Gandhiji was highly critical of methods of teaching in Indian schools. According to Gandhiji "the method adopted in the institutions in India I do not call education, i.e., drawing out the best in man, but a debauchery of the mind.” He was also against teaching the alphabets, reading and writing in the beginning as it hampers the intellectual growth of the children.

He argued: "I consider writing as a fine art. We kill it by imposing the alphabets on little children and making it the beginning of learning. Thus we do violence to the art of writing and stunt the growth of the child when we seek to teach him the alphabets before its time." Methods of teaching in basic education were guided by the principles of learning by doing. In Gandhiji’s opinion all parts of the body should function in the process of acquiring knowledge.

Gandhiji held that there is no limit to the possibilities of knowledge that can be imparted through vocational training. "Takli" could be used a subject for imparting education to the child. The teacher would teach them what role the Takli played in our lives in the early days. This would be followed by a brief course in mechanics construction of the Takli, then a few lectures on cotton, its habitat, its varieties, the states of India where it is grown etc.

The child would have to be given at this stage some knowledge of its cultivation, the soil best suited for it and the like. That would initiate them into agriculture. The whole of elementary arithmetic can be taught through counting yards of cotton and
yarn, making up of hanks, counting the specific number of cross threads in the warp for particular textures of cloth and so on. Every process from the growing of cotton to the manufacture of the finished product—cotton picking, ginning, carding, spinning, sizing, weaving—all would have their mechanics and history and mathematics correlated to them.

**Let us do:**

Methods of teaching in Basic Education were guided by the principle of Learning by Doing. Evaluate the statement and prepare a brief report on the methodology of Basic Education.

**The Content of Basic Education**

The following subjects are taught in Basic education;

1. **The basic craft:** It was suggested that any one of the following may be chosen as the basic craft:
   - (a) Spinning and Weaving.
   - (b) Carpentry.
   - (c) Agriculture.
   - (d) Fruit and Flower Cultivation.
   - (e) Leather work.
   - (f) Culturing Fish.
   - (g) Pottery.
   - (h) Any handicraft according to the local need.
   - (i) Home Science for girls.
The craft or productive work, thus selected should be rich in educational possibilities. In selecting a basic craft, stress should be laid on the principles of co-operative activity, planning, accuracy, initiative and individual responsibility. The craft should be one with rich economic possibilities enabling the child to pursue it as an occupation after finishing his full course. The basic craft chosen provides a natural starting point for self activity on the part of children because the child by nature loves activity.

2. **Mother tongue:** Language is a precious tool for communication. Children imitate their parents and others living in their environment in spelling out their desires. It is true that they speak fluently and effectively in their mother tongue. A foreign language puts too much strain upon the youngsters. It robs them of all originality. A language is an exact reflection of the character and growth of the individual. Gandhiji says, "I lay great stress on the desirability of giving children instruction from A to Z through the mother tongue. Development of the regional language of our country will produce social, political and economic awakening among our people." Without the capacity to speak effectively, and to read and write correctly, no one can develop precision of thought or clarity of ideas.

3. **Mathematics:** The objective of teaching mathematics as stated in the report is to develop in the pupil the capacity to solve the ordinary numerical and geometrical problems arising in connection with his craft and with his home and community life. So, the teaching should be closely associated with life-situations arising out of the basic handicraft and out of the great variety of problems in the school and community.

4. **Social studies:** The objectives of including teaching of social studies are:

   a. To develop a broad human interest in the progress of mankind in general and of India in particular.
   
   b. To develop in the pupil a proper understanding of his social and geographical environment, and to awaken the urge to improve it.
c. To inculcate the love of the mother land, reverence for its past and belief in its future destiny as the home of a united cooperative society based on love, truth and justice.

d. To develop a sense of the rights and responsibilities of citizenship.

e. To develop mutual respect for world religions.

5. **General science:** The major objectives of teaching General Science outlined may be summarized into the following categories:

a. To give the pupils an intelligent and appreciative outlook on nature

b. To form in pupils, the habit of accurate observation and of testing experience by experiment.

c. To enable them to understand the important scientific principles exemplified in
   (1) The phenomena around
   (2) The application of science to the service of man

6. **Drawing:** In the Gandhian scheme of education drawing assumes great importance. It can be summarized broadly into three categories:

(a) To train the eye in the observation and discrimination of forms and colours and to develop memory of forms.

