CHAPTER FOUR

GANDHI ON SOME EDUCATIONAL PRACTICES
CHAPTER IV

GANDHI ON SOME EDUCATIONAL PRACTICES

(A) STUDENT UNEASE

"In the midst of Unrest peace persists"

- Narayan Desai

Student unrest has nowadays taken the form of an epidemic in India and other countries. Indiscipline among students has taken place in almost all the states of the Republic of India. Anti-Hindi agitation in Tamil Nadu and various 'Bandhs' in other parts of India have been the results of this mass indiscipline among students.

Most valuable national property has so far been destroyed due to the student unrest along with costing lives of many students and others in police firing. Social life of the people has been disturbed as the students have started trying to solve their problems in the streets through violent means. Burning of buses has become a daily routine. Strikes, processions, violent demonstrations have been observed in different parts of the country.

Gandhi laid great stress on "Self-Discipline".

---

This "Self-Discipline" can be successfully maintained in student community not by always finding fault with the students but by trying to understand them and their problems. We should be sympathetic towards students and should give a patient hearing to their basic problems and difficulties. Students are like barometers of the society, indicating the ups and downs of the society. It is a fact that a society which experiences widespread student unrest needs a thorough change. The student unrest is not found only in India, it has become a world phenomenon now-a-days, and is an international signal for a change in the present social and political set up.

What sort of change the student community want in the environment of mass unrest is a very pertinent question. They want a change (1) from the environment of exploitation towards the environment of non-exploitation, (2) from the environment of force and firing towards the environment of sympathy and understanding, (3) from intellectual education towards moral education, (4) from the falling moral standards in different aspects of schools and colleges towards rising moral standards, (5) from the education of head towards the education of heart, (6) from mass unemployment towards mass employment.

Gandhian principle of self-discipline is totally against the discipline of rod. It focuses its attention
on moral discipline. By dint of moral approach only, we can solve the acute problem of present day student indiscipline. Change is the law of nature. The students want to change the corruption in the society and its continued process of exploitation. By adopting Gandhian peaceful technique of self-discipline (emerging from self-realization) we can successfully change the direction of student unrest from violence towards non-violence. In this way we can turn the student community from unrest towards peace, with the result that their adversities shall be changed into opportunities. Their most valuable potentialities shall create a peaceful social revolution in the interest of world peace and human prosperity. "An idle man's brain is devils' workshop." The surplus energies of the students should be channelized towards constructive works. Gandhi laid great emphasis on the education of hand. Gandhian philosophy also lays great stress on the education of heart which means propagation of education for (1) peaceful co-existence and (2) live and let others live.

Work-Gum-Study Camps!

Such camps organized during school or college vacations, may solve the problem of student unrest. Nowadays, students are let-off totally during summer or winter vacation. They simply waste these vacations and sometimes fall victims into the hands of political leaders.
who exploit them and channelise their energies towards violent, anti-social and destructive channels. Gandhi was the great advocate of such camps. These camps are really peace-camps, where students are being trained in peace and non-violence.

These camps are also termed as social service camps, where the students help peasants in 'Grow more food campaign' and others in the hour of need. In these camps students also help the local famine-stricken people in digging wells, constructing mud-dams, distributing clothes and ration among sufferers and in running free kitchens. Students work very hard in these camps in the environment of perfect peace, happiness and mutual co-operation.

Community Living:

In such Gandhian camps great emphasis is laid on community living aspect of camp life. This gives the students an opportunity to mix-up with the students from different countries of the world on the other side and train them to work democratically in a free and healthy atmosphere. By putting an end to all the vicious circles of communalism, provincialism and narrow nationalism; such camps make the students the champions of peace. The spirit of one-world community and mankind-one, learnt in these camps, may give a death blow to every sort of violent and aggressive belligerence the world to-day has.
Distinguished visitors, educationists, lecturers and professors should be invited to these camps to participate in their study circle programmes. After this, healthy discussions should continue on important issues of this nuclear age in peaceful atmosphere resulting in deriving of independent conclusions by the individual student, who should always be free from stress, strain and various pressures in these Camps.

These Camps organise "Youth Peace Corps", whose objectives are (a) to create a constructive channel for each and every student for self-expression and training in responsibility (b) to channelise the energies of the students towards peace (c) to organise Youth for active and constructive talks of national reconstruction (d) to regularise healthy attitudes and offer programmes of self-help and community effort.

After a lot of research in the fields of (a) Educational Philosophy and (b) Educational Psychology, it has been proved that a big potential force lies dormant in each and every student. Swami Vivekananda emphasized that teachers should impart such type of education to the students which should help in the manifestation of immense power and energy already present in them. Gandhian Educational Philosophy which lays great emphasis on the Basic education also aims at channelising the immense energy of the students for
constructive purposes.

Instead of channelising this mental and spiritual energy of the students for constructive purposes, i.e. human welfare, social service etc. politicians and educationists (followers of Hedonist Philosophy) channelise the energy of the students towards destructive purposes. The result is student indiscipline and student unrest which has nowadays become the common feature of the present-day world. Gandhi advocated "Self-Discipline" in the students. Discipline by rod is always temporary and mostly creates most complicated violent problems instead of solving them. According to Gandhian Philosophy, the society should have sympathetic attitudes towards students. The society should try to understand them, solve their basic difficulties and make them really beneficial for the society.

