CHAPTER IV

GANDHIJI ON EDUCATION

In this Chapter, we shall discuss Gandhiji's ideas on education from three different view points.

Gandhiji viewed the modern economic ideas not as ends by themselves to be followed but as means. In the context of India where it was not possible to bring about well-being of the masses through the application of these ideas, he advocated a type of economy which had very much relevance to pre-independent economic situation. His ideas about education have to be understood in relation to what Gandhiji wanted to achieve within the limited environment of pre-independent India. At that level, English education was alienating a minority of educated elite from the poor people who were exploited both by the foreign rulers and our own people. At that level English language became a symbol of slavery and thus Gandhiji put forward his views of education which integrated into one, three needs viz., (i) Political need of independence for which education in non-violence was recommended; (ii) Economic need for improving the standard of living of the people for which education which inculcated dignity of labour. All the time he emphasized on integration of work and ideas; and (iii) Field of education. He combined the political and economic aspect of education and made it socially relevant.
Gandhiji's ideas about education are very much modern because he was for sharpening the child's imagination through the direct contact with the surroundings in which the child was brought up. His approach to English language was very simple because his main concern was with the education of small children for which he recommended Basic education. To criticise Gandhiji, therefore, for his insistence on mother-tongue is rather short-sighted. If we understand Gandhiji properly, he was not against English language, his English itself speaks for what he thought about the English language. But he was definitely against impartation of education through the foreign language at the primary and secondary stage and for long in pre-independent days in many of our schools, subjects like history and geography were taught through English language. Therefore, in understanding Gandhiji's approach to education we have to first explain his approach to education and secondly, we must explicate the method which he recommended and it is under the second head that we shall try to understand his views about English medium.

**General Tasks of Education**

Education is the process of drawing out and developing the potentialities inherent in man. This process takes cognizance of certain external factors that act as stimuli in the growth of individuals. The nature of stimuli or the forms of evocation may take different forms depending on the cultural ethos of a society. Systems of education
are thus, reflections of cultural systems that vary from society to society. In spite of variations of educational systems, education in general aims at a balance between the individual interests and group interests.

Education, in a wider sense, is 'learning to live'. Its aim is not limited only to the knowledge of the three R's. It is not something different from life and society but is in fact the process of learning to live as a useful and acceptable member of the community. Education, thus, has to establish a balance between individual needs and social imperatives. Aims of education may be immediate or long-term and they may be social or individual. But all these aims have to be integrated if the individuals and the society at large are to benefit. "All the aims of education should harmonise in seeking to produce people who are completely integrated with the community. The social misfit as well as the young school failure are both reflections of the unreached goals of education."  

Education is not packing of 'inert ideas' into the brain. It should lead to understanding. "Education with inert ideas is not only useless; it is above all things, harmful...." Education to be effective has to be in consonance with the needs of a society.

2. Ibid
The rationale of Gandhiji's ideas on education has to be perceived in relation to the functions or tasks of education in general. The functions that are generally accepted are:

(i) **Transmission or passing on the heritage of the past or assimilation of traditions.**

(ii) **Transformation or preparing for the future or development of new social patterns.**

(iii) **Putting purpose into life or activating constructive or creative roles among individuals.**

By the time (1915) that Gandhiji returned to India finally from South Africa, Western influences had deeply affected the socio-political life of India. The sphere of education was no exception to this. Western education through English language came to be taught in schools and colleges. Through English language the manners and customs of the English came to be adopted. Westernization had already brought in radical changes in the Indian society. Yet the Indian society seemed to be anomic. It was due to conflict of cultures. People had become enamoured of western influences but at the same time they had a deep-seated attachment to their traditional ways of living.

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Gandhiji himself a teacher, gave utmost importance to the problem of education in India. He strongly believed that it is only through education and persuasion that individuals could be changed and societies transformed. He was the first man to think in terms of the education of the masses. In this context he made sincere and bold experiments. In North Viet Nam and China ideas regarding education have Gandhian orientation and these have been successfully implemented. In spite of constant bombing by U.S.A., North Viet Nam was able to prepare the young and the youth for national reconstruction. "A system was adopted according to which students studied in class rooms for half the day and spent the remaining half working, in agricultural cooperatives or in factories or work-shops where they learnt the rudiments of technology in conjunction with the scientific notions learnt at school." Chairman Mao's 'half-half school' system of education is allied to Gandhiji's basic education. The system has revolutionised the country side and provided proper impetus to the youth of China. Whether Mao is indebted to Gandhiji or not, Gandhiji's system of education has revolutionary implications.

Systematic and Empirical

Gandhiji's views on education are not based on haphazard thinking of a day. They have been built in terms of

long experimentation. From his school days he was conscious of the deficiencies of the educational system. While in South Africa he experimented with his ideas on Basic Education. "The views on education that I am now going to set forth have been held by me right from the time of the founding of the Phoenix Settlement in South Africa in the year 1904.... Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for making of the whole man and constitutes the true economics of education." He wanted education to be for life and through life. He considered that the objective of education is to contribute to the harmonious development of man—his body, mind and spirit. On the soundness of Gandhiji's perception, M.S. Patel points out that "Gandhiji's educational teachings are found to be sound in practice and are based upon a sound theory, though this theory may not have been formulated by him in an academic fashion. Gandhiji experimented with education, then reflected upon the results gained from experience and reached conclusions which were open to correction and improvement in the light of further experiments. This is how his theory of education has evolved during the period of over half-a-century. His method is