(b) To cultivate an appreciation of the beautiful in nature and art, and to develop the capacity for tasteful design and decoration.

(c) To develop the capacity to make drawings of objects to be constructed and for designing, as well as to give practice in scales drawing and making graphs and pictorial graphs.

7. **Hindustani:** Gandhiji held that Hindustani, which is the resultant of Hindi and Urdu, neither highly Sanskritised nor highly Persianised, and written in Hindi and Urdu scripts, had every claim to replace English as the medium of inter-provincial speech.
8. **Music:** The main objective is to "teach the pupils a number of beautiful songs and to cultivate in them a love for beautiful music". The committee advocated group and choral singing. The elementary acquaintance with the principal Indian Ragas and Talas may be required of every pupil.

If you carefully observe the above basic education curriculum, you will find the following characteristics:

- English has not been included as a subject of study.
- Although the medium of instruction is the mother tongue, all the students must learn the Hindi language.
- There is no place for religious and moral education in the curriculum.
- The craft chosen must not be taught mechanically, but systematically and scientifically keeping in view its social significance.

**Think and share:**

Form eight groups and find out at least two merits of the contents of Basic Education and present it in the class.

Gandhian education seeks not only to focus on the physical, material, and spiritual needs of an individual but also to awaken their compassion through the concept of what he called Trusteeship and Constructive action. This concept empowers the individual, a collective, or a corporation to be more sensitive to the needs of the marginalized and to act constructively to help improve their living standards.

Gandhiji regarded his scheme of education as spearheading the silent social revolution and expected it to provide a healthy relationship between the city and the village, which would go a
long way in eradicating the poisoned relationship between the classes.

Nai Talim has been defined as education for life, through life and throughout life. Nai Talim has been divided into pre-basic, basic, post-basic, university and social education. Pre-basic is the nursery school part, basic is elementary education for a period of eight years, between 7 and 15 years of age. Post-basic is high school education and social education has become adult education.

**Routine Work of a Basic School**

A typical Basic school organises its daily activities under various heads:

1. **Personal and community cleanliness:** A basic school will not have a peon for keeping the area clean and to assist the Head Master in other menial work. It will arrange cleanliness programmes every day with the help of students and staff and keep the premises tidy and neat.

2. **Morning assembly:** The pupils march from their classes to the assembly spot in a line and in attention to sing in chorus a devotional patriotic song. The Head Master makes his announcement of the day’s programme.
3. **Self expression through diary writing:** Diary writing is one of the distinguishing features of a basic school. Students describe what had happened on the previous day and comment upon them intelligently.

4. **News paper reading:** News paper reading is must in a basic school. It is read out in the class room under world news, Indian news, State News, District News and Local News.

5. **Celebration of festivals:** Celebration of festivals is a rich source of learning. During these festive occasions there will be speeches, debates, dramas, and dances. Independence Day and Republic Day are celebrated with great enthusiasm.

6. **Excursions:** Basic education demands that an arrangement for a week-long excursion every year to a distant place of historical, scientific and cultural importance.

7. **Nurturing of creative talents:** The creative talents of the pupils are encouraged by providing them chances to write articles, compose verses etc; A printed magazine at the end of the year carrying articles of students will be a standing monument of the institutions.

8. **Evaluation:** The basic school has several programmes in its campus. Continuous assessment is to be made through day-to-day observation of students at work in the classroom and outside.

**Gandhian Concept of Correlation of Studies**

Gandhian concept of correlation of studies is contained in the scheme of Basic Education which lays emphasis on the teaching of languages, history, geography, mathematics through manual work with the following guidelines. "All teaching is to be carried on through concrete life situations relating to craft or to social and physical environment so that whatever the child learn becomes integrated into his growing personality." Gandhiji
believed that the highest intellectual and spiritual development was possible under such a scheme of correlated studies. He wrote, “the useful manual labour intelligently performed is the means par excellence for developing the intellect.”