Shri Kaka Kalelkar, a close associate of Gandhi, had made the following comments in the Anti-Nuclear-Arms Convention held in New Delhi (1962) for promoting World Peace in this nuclear age:

"There should be two parallel organisations of Shanti Sana (Peace Brigade): one, large groups of local organisations who are responsible for the peace, security and the forward march of all local committees; and the other a mobile force which could rush to any part of the country of the world, determined to resist the use of brute force in all social, communal and national conflicts." 2

It will be better if the peace-lovers of the world including philosophers and educationists organise the above mentioned two kinds of Peace Brigades from student community, which is possessing immense, vast, inexhaustible energy and potentiality. This will have so many advantages, e.g., (1) Student Unrest shall vanish from national as well as international scene; (2) Students previously resorting to violence shall now resort to non-violence; (3) Peace shall prevail in all educational platforms; (4) World Peace Brigade of younger generation shall automatically come into existence; and (5) The selfish politicians may not get a chance to exploit the students for their personal and political motives.

There will be no student unrest, if they are rightly channelized at all times. Besides this, their instincts and emotions should be provided with healthy outlets. Celebrating national festivals and birthdays of great men, social service programmes on specific holidays, organising labour weeks, boy scouts and girl guides movement in schools and colleges; Civil Defence and National Defence campaigns etc. are the chief activities in which the students can be kept busy countering mass unrest and indiscipline.

Gandhi advocated 'Education for Service'. Gandhian
educational philosophy is a humanistic as well as spiritual philosophy. Social service programmes should be made compulsory for students, especially during holidays and vacation. 'Serve mankind and live for others' should be the ideal of each and every student. The students should be called upon to work for national and international reconstruction as well as for a peaceful society. Gandhian self-realization concludes that all men are brothers and so social service programmes should be extended even towards the lowest as well as most backward classes. After graduation or completing medical or engineering courses, one-year-social-service-programmes in rural as well as most backward areas, should be made a compulsory criterion for a Government job for the students. This may help in solving the problem of student unrest.

(B) SELF DISCIPLINE

"Vidyarthi is a coined word and a poor equivalent for Brahmachari. And I hope you know what the word Brahmachari means. It means searcher after God, one who conducts himself nearest to God in the least possible time. And all the religions of the World, however, much they differ; are absolutely one on this fundamental thing that no man or woman with an impure heart, can possibly appear before the great white throne. All our learning or recitation of the Vedas, correct knowledge of Sanskrit, Latin, Greek and what not will avail us nothing if they do not enable us to cultivate absolute purity of heart. The end of all knowledge must be building up of character." 3

3 M.K.Gandhi, Young India, 8.9.1927.
Nowadays in schools and colleges, discipline is being maintained by force, i.e., punishments, fines, expulsions of mischievous students from the institutions etc. Although there is law and order in the institutions for some time, but the main trouble remains there and students go on strikes. It is the duty of the teachers to lay great emphasis on "Self Discipline." They should diagnose the main cause of the unrest among students and try their best to solve these problems without resorting to forceful means.

Addressing a huge gathering in Jullundur a few years back, Acharya Vinobha Bhave made a reference towards teachers. He said, "It is the moral degradation among teachers, which is mainly responsible for the present unrest among the students of schools and colleges". So it is only Self-Discipline, which is the permanent remedy of this prevalent disease among educational institutions.

Swami Vivekananda, the great thinker had once said, "All your scholarship, all your study of Shakespeare and Wordsworth would be in vain, if at the same time you do not build your character and attain mastery over your thoughts and actions." Swami Vivekananda was a great advocate of 'Self Discipline' and has given a series of worthy speeches on the above 'Self-Discipline' in many countries. His speeches on "Moral and Spiritual Regeneration" and
"Character Building" were very much liked by the citizens of those countries.

According to Gandhi, Self Discipline aims at character building, spiritual development, deliberate and voluntary restrictions of one's wants and self-control. Educational institutions are the proper platform where the students should be given the training of 'Self Control'. This can be possible only if students are kept away from the harmful diseases of separatism, casteism and racial discrimination. In this world, the disease of racial and colour discrimination is in full swing. In Warwick (England) race-hate slogans had been found painted on a Roman Catholic school and other buildings of the area in November, 1964. It is the duty of teachers to teach the students about 'Racial Equality' through Self-Discipline. The students should be taught to keep their thoughts, senses and actions under their control. But this can only be possible when the professors and teachers have, first of all, themselves attained full mastery and training in 'Self-Discipline'. For this purpose all the Heads of Educational Institutions should invite great Educationists, Philosophers, Spiritualists, etc. for delivering speeches in their institutions.

According to Gandhi, Self-discipline promotes spiritual bliss, real happiness and contentment. It also
increases the capacity for service. A certain degree of physical wants, needs and comforts is necessary for human being for his normal living. When these go out of limit, they become a hinderance in human spiritual progress and in his service of Humanity. It is only because of "Self-Discipline" that we can create "Sound Mind" in a "Sound Body" in the students' community.

According to Gandhi, perfect health can only be maintained by living in obedience to the laws of God. True and perfect health is not possible without a rigid control of the palate. All the other senses will automatically come under control when the palate has been completely brought under control. And he who has conquered his senses, has really conquered the whole world and he becomes a part of Over-Soul, i.e., God. This is Self-Realisation, which is the Highest and Ultimate Aim of Gandhian Educational Philosophy.

Gandhi's idea of Self-Discipline should enable students to divert their inner energies towards constructive purposes, which can later on move the whole world. For example, the immense fire of anger, if fully controlled, can be converted into a powerful and constructive energy. The students should be taught "Eat to live and not live to Eat". It is the important duty of teachers to train their students
in "Self-Discipline", so that they may become heroes, i.e., the champions of World Peace. In short "Self-Discipline" in teachers and taught is to create immense spiritual power in them with which they can establish everlasting and permanent World Peace through the medium of Education.

(C) DO YOUR DUTY

"Do your duty. You are the hope of the future. I would like you students to have a sense of your responsibility and show it in a much more tangible manner. We have to consider what is possible for the students to do and what more we can do in order to serve the country. You should never lose faith in God. I want you to cultivate a spirit of real humanity and not summarily reject the experiences of so many teachers, Rishis and others of the World. This will be to me the test of your sincerity of profession. If you have real faith in God, you cannot but feel for the humblest of His creation. And whether it is the spinning wheel and Khadi, or untouchability, total prohibition or social reform in connection with child-widows and child-wives etc., you will find that all these activities are derived from the same source."