**Technique of Correlation**

Gandhiji wanted to establish a just, peaceful, non-acquisitive social order. He was convinced that such an ideal, that of a co-operative society, could never be achieved by platform speeches, lectures, or by politics, but was possible only through the process of a new type of education which would train men and women to play their part in establishing a new social order, and that is the purpose of technique of correlation in basic education. He did not advocate the teaching of the basic elements of the scheme taken separately, but recommended the technique of teaching those elements in a synthesized form. The important aspects, regarding the technique of correlation in basic education, can be summed up as follows:

1. **The medium of correlation:** It is the socially useful manual labour of the educand which should be used as the process of education. Gandhiji emphasized realistic, naturalistic and idealistic trends in deciding the medium of correlation.

2. **The contents of correlation:** Through the process of education, the educand has to acquire habit formation, useful skills, desirable attitudes, useful knowledge and intellectual development. He has to acquire the contents of study through actual living organised on a community basis. Gandhiji advocated integrated learning through work. He is idealistic
and naturalistic in deciding the contents of education to be correlated with work.

3. The process of correlation: The method respects the innate nature of the educand and such; it is education which is natural, and psychologically correct. Regarding the process, like a pragmatist, Gandhiji recommended an experimental attitude to evolve a scientific and technical procedure to be adopted to practice the technique in day-to-day work. He did not encourage an artificial or unscientific process of correlation. To make the process of correlation natural, the essential things required, according to him, are: (a) resourceful teacher (b) experimental attitude of the teacher (c) necessity of keeping records of work done on scientific basis (d) co-operative effort of teacher to exchange their experience and to find a technique of correlated teaching.

4. The purpose of correlation: Relating with the purpose of correlation, Gandhiji is definitely idealistic. By the process of education through village handicrafts, he wanted the harmonious all round development of a child. This will lead to a new social order based on truth, non-violence, justice and co-operation. He encouraged the individual as well as the social aims of education. He wanted to infuse radically new values of life and social culture through education. For that, he advocated re-orientation of the contents of study and methods of imparting those contents in the context of the ideological basis of the scheme.

The Place of Teacher in Basic Education

Gandhiji wanted the teacher to be an inspiring friend, philosopher and guide to the educand. As an idealist, he encouraged a living bond between the educand and the educator. He gave prominence to the teacher and believed that the teacher
who was full of life, character, insight and love could mould the life and learning of the educand.

Let us check

*Can everybody become a good teacher? What are the different qualities you would like to see in your teacher?*

He has recommended the inspirational methods of teaching and has given a dignified and responsible position to the teacher. He emphasized inspirational methods, not based on oral preaching, but rather on the actual living of the teacher worthy to be followed by the child. He laid special stress on the character of the teacher which created educational environment. Thus, in his scheme the teacher is given a dignified and exalted position along with the child.

**Merits of Basic Education**

Now we are familiar with every aspect of Basic Education. In order to have a better insight and a total view of the system it is necessary to make an objective analysis of it. First, we shall discuss the merits of the system and they are-:
(1) **Child-centered education**: The basic system regards the child as the educational consumer whose needs must be studied and understood, catered and fulfilled.

(2) **Learning by doing**: Gandhiji believed that school must be a "doing thing". In basic education children acquire knowledge of the formal school subjects as a by product of purposeful activities.

(3) **Craft as the core of the basic education**: Craft is the medium of education in the basic system.

(4) **Self - supporting aspect**: Earn while you learn is another feature of the plan. The idea of self sufficient basic school has a special significance in a poor country like India.

(5) **Integrated knowledge**: Basic Education treats knowledge as an integrated whole. Curriculum is built round three integrally related centers: (a) Physical environment (b) Social environment (c) Craft work.

(6) **Relation with life**: A basic school must become an active environment where teaching is not cut off from the life of the community. Education is to be directed to the needs of life. It is not to pursue an idea which has no relation with or is totally isolated from real life situations.

(7) **Training in citizenship**: Basic education aims at developing ideas of mutual understanding and habits of co-operative and mutually helpful living among the students through its various practical and constructive programmes. The basic education aims at giving the citizens of the future a keen sense of personal warmth, dignity and efficiency.