- M.K. Gandhi

Gandhian Educational Philosophy lays great stress on "Duty before Self". The student community should be given such sort of schooling and taught such moral ideals that they consider that they have to discharge

\[\text{Gandhi's address to the students of Vellore, Young India, dated 8.9.1927.}\]
some moral obligations towards their parents, home, people, society, country and towards Universal Mankind. They have to live for others. They are far above than animals. The animals live for themselves. They satisfy their own selfish motives of eating, sex-gratification at the cost of others. The student community has to live for mankind.

The students through Gandhian Schools are to be taught to raise themselves from their "selfish ego" in order to realize 'Oneness' in all the things. They are to be taught the spirit of 'give and take'. They are also to be taught to realize "Human integration": to do their duty and leave the results in the hands of God and to overlook their own interest and look to the interests of wider Humanity. In this way they may harmonize not only their own interests but also the interests of larger Mankind. Then, they may fully practise the principle of solidarity, i.e., "Each for all and all for each". They shall do their duty for the sake of duty. There shall be a true spirit of unity, cohesion, brotherhood in them. They shall welcome "Social Service Programmes" and dislike strikes. The "Survival of Humanity" is their ideal. They may then start breaking all their narrow barriers for realizing "Universal Human Integration".
In the light of above Gandhian Educational Philosophy, some countries are re-orientating their educational policies. For out-going students "Social Service Certificate" should be made essential for entering into Government Services. The students should be taught to behave like 'Casabianca' of France, who performed his duty at the cost of his life and finally gave up his life for duty's sake. The students should be taught to behave like 'Peter' of Holland, who saved his country at the cost of his own life.

In the course of his address at the Prize Giving Function of D.A.V. College, Jullundur (1950), Dr. Tarachand, ex-Education Secretary of the Government of India, laid great stress on 'Four-fold duty' of the student community, viz., (1) Discipline of purpose (2) Discipline of work (3) Discipline of Realism and (4) Discipline of Constitutionalism. If the students are inspired with a clear idea of their aims and ambitions of life, if they are taught the dignity of labour and taught to work hard and honestly, to do their duty sincerely and truly; there is no power on this earth, which can come in their way of "Spiritual Advancement".

Gandhi was of the opinion that if all discharge their duties, rights will not be far to seek. If leaving duties unperformed, they run after rights: rights would escape from them like 'Will-O'-the-wisp'. The more they will
pursue them, the farther will they fly. The same teaching has been given by Lord Krishna in the Holy Geeta. "Action alone is thine, leave thou the fruits severely alone."

Action is duty. Fruit is the right. We should take care of our duties and the rights would take care of ourselves.

Apart from worldly enjoyments, the goal of life is duty. Nelson's ship "Victory" had this motto - "England expects every man to do his duty". And when he won the battle of Trafalgar, and was about to die, he said, "Thank God, I have done my duty." The world is a big dramatic stage and men and women are actors. Those who act their part very well, win spiritual glory. Every human being has to play his part in this world in Supreme Divine Government, in which not a blade of grass moves without His will. So to do the duty is our job, and to give reward is His job.

Gandhian Educational Philosophy makes the students duty-minded (during their study-course as well as after schooling when they earn their livelihood during life time) as under:-

(a) A student should make himself a member of 'Scout Organisation'. A Scout has to do one good turn daily.

(b) A girl student should recruit herself in Girl-Guide Organisation.
Other spheres of "Duty" for the students on the basis of the Gandhian Educational Philosophy are:

(c) To become the member of "Social Welfare Organisation".
(d) To become the member of "Harijan Welfare Association".
(e) To become the member of "Widows Uplift Association".
(f) To become the member of "Gandhi Peace Mission".
(g) To become the member of "Emotional Integration Committee".
(h) To become the member of "Bharat Sewak Samaj".
(i) To become the member of "Bhoodan Movement".
(j) To become the member of "Student Youth Club".
(k) To become the member of "Worker of Rural Uplift Campaign".
(l) To become the member of "Sadhu Welfare Samaj".
(m) To become the member of "U.N.E.S.C.O.".
(n) To become the soldier of "World Peace Brigade".
(o) To become the worker of "Dehat Sudhar Movement".
(p) To become the member of "Social Education Board of a Village or a Town".
(q) To become the volunteer of "Health Campaign Team".
(r) To become the worker of "Anti Malaria Team".
(s) To become the member of "Khadi Board of a Locality".
(t) To become the member of "a Spinners Association".
(u) To become the Secretary of "Handloom Board".
(v) To become the worker of "Bharat Philosophical Team".
(w) To become the Member of "Divine Life Society".
(x) To become the Volunteer in 'Flood, Famine or Fire Relief'.

(y) To become Contributor and Worker in 'World Health Organization'.

(z) To become the member of 'One World Community'.

The Gandhian Educational Philosophy teaches students to do their duties before self, for which they are quite fit. They must play the game of life very boldly. They must contribute to World Welfare in any field in which they are interested.

(D) **A TEACHER OF GANDHIAN SCHOOL**

"True education consists in directly reading the book of life, rather than the printed books." 5

In the Basic Scheme of Education, Gandhi laid great stress on 'Life Centred Education', i.e., Education for life and Education through life. He was against the bookish Education. According to him, the best book for students is the Book of Humanity. It is the duty of a teacher to impart 'Education' of 4 H's (i.e., Hani, Head, Heart and Health) to students for their wholesome development. The teacher should make students the best servants of Humanity in the interest of ever-lasting Universal Peace. He should

---

5 Dr. Rajinder Prasad, *Constructive Programmes* Ahmedabad, Navajivan Press, 1958, p. 32
make students to live for others i.e., 'Service of Mankind'.