(8) **Free and compulsory education**: By free and compulsory education, we mean an education for which parents will not have to pay any fee and for which they must send their children to school.

(9) **Emphasis on Mother tongue**: Gandhiji stressed that proper education can only be imparted through the mother tongue. Foreign language as the medium of instruction makes us unfit for original work.
(10) **More challenging for the teacher and taught:** In basic education discipline does not mean order and external restraint but an intelligent use of freedom. The teacher gets many opportunities to make experiments, think for himself and put his ideas and plans into practice.

(11) **Basic education is not a class education:** The ultimate objective of Basic Education is to create a social order in which there is no unnatural division between haves and have nots and everyone is assured of a living wage and the right to freedom.

(12) **Basic education in the rural as well as in urban area:** It is wrong to assume that Basic education is intended to be imparted in the rural area only. Basic education is a plan of national education for the whole country including both rural as well as urban areas. The basic educational scheme was an essential ingredient of Gandhiji’s plan to eliminate the rural urban divide and redress the structural and socio-economic imbalances that were abound in Indian society.

**Let us do:**

*Basic Education is one of the greatest contributions of Gandhiji. Prepare a detailed report on the merits of Basic Education.*

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**Educational Scenario After Independence**

Have you heard about any education commissions?
The concept of Gandhiji's Basic Education as an educational theory and practice is unique and unquestionable. But its implementation was far from satisfactory. The concept of educational equality convicted him of education for all without any discrimination of caste, colour and creed. He advocated for free and compulsory education to all as true democracy presupposes the education of the masses. Gandhian concept of free and compulsory education was later enshrined in the Indian Constitution. In article 45 of the Indian constitution it was stated that all children in the age group of 6-14 years would be provided free and compulsory education.

Thus, it is quite justified to say that the fundamental principles of basic education are still valid and fruitful in the context of our present educational reform. They are relevant to be used as guiding principles of modern education.

**Influences of Gandhiji on Education Commissions**

1. **University Education Commission (1949):** According to Dr. S Radhakrishnan we are building a civilization not for factory or a workshop through education. The quality of a civilization depends not on the material equipment or the political machinery but on the character of men. The major task of education is character formation. The concept of character formation is one of the important aims in the Gandhian scheme of Basic Education.

2. **Secondary Education Commission (1953):** According to A.L.Mudaliar education should be focused on promotion of vocational efficiency of the learner. Gandhiji's ideas of a single craft is seen reflected in the report of the Secondary Education Commission (Mudaliar). It says "by working with hands the adolescent learns the dignity of labour and experiences the joy of doing constructive work. There is no greater educative medium than the training to make with efficiency and integrity, things of utility and beauty. It trains practical aptitudes, facilities, clarity of thinking, give chances for co-operative work and thus enriches the entire personality."
3. **Kothari Commission (1964):** The Education Commission 1964-66 fully recognised the importance of basic education and incorporated in its recommendations many of the fundamental features of basic education. Work experience, community living, social service, integration of academic knowledge with experience, vocationalisation of education, education for moral and spiritual values have been recommended by the Kothari Commission. All of the above things are directly related with Gandhiji’s ideologies.

4. **National Policy on Education (1968):** Efforts should be made for the early fulfillment of the directive principle under Article 45 of the Constitution seeking to provide free and compulsory education for all children up to the age of 14. Free and compulsory education is one of the important features in Gandhiji’s Nai Talim.

5. **Iswarbai Patel Committee (1977):** As a step for modifying the secondary school curriculum, Iswarbhai Patel Committee of 1977 brought in Socially Useful Productive Work (SUPW), which demarcated a distinct curricula area. The committee opines that education should be work-centered and socially useful and productive work must be given a central place in the curriculum at all stages of school education and all academic subjects should be related to it. The correlation of subjects and work centered education is also another contribution of Gandhiji.