A teacher of Gandhian School should have an integrated outlook. He should try to bring the students and people closer together, by embracing all races, cultures, religions and nations. He, along with his students, should contribute to the various World Relief Funds for helping UNESCO, WHO etc. for solving many problems of nutrition, clothing, shelter and medical aid, which affect mankind. He should play a very important role in keeping his country as well as students out of the nuclear race. Total disarmament is
not an Utopian Plan according to Gandhi. It is the ultimate goal of his teachings. Through his teachings, the Gandhian teacher should mould the world opinion against armament race in the interest of permanent World peace.

The teacher of Gandhian School should try to widen the mental horizon of the students. He should promote education for Unity. The students should begin to consider themselves as members of Universal Human Society and not members of separate religious groups propagating dogmatism and fanaticism. The students should be made to raise themselves above from their little ego. They should realise one-ness in all things. The students should be made to realize that they are part and parcel of One-integrated Human Society.

The teacher of Gandhian School should lay great stress on all round development of the student. He should make the students (1) physically fit (2) mentally alert (3) morally and spiritually developed and (4) socially productive. Shri Rajagopalachari (Ex-Governor General of India) had introduced a new system of education in Madras in the past on the pattern of dignity of labour as preached by Gandhi. The students received schooling for 3 hours daily and for next 3 hours they worked in the fields for growing more food, as well as for Rural Uplift, Community Projects and Social Service in the schools based on Gandhian principles.
The teacher of Gandhian School should regularise the following activities in his school for making students useful members of Human Society: (Boy Scout Associations, (b) Girl Guides Association, (c) Social Service Troops, (d) Peace Brigades, (e) Rural Uplift Teams during vacations, (f) Anti Epidemic Teams during vacation, (g) Cleanliness Campaign forces etc. etc.

The teacher of Gandhian school should train students for "Human Service". A student of Gandhian School should do one good turn daily. This is 'True Education'. This is the main purpose of Education. The students should be taught to serve the Mankind in the best way. They should be having 'Fellow-Feeling'. Scientific Instructions in the schools should be having constructive approach. Scientific inventions and Atomic Energy should be used for the benefit of Humanity.

A teacher of Gandhian School should give "Spiritual training" to students. They should be taught to live for 'Religion' by following the true interpretation of religion i.e., 'Lover of Mankind is Lover of God', instead of quarrelling and fighting for dogmatic and sectarian religion. Their guiding principle should be, "The World is my country and to do good to Humanity is my Religion".
According to Gandhi, a teacher should be the model of high moral standards. The teacher should teach solid as well as practical social service to his students. There should be no gulf between his (a) Theory and (b) Practice.

According to Gandhi, such teachers are to be wood who teach one thing with the lips and carried another in the heart.

A teacher of Gandhian School should be a model in (1) Good Manners; (2) Mobility; (3) Supreme Character; (4) Broad-mindedness, and (5) Non-violence. He should have the outstanding personality in the field of vast knowledge, spiritual-regeneration, true morality and ethical development. A teacher, who is not having a noble personality is not fit to become a teacher. There are some teachers who are best speakers, who daily give long lectures in the school before students on ethical, moral and spiritual

---

developments, but they prove failure in practical fields. There happens to be a big gulf between their (1) Theory and (2) Practice. They speak one thing with their lips and do something else with their hands.

"Simple living and high thinking" should be the guiding principle for teachers. The students learn a lot from the daily activities, habits and character of teachers, as has been proved through scientific psychological experiments and studies. Small children learn more quickly through imitation, and teachers are the best models to be imitated by students. Students worship their teachers as heroes and copy them. The true affection and love between the teachers and taught is generally vanishing. It is being replaced by selfish motives and favouritism. The mutual jealousy and hatred among teachers is also in rampant. In short the present teachers are failing in becoming the 'Moral and Spiritual Instructors' to the student community.

Professor Humayun Kabir's report on 'Student Indiscipline' has strongly condemned the private tuition business on a large scale. His report has recommended the upgrading of teachers' pay scales. This will have two advantages: (1) Teachers will not hanker after private tuition business, as their financial problems would be solved; (2) Best Spiritualists, intellectuals, sportsmen and model teachers
will be attracted towards this sacred profession of Teaching. It is in this way that present indiscipline and unrest amongst student community may come to an end. The students have inexhaustible energy and innumerable potentialities in them. It is only the morality of the teachers which can unfold the above potentialities in the student community and in this way can make them the best and the most worthy citizens of this world.

Gandhian Educational Philosophy focusing on 'Self-Realization' directs the teachers to become spiritualists instead of materialists. Materialism is only the mean and not an end. Materialism is only the process of realizing 'Self', i.e., 'God'. Materialism is destructible, while spiritualism is indestructible. Materialism is perishable, while spiritualism is imperishable. A model teacher may lead the students to the vast treasure of spiritualism, and in this way may increase 'True and Real Happiness' in the World.

A model teacher of Gandhian School should make this world a paradise to live in with the following moral institutions:

(a) He should encourage and regularise Education of 'H's, i.e. Hand, Head, Heart and Health and in this way will develop all the faculties of the child (Physical, Mental, Spiritual etc.) simultaneously.

(b) He should lay great stress on 'Moral Regeneration' among students.
(c) He should train students fully in the field of spiritualism.

(d) He should gradually take students from mortal materialism towards immortal spiritualism.

(e) He should drag the student from his little, selfish and narrow ego (I) and should help in realizing the wider, broader and universal immortal 'Humanism', i.e. 'Over-Soul' or 'God'.

(f) He should promote 'Education for Unity'.

(g) He should encourage 'Education for Emotional Integration'.

(h) He should kill all the germs of separatist tendencies present in a common student.

(i) He should put an end to all the germs of communalism, casteism, untouchability, linguism etc. prevalent in student community.

(j) He should take the students from 'Narrow Nationalism' towards 'Internationalism'.

(k) He should take the student from the material World of disintegration towards the Spiritual World of Integration.'

(l) He should make students 'Service-minded'. 'Serve Humanity and live for others' are his daily slogans in his school.

(m) He should make students worthy citizens of tomorrow.

(n) He should make the students the worthy soldiers of world-Common-Peace-Brigade. He will lay great stress on 'Non-violent-glorification' by the Gandhian Process of disarmament.

(o) He should infuse the spirit of 'One World', 'Humanity-one', 'Mankind-one' among the students.

(p) He should make students 'World-minded' in place of narrow-minded.

(q) He should lay great stress on the following universal truth: "Lover of Mankind is the Lover of God."
(r) He should keep the true and real picture of 'Religion' before the students and should make them tolerant.

(s) He should teach the students 'to live for religion like Gandhi, instead of quarrelling and fighting for religion'.

(t) He should keep the following true and practical Universal Religion before the Students: 'The World is my home and to serve Humanity is my Religion'.

(u) He should advise the students to lay great emphasis on common fundamentals of all Religions; instead of different rituals, dogmas and sectarianism.

In short this unifying Gandhian Educational Philosophy preached by Model Teachers should serve as a great integrating and cementing force, which will unite all the Human Beings of this World in the spirit of 'One Family' and will surely promote 'Oneness in Mankind' and 'Oneness in Humanity'.

(F) EDUCATION OF HAND

"Khadi is the symbol of self-help, self-reliance and freedom not merely of individuals or groups, sects or clans; but of the whole nation. It is a movement in which the prince and the pauper, men and women, boys and girls, Hindus and Mussalmans, Christians, Parsis and Jews; Englishmen, Americans and Japanese, if they wish well to India and get rid of the spirit of exploitation, can also take part. Thus it is a unique movement. It is good not merely for some, not merely for a vast majority, but it is good for all." 7

Gandhi has laid great stress on the "Education of Hand" in his Basic Scheme of Education. Dignity of Labour is the crux of his Basic Scheme of Education. Gandhi has said, "I am very much thankful to my teachers - Ruskin and Tolstoy, who have taught me the lesson of 'Dignity of Labour and work'! Gandhiji preached this lesson to students through his Wardha Scheme of Education. He was a firm believer of the statement, "Work is Worship".

One of the friends of the present investigator had a chance to visit "Sevagram Ashram" and his joy knew no bounds on seeing a very peaceful and holy atmosphere of "Self-Help and Dignity of Labour", prevailing there. There were some millionaires as well as officers working with their hands and singing the holy song, "Work is Worship". There is a proverb that "An idle brain is a devil's workshop". It is the 'Dignity of Labour', which maintains self-control. Therefore, it is the duty of the teachers to prepare students for (1) Social Service Campaigns (2) Rural Uplift Works (3) Social Service Programme of Scouting (4) Harijan Welfare Activities (5) First Aid and Home Nursing (for Girl Students).

In the words of Mr. Robert Ingersoll "The hands that help are holier than the lips that pray". This is the Gandhian Philosophy of the Education of Hand.
In the present India, there are about half a crore of Sadhus who beg and have fallen victims to so many evils i.e. gambling, drinking etc. If this manpower is diverted to constructive channels, i.e., for Human Welfare, Grow More Food, Anti Epidemic Measures, Irrigation projects and construction works; we shall be having enough food and nobody shall die of starvation. Schools and colleges have lone vacation. How are the millions of students to utilise this time? By idling, by sleeping, by playing cards, cursing the holidays and waiting for the end of them. It is criminal to allow such precious time and energy to run to waste. Students can help villagers in agriculture, in social education, in medical activities, and in general social service. Students can work wonders. They can move heaven and earth. They have inexhaustible energy. The students are the citizens of tomorrow. On their young shoulders fall the responsibilities of human welfare and world peace, by uplifting society through social service campaigns.

It is the duty of the teachers to divert the inexhaustible energy of the student community towards healthy and constructive channels. In this way they can make students the most useful citizens of tomorrow. They will prove most useful and worthy soldiers of World-peace-Brigade by following non-violent educational system, focussing on "Peaceful Co-existence" and "World Peace".
Students have to build a new world with their worthy hands. They have to combat ignorance and superstitions of the people of backward and undeveloped countries. They have to speed up anti-epidemic measures of World Health Organisation. They should take active part in Community Projects under the guidance of their worthy teachers. The ideal of students should not be strikes, but worthy use of their hands in Human Service and World Prosperity.

Gandhi's dignity of labour starting from "Craft" led the people to "Harijan Welfare", "Rural Upliftment" and other Social Services focussing on - "Freedom to the Slave countries", "Communal Harmony" and Religious Tolerance". He wrote a series of books advising the worldly people to serve mankind at all times and in this way to use their hands in the best way.

According to Acharya Vinoba, the present bookish education is a lame education. It is not a balanced one. In villages we find only 'Education of hand', whereas in cities there is only 'Education of head'. According to Gandhi's Basic Education of 4 H's, there should be coordination between hand and head. This will make the country prosperous. In villages this type of education will produce agricultural experts who will help in "Grow More Food" and in cities this will remove mass unemployment.
(C) EDUCATION OF HEART

"One word only as to the education of the heart. I do not believe that this can be imparted through books. It can only be done through the living touch of the teacher. And, who are the teachers in the primary and even secondary schools? Have they themselves received the training of the heart? Are they even expected to take care of the permanent element in the boys and girls placed under their charge? Is not the method of engaging teachers for lower schools an effective bar against character? Do the teachers get even a living wage? And we know that the teachers of primary schools are not selected for their patriotism. They only come who cannot find any other employment."