All the above educational commission’s recommendations show a direct or indirect Gandhian influences. He is recognised as a great leader of action, a liberator and a prophet martyr all over the universe. Gandhian educational ideas, founded on certain eternal principles, will not lose their fundamental relevance in the years to come.
Self reliant citizen with a well balanced personality is one of the fundamental goals of basic education. This also develops a positive attitude of mind through the concept of basic education Gandhi preaches the doctrine of "simple living and high thinking." Such type of basic education is prevalent in the state of Gujarat state particularly in Nadiad, Bochasan, Gadhada, Sharda Gram, and Rajkot. In the schools of these places there is a scope for spinning tailoring, weaving, agriculture and other small scale industries of paper, soap, and Khadi. To Gandhi, Khadi is not a piece of cloth but an ideology. It links the fallen and the downtrodden. The Khadi spirit means simplicity, swadeshi and satyagraha. Real Khadi wearer will not utter lie. It represents human values. As Vinoba says, "where there is no Khadi there is no Gandhi". In Vithalbhai Kanya Vidyalaya at Nadiad ladies of different castes undergo the training. Every day one hour is spent for ‘safai’ (cleaning). Work experience to all women.

They are given training for cooking and preparing and preserving pickles. In Valabha Vidyalaya Bochasan, agricultural training is conducted 1/4th acre of land used for cultivation. The teacher is also a co-worker. Financially the students become self supporting. In Kanya school at Bharel the women are given the training for tailoring, of preparing and making dolls, knitting and home science. They prepare everything from the waste materials. The ladies also do cooking on their own.

In Jivan School at Gadhada, training for gardening, plantation, spinning and agriculture is given. Every day teachers and boys work together for two hours and four hours is, spent of teaching.
In Sharda Gram School agriculture training is given. Every boy is given some area to cultivate. One hour is spent to clean the area along with the teacher, plantation of different trees and collecting honey are the jobs provided to the students. Self help is the breath of these institutions.

National school at Rajkot is where Khadi production is given scope on large scale. The school gives importance to spinning. Amber charka is used for spinning. Education teaches us to sacrifice and teaches us to think globally and act locally. As Bertrand Russell states, knowledge and wisdom must go hand in hand. There must be intellectual honesty which is a backbone of education. All these ideas are still relevant. His ideas are next best alternatives not only to India but to the whole world.

**Education for Peace - A Gandhian View**

Gandhian point of view, the real education, which played a very vital role and made a sizeable contribution in awakening non-violence and its application in daily practices, whatsoever method may have been adopted with the changed times. As the whole world knows, in this very chain, Gandhiji made a momentous contribution showing a wonderful, simple and justifiable way for awaking and practicing

**Think and share:**

List out similar institutions that provide basic education in India.
non-violence in the routine chores of life.

To make non-violence the basis of maximum day-to-day practices of man, Gandhiji, right from the beginning considered it to be an indivisible, important and essential part of education. In fact, for construction of a culture of peace the attainment of spiritual growth has been described by Gandhiji as an essential part of education, can be gained only through morality and ethics. Looking at it through another perspective, also proves the same thing, because when we consider education as a means of attaining salvation and also as a support on the pathway to complete peace, the liberation, we cannot differentiate it from spiritualism.

The purpose behind Gandhiji's advocacy of the introduction of religious studies in education can also be seen in his intention to strengthen morality and ethics in students. This kind of education brings the values of forbearance, tolerance, respect, truth, love and reverence in one's character. The theory and practice of basic education aims at the evolution of a society based on truth, non-violence, justice and equality. Self reliant citizen with a well balanced personality is one of the fundamental goals of basic education. No doubt, a self-reliant and prosperous person can, definitely, contribute towards peace and prosperity of society and the nation and can equally be helpful to create a stable and real culture of peace. Gandhian education covers all aspects of life such as social, personal, political, ecological and institutional spheres of an individual. So in this point of view we can say that the Gandhian education is the best way to achieve peace on a person as well as the society.

Let us do:
Show the video of the great speeches by Malala Yusuf Sha Gilani addressing the United Nations Assembly after her recovery from the terrorist attack. Prepare a detailed report on the basis of this speech.
**EDUCATIONAL PHILOSOPHY OF MAHATMA GANDHI**

**Why Basic Education is Called a Holistic Model**

Education in the broader sense is transmission of life by the living, to the living, through living and for living. Education is a means for the development of balanced all round harmonious development of personality. Personality includes not only body and mind but also the spirit.