- M.K. Gandhi

By "Education of the Heart" Gandhi meant, "Spiritual Training". This is the central idea of his Educational Philosophy. This includes moral development, ethical development and character-building of the students. A teacher should have a noble personality. He must be a man of 'High Character'. It is only in that case that he can give 'Education of Heart' to the students. According to Gandhi 'Education of Heart' should continue side by side with physical and intellectual education and this will surely result in the harmonious development of the child.

According to Gandhi, the present evils in the World Societies as well as in the field of education, are due

to lack of "spiritual training and programme" for students. This "spiritual training" can be given to students in the best way by moulding their hearts towards 'Human Service'. It is the duty of the teachers to make students 'kind-hearted'. Teachers should purify their hearts by removing communal hatred, jealousy, separatist tendencies and violent elements. In the words of Dr. Raghvan of Madras University, the medieval saint-singers played an important role in sustaining the emotional integration of India. The emotional integration they brought about was neither fragmentary nor compartmental. It was all-pervading. The efforts of these saint-singers bore fruits because, unlike the present Conferences and resolutions which touched only superficial areas and surfaces, they touched the Human Heart. In short Gandhian ideology of the "Education of Heart" focusses on making the students pure-hearted and infuses the spirit of emotional integration in them. These pure hearted students may prove to be the "peace makers" of this World. They would be the founders of permanent and ever-lasting world peace.

In the present nuclear age, the scholars of Gandhian Philosophy of "Hate the Sin and not the Sinner" should evolve a workable link between the East and West, in the interest of "World Citizenship" and "Human Brotherhood". This "Self Analysis" should make them understand fully that "we are part and parcel of one-integrated-mankind and so we are all brothers." In this way Gandhian
ideology inspires us towards "Human Synthesis", "Social Service" and "Universal Brotherhood" through "Spiritual Training" i.e., "education of heart": in this way paving the grand road towards "World Peace". This ideology would make each and every student an embodiment of sacrifices and fellow-feelings.

According to Gandhi, where there is love, there is life; hatred leads to destruction.

Keeping in view the above words of Gandhi regarding love for humanism, the students of Gandhian schools would get "Education of Heart" in the true sense. They would always keep their hearts pure. They would not bear grudge against any-body in their hearts. Their hearts would always be free from the fire of hatred against the backward and scheduled classes. By keeping their hearts free from all sorts of impurities and sins, their hearts would reflect "inner spiritual Light", just as a mirror reflects sunlight. They would enjoy the "Supreme Bliss". They would realize that they are part and parcel of One-integrated-student-community.

A student of Gandhian School is taught to act as a brother to every other student, no matter what class or religion he belongs to. There is no disease of Untouchability among the students of Gandhian Institutions. The students of the above schools live like brothers. There is no
question of Hindu, Muslim, Sikh or Christian. They love one another, take community tea together and participate in each other's religious functions.

A student of Gandhian School does not imagine himself superior to other students in birth, social status, wealth, family position etc. He is of the firm opinion that the same Lord is pervading in all. Superiority or inferiority exists only in our worldly relations and not in the sphere of Humanity and Spiritualism. After purifying his heart from the germs of lust, anger, malice, jealousy, hatred, blood-thirstiness, pride and ignorance, he fully practises the divine law of "Know Thyself". This is "Self-Realisation" which is in the words of Gandhi, the highest and ultimate aim of Education.

According to Gandhi, the purity of the heart helps a student to strengthen his character and give a death-blow to all evil propensities, which try to enter in his heart. Gandhian Philosophy teaches him to love Mankind, with a sincere heart; while giving up all evils of pride, egotism, selfish desires etc. His sincere heart is the most fertile soil, where the seed of Human Peace will grow rapidly and flourish in the universal field of Mankind. It is the duty of teachers to water this precious seed of Human Peace in the pious heart of each and every student.
(H) EDUCATION FOR SERVICE

"Whilst Sir M.Vishweshwarayya has emphasized one grave defect of our present education which places exclusive emphasis on literary merit, I would add a graver defect in that students are made to think, they may not do acts of service at the sacrifice of their studies, be it ever so small or temporary. They will lose nothing and gain much if they would suspend their education, literary or industrial, in order to do relief work, such as is being done by some of them in Gujrat. The end of all education should surely be service and if a student gets an opportunity of rendering service even whilst he is studying, he should consider it as a rare opportunity and treat it not really as a suspension of his education but rather its compliment."

- M.K.Gandhi

According to Gandhi, the goal of Education should be 'Service'. Gandhi raised his powerful voice against defective bookish education with spiritual vanity, which was making snobs and touch-me-nots of boys and girls. He started a new scheme of education known as, "Wardha Scheme of Education", i.e., Basic Scheme of Education with 'Craft' as its central pivot. By this Gandhi meant that students, after completing schooling, may become useful members of the Society and may serve Humanity in the best way.

---

9 Bhartan Kumarappa, [source], (Vol. XIII) dt. 13.10.1927.
"Mankind should be inspired to attain nearness to God by means of Service." 10

From the above lines it is quite clear that the philosophy of Humanism advocated by Gandhi through his Educational philosophy focusing on 'Self-Realization' leads us towards 'God-Realization' which is the goal of all religions of this World. In this way Gandhian Educational Philosophy is the philosophy of Service. It lays great stress on the fact that we should serve Humanity irrespective of religion, nationality, caste, creed, and colour. Wider-self should be given preference as it is the other name of 'Divinity' or 'Immortality'.

Gandhi was against 'pomp and show'. He was a strong advocate of 'Truth'. He wished that schools and colleges should practise 'Social Service campaigns' in the true sense. There is no necessity of publicity and photography. What is most necessary is 'Human Welfare'. It is the moral duty of the teachers to regularize the 'Social-Service' campaigns in colleges and schools in the light of Gandhian Educational Philosophy.

According to Gandhi, the main purpose of educating the students in Schools and Colleges should be that, after completing their educational courses, they may lead

a natural and spiritual life of 'Love' and 'Social Service' as opposed to that of selfishness and possessiveness.

In the light of the above Gandhian philosophy of 'Service to Mankind' about 200 Swarodaya workers, who assembled in New Delhi on January 30, 1950, declared their faith in the progressive realisation of a non-violent Society which would be free from the separatist tendencies of Casteism, Classism and free from the evils of exploitation, crime, corruption, war etc. They outlined their International Swarodaya Programme which would ultimately replace (1) Military Violent aggression by Non-violent Defence (2) War-Mentality by Peace Mentality (3) Ideal of narrow-nationalism by the ideal of 'One-integrated World'.

The above mentioned Swarodaya Samaj (a society thinking for Welfare of all) was the long cherished dream of Gandhi and he wanted that in all the Educational Institutions of this 'Swarodaya Samaj', 'Education for career' must give place to 'Education for Service' and 'Education for Materialism' to "Education for Humanism". This Gandhian Humanism is fully explained by the following answer of Gandhi to the question of Vidya Hingorani about serving God:

Question: "How can we serve God when we do not know Him?"

Answer: "We may not know God, but we know His creation. Service of His Creation is the service of God." 17

It is in this way that Gandhian Educational Philosophy based on the golden principles of "Sarveodaya" - "Service to Humanity" and "Human Welfare" strives to convert Schools and Colleges of different nationalities into international Peace Training Centres, where students of today will be trained in 'Universal Brotherhood', "Service to Mankind" and "Living for others".

Gandhian humanistic educational set up is quite different from the set-up based on religious fanaticism, military dictatorship, violence, exploitation, human slaughter, butchery of mankind etc. Gandhi explained to the World educationists his religion of Humanism in the following words: "I serve God only by serving His Creation, i.e., Human Beings. I love God by loving his Creation. I see God through His Creation."

In this way Gandhi laid great stress on "Work", "Craft" etc., etc. This is quite clear from the following words of Wilfred Wellock-

"Gandhi outlined such a system of education which he called Basic Education. It may be described as the art of performing all the functions necessary to human life with the whole mind and soul, thus giving to the common daily tasks significance, meaning and spiritual value. Gandhi believed that every person ought to spend some time at least working with his hands producing something that is necessary to his physical existence. Only then is he in a position to understand the significance of brotherhood and co-operation, of art and of worship." 12

---

12 Wilfred Wellock, Gandhi as a Social Revolutionary, Tripur, Sarveodaya Pracharaliyam, 1953, pp.7-8.
Here we should be very careful that by 'Working with his hands' Gandhi meant two things (1) To earn one's livelihood by honest means (2) To serve Humanity with his hands through Social Service, Social Education and other Social programmes of Constructive nature.

(I) THE REAL EDUCATION

"Real Education consists in drawing the best out of yourself. What better book can there be than the book of Humanity? What better education can there be than to go, day in and day out to Harijan Quarters and regard Harijans as members of one human family? It would be an unlifting and ennobling study. Mine is no narrow creed. It is one of realizing the essential brotherhood of men." 13

Gandhi laid great stress on life-centered Education, i.e., Education for life and Education through life. He was against old system of Education based on 3 R’s, which was making students only book-worms. According to Gandhi the most important book which student must read, is the book of 'Humanity' and this is the real education. This type of real education will do a lot of good to student community in the following ways:-

a) It will help them in educating their hearts.

b) It will insculcate in them spirit of "Social Service".

c) It will insculcate in them spirit of 'Emotional Integration'.

13 M.K. Gandhi in Harijan, dt. 30.3.1934.
d) The common slogan of the student community will be "Serve Humanity" and "Live for others".

e) It will make the students fully understand that "All men are brothers".

f) It will make the students fully understand that we are all brothers, no matter to what class the others belong. All students are brothers, irrespective of caste, creed, colour, religion, province, region or nationality.

g) It will make students "Peace Lovers".

Gandhian Educational Philosophy of "Humanism" could serve as a great unifying force in the present world which is full of separatist tendencies, divisive elements, factions, rivalries, power politics etc. This philosophy of 'Selfless Service' could do ample good to Mankind, by keeping away the horrors of war from Human circle.

According to Gandhi, real education is that education, which infuses in students the true spirit of 'Universal Brotherhood'. Gandhi was against 'Untouchability'. He took 'Untouchability' as a black spot on 'Real Education'. He warned Hindu Brahmins of India to follow the 'True Religion' of 'Service to Humanity'. He taught them a great and precious lesson: "Lover of mankind is the lover of God". He advised them that in case they wanted to serve God, they must serve Humanity, irrespective of caste, creed, colour etc. In case they wanted to worship God, they should worship Humanity. He further advised them to take all Harijans as
their brothers and permanent members of their societies and give them all sorts of facilities, i.e. to allow their children to sit in their local schools, to allow their women to take water from their wells, to allow all Harijans to enter their temples etc.

Gandhi wished that students in schools and colleges should start the programme of 'Social Service' during vacation. In "Harijan" dated 1.4.1933 he has laid great stress that students should start "cleanliness campaigns" during vacations. They should also visit Harijan quarters and clean them. The teachers should not differentiate between Harijan children and other children. They should take Harijan students for excursions, nature study, educational tours along with other students and in this way infuse in students the spirit of 'Equality' and 'Dignity of Human Soul'. The teachers should give all facilities to Harijan and Negro children in the field of medicine, poverty-scholarships, merit-scholarships etc., etc. The teachers should see keenly that all the schools' wells, ponds, hospitals, tuck-shops, recreation centres and temples are open for the down castes.