Gandhiji emphasized an educational system with the highest development of mind and soul, instilling courage and self-reliance in the individual, while at the same time, helping him/her cultivate the highest intellectual scientific, moral and ethical accomplishment.

1. Physiologically basic education provides education through learning a craft thereby maintaining a creative balance between intellectual development and physical development.

2. Pedagogically speaking, it is more effective than the passive academic education imbibed through books. Basic education develops the faculties of the heart and mind by developing critical inquiry and judgment in an objective manner.

3. Sociologically it can remove social conflicts and tensions in the society by inculcating a sense of dignity of manual labour. It can eradicate the social evil of untouchability.

4. Economically it creates productive labour since the emphasis is on job-oriented education. It can also become an instrument for rapid improvement in the standard of living of the people through increased production of goods and services.

5. Psychologically, it is desirable, because it relieves the child from the tyranny of purely academic and theoretical instructions against which its active nature is always making a healthy protest.

**Let us do:**

What do you understood by peace? Do you think that Gandhian education would leads to peace? Justify your answer.
Education is a systematic process through which a child or an adult acquire knowledge, experience, skill and attitude. A number of factors have to be taken into account for determining the aims of education. They include the existing philosophy of the education, political philosophy of the state, psychological factors, individual and social needs. The British education system of Lord Macaulay in India has some serious defects. The British educational system in India had no faith in tradition and culture of our country. The Britisher's adopted their own educational system in India for their vested interest. As a nationalist leader Gandhiji fully realised that the British system of education could not serve the socio-economic need of the country. He wanted to reconstruct the life of both the individual and society, by rendering new values through education. Gandhian education is also known as Basic Education, Nai Talim or Wardha Scheme of education. The main aim of Gandhian

6. Philosophically the ultimate aim of basic education is self realization; the immediate aim is self discovery. Gandhiji was an idealist in his aim and a realist in the medium of education. Like a naturalist, he kept the child at the centre and recommended the necessary steps for an all-round harmonious development, and like a pragmatist, he emphasized the social and experimental attitude to evolve a scientific and efficient technique in educational practice.

**Let us do:**

Gandhian Education will lead to holistic development of a person. Do you agree with this statement? Conduct a debate in your classroom.
Education is to enrich and stimulate the intellectual and physical faculties in children. Education is a means for a balanced all round harmonious development of a personality. Gandhian ideology directly or indirectly influenced several educational commissions after the Indian Independence. Gandhian education is not only holistic and practical but also highly decentralized and integrated. Tolerance and harmonious development also leads to peace.

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<td>Identify that education leads to peace</td>
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<td>Combine education and development</td>
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Sample questions

Before the British arrived in India we had a strong and glorious educational past. Do you agree with this statement? Comment on this view.

The British educational system in India had no faith in tradition and culture of our country. They adopted their own educational system in India for their vested interest. What were the main defects of British Education in India?

Gandhiji's philosophy of education was a result of his scientific research of theories of economics, politics, child development and successful experiments of his ideas on education in South Africa and India. Substantiate this statement with reference to the aims of Basic Education.

The aim of Education should be the total development of our individual. Briefly explain the main aim of Basic Education from this perspective.

Why did Gandhi give importance to the concept of citizenship training in his Basic Education? Critically evaluate whether if the present educational system is enough for creating a good citizen. Prepare a detailed report.

Methods of teaching Basic Education were guided by the principles of Learning by Doing. Evaluate the statement and prepare a brief report on the methodology of Basic Education.

Craft work helps the child to acquire sensor and motor co-ordination and to appreciate the value of honest labour. Do you agree with this statement? Identify the merits and importance of craft centered education.

Gandhiji’s concept of Basic Education stands for an all round development of a student. Justify this statement by analyzing the features of Basic Education.
Gandhiji’s concept of Basic Education will lead to a holistic development of a child. Do you agree with this statement?

Basic Education is the greatest contribution of Mahatma Gandhiji. Justify this statement with reference to the merits of Basic Education?

What do you understand about peace? Do you believe that Gandhian Education would lead to peace? Justify your answer.

The present educational system in other words is spoon feeding system. It cannot create a self sufficient man. Do you agree with this statement? Substantiate with reference to Basic Education.

Reference

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