Gandhian Educational Philosophy keeps before the World educationists the philosophy of 'Real Education' which focusses on 'Equality'. All the students of the World are equal. They should be treated equally, no matter
whether one is a Harijan or a Negro, whether one is
the son of a rich or a poor man, and whether one belongs to
white race or a black race. Gandhian Educational Philosophy
focusses on bridging the gulf between Haves and Have-nots,
and in this way could establish the firm roots of 'World Peace'
and 'Human Brotherhood' through the medium of education.

(J) TRUE EDUCATION

"You should develop the qualities of
Secularism, Socialism, Democracy, Simplicity
and Discipline. Duty before Self should be
your guiding principle. You should leave all
sorts of Worldly evils and sinful enjoyments
and devote yourself fully to 'Supreme Divinity'". 14

All living creatures of this world seek happiness,
and no one desires that he should have the least amount of
suffering at any time. But this does not happen. What
generally happens is, that due to ignorance, short-sightedness
and false education; one does not make the best use of his
time. Even those who are considered highly learned and wise
men in this world regard worldly or material happiness as true
happiness and madly pursue it. While there are others who
regard honour, prestige and fame to be the measure of
success in life. But all this is nothing but foolishness, for

14 Dr. S. Radhakrishnan, Inaugural address delivered at the Inauguration Ceremony of Nehru College, Faridabad (India), dated 24.8.1963.
these being transient themselves, the pleasure derived through them is also nothing but transient. And because it is transient, the philosophers, authors of the scriptures, the saints and great souls have called it unreal. Whatever is real, can never perish. However, much the forces of death may contest against it, it will ever remain unshakable as a rock. And that which is unreal, can never endure; however, much you may try to preserve it. Realizing all this we should withdraw our mind, senses and intellect from the pursuit of transient momentary pleasures of this World and employ them all in the attempt to attain true happiness. To advance in the path-leading to that happiness, is the mark of true progress or success in life.

The system of Education supplemented by Hedonist Philosophy (i.e. Eat, Drink and be Merry) leads to the human beings to unreal achievements, unreal happiness and unreal materialistic pleasures. Gandhian Educational Philosophy is like a spiritual Sun and is 'True' in the sense that:-

a) It shows the right direction.
b) It leads us to Supreme Bliss.
c) It lays great stress on the wholesome development of the child.
d) It prepares the students for 'Duty before Self'.
e) It teaches the students 'Self Discipline'.
f) It trains the students in 'Peaceful pattern of Socialistic Democracy'.

g) It teaches the teachers and taught the golden principle of 'Simple Living and High Thinking'.

h) It takes the modern educationists from perishable worldly materialistic enjoys to Supreme Divinity'.

i) It leads us from unreality i.e., destructible, materialism towards reality i.e., Spiritualism.

j) It leads to 'Eternal World Peace' by laying great emphasis on 'Live and let others live'.

k) It will make 'scientific education' as a great constructive force and the best servant of humanity.

Every human being wants happiness. The people send their children to schools in the interest of their future everlasting prosperity and happiness. Now let us consider what is false happiness and where does it lie. The only eternal, imperishable object in creation is the 'All-Powerful-God' who is a compact mass of consciousness of Bliss; therefore, happiness derived in relation to Him is the true and eternal happiness. Worldly objects being themselves transitory, perishable and momentary; pleasure that is derived through them, is also transient and momentary. True happiness is only in 'Supreme Divinity', i.e., God.

Gandhian Educational Philosophy of 'Emotional Integration' directs the educationists to develop 'International Outlook' in their students. The old philosophy of 'Narrow Nationalism' is suicidal to Mankind during the
present nuclear age. In short this Educational Philosophy of Mahatma Gandhi is a signal to educationists to co-operate with each other, in a spirit of sincere brotherhood; in case they want to save this World from becoming the grave-yard.

Gandhian Educational Philosophy leads us towards 'Spiritualism', which is imperishable, eternal, indestructible, immortal and All-Powerful. The other educational systems coloured by Hedonist Philosophy leads us to absolute-materialism; which is perishable, destructible, mortal and momentary. Take the instance of Cow's milk. When it is freshly milked in the morning; its taste, appearance and quality are quite different. If, however, it is held over till the evening; all these things change, it does not retain the taste and quality possessed by it in the morning. Its appearance is changed, it gets a bit thicker. On the second or third day, it assumes a different character altogether and its appearance and properties are completely changed; it acquires a different name as well. The milk is automatically transformed into curd. Its sweetness turns into sourness. If it is kept over for ten days more, it will turn into a poison highly injurious to health. In this way a nectar like substance, milk, being of a transitory character, loses its virtues, appearance and name even though it is kept thoroughly undisturbed. Had it been an eternal substance, it would not have undergone any change or decay. The same test could
be applied in determining the nature of other objects.

Materialistic enjoyments are all momentary, perishable and destructible and later on they leave us in a very disgusting position. The educational system, which lays great stress on 3 R's, instead of 4 R's and aims only for the achievement of material goods and enjoyments has proved a failure, false and unreal. Gandhian Educational Philosophy, which leads us to 'Self-Realization', i.e., 'God-Realization', is true education because it bestows upon us the right wisdom which enables us to distinguish between right and wrong. It leads all, the teachers and taught to God-Realization, which is the ultimate aim of life and education.

According to Gandhi, true education is that Education which besides physical, mental, intellectual and social development of the student enables him to understand and realize 'Self'. Tolstoy in his book, "Kingdom of God Is Within You" has fully explained the great significance importance of 'Self'. Gandhi had a great regard for Tolstoy. He was very much impressed by independent thinking, profound morality and truthfulness of the above mentioned

book of Tolstoy. Self-Realisation or God-Realisation is the highest and ultimate aim of education, according to Gandhi and this is quite clear from the above mentioned book of Tolstoy. This is 'True Education' and this type of education promotes world peace and human prosperity.