6. Gandhi, M.K. Basic Education
aposteriori rather than apriori, inasmuch as he subjected his conclusion to the acid tests of verification adopted by modern science. In Gandhiji's view, education is an integrated and indivisible process beginning with conception and ending with death.... The core of his philosophy is manual labour to which he has imparted a special dignity by making it the pivot of all our activities—social, political, educational, economic and even religious. 'Integration between theory and practice

Gandhiji was a keen observer of the times and the conditions of the Indian society. He found that contemporary system of education gave much more importance to theory than to practice. All modern educational theories insist that knowledge and practice of it should go hand in hand. In fact, knowledge is considered futile unless it is practicable. On account of this one-sided emphasis on theory, intellectual labour came to be considered as of higher value than body labour. Lop-sided development in education is the result of such an imbalance. "There is necessity of doing away with the harmful separation between the theoretical and practical knowledge. This very separation is part of the alienation of work and thought. This separation comes in the way of the individual to participate

7. From the Preface to 'The Educational Philosophy of Mahatma Gandhi'.

meaningfully in the work he is doing. Man in order to
feel at home in the world, must grasp it not only with
his head but with all his senses, his eyes, his ears,
with all his body. . . .

Gandhiji while in South Africa had already evolved
certain well conceived notions on education. He had
experimented some of them in Tolstoy and Phoenix Settle-
ments and later on he continued them at Satyagraha Ashram
and Sevagaon Ashram. But it was as early as 1908 that he
came out with his ideas on education in black and white in
his hurriedly written booklet 'Hind Swaraj or Indian Home
Rule'. Later when he finally returned to India in 1915 he
championed the cause of Basic Education. He maintained that
the system of education introduced by the British was not
in tune with the genius and traditions of India. It made
individuals more conscious of their rights than their
duties. It helped few to aggrandise over many. He saw
that the only way of saving the nation was to revive the
village economic life and relate education to it.

Gandhiji considered the contemporary system of
education as defective on three grounds viz.,

(i) It was introduced by an alien ruler sustained on
a foreign culture to the almost entire exclusion
of indigenous culture;

8. Fromm, Erich: The Sane Society
(ii) It ignored the culture of the heart and the hand and confined itself simply to the head;

(iii) Real education is impossible through a foreign medium.\(^9\)

The grounds on which Gandhiji based his case were genuine under the then existing circumstances; but today on the same grounds we may not be able to deny or denigrate English Education. The old dichotomy between western and Indian education no longer exists. However, it would be essential to distinguish between the western scientific knowledge and the western way of life. The former is necessary but the latter has to develop as an outcome of our application of science. The impact of English education has made us imitators rather than originators.

But any objective appraisal of the evolution of Indian society has to take into account the part played by English education in creating faith and confidence among the elite of India. It is through English that Indians could realize their worth and greatness. Whenever two divergent cultures meet there will be either assimilation or selective acceptance depending on the vitality of either. During the British rule, Indian culture was not strong enough to resist the onslaught

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of western influences. In fact, during the long reign of British (for two centuries) there has been lot of assimilation from the western culture at least in the sphere of politics and economics. Gandhiji himself never objected to selective assimilation. But he became alarmed when English language began to take the place of vernaculars. He had also the fear that English language might further aggravate the alienation of the educated from the masses. This fear was reasonable and to a great extent the educated were more or less formed a separate section moving away from the masses.

Gandhiji was critical of western civilization for certain legitimate reasons. It seemed to have emphasis on material life at the cost of moral and spiritual life. It made life more complex and mechanical. Simplicity had no meaning under such circumstances. He was not reluctant to accept good things from any quarter. But he was vehemently against blind acceptance of western way of life that would disintegrate the traditional norms and values. The system of education, he exhorted, will have to reflect the needs and aspirations of the society and not be mere impositions from outside. "Our system ought not to be a mere repetition of what had been said or done in the past. A new culture should be constructed on the foundations of the past, enriched by the experience of centuries. It ought to be a synthesis of the different
civilizations which have influenced India and have become naturalised here. The synthesis cannot be formed after the American model where one dominant culture absorbs and destroys all the rest. Each will have its legitimate place in our system. Our object is harmony and not a mere external unity brought about by force.\(^\text{10}\)

**Gandhiji's perspective of Education**

Gandhiji wanted education to center around the child. It has to be child-centric. He was highly critical of Western education for it depended on three R's. (Reading, Writing and Arithmetic) instead of on three H's (Hand, Heart and Head). It was not related to the physical and social environment and in no way catered to the needs and conditions of the society. He felt that the education that is imparted failed to liberate the individual or create confidence or fearlessness in him. This is to a great extent true even to this day because the qualifications or degrees one obtains after passing through schools and colleges fail to make him fit to face the problems of life squarely. The reason is that education one receives is not related to real life situations. "It does not make us men. It does not enable us to do our duty."\(^\text{11}\) He wanted education to be

\(^{10}\) 17th Nov. 1920, quoted by Roman Rolland in his *Mahatma Gandhi: A Study in Indian Nationalism*, p. 58

\(^{11}\) Gandhi, M.K. *Towards New Education*, p. 4
real and purposive. His inner convictions and the staggering illiteracy of the people made Gandhiji to advocate Basic Education. This ambivalence and contradictions are present in the educational setup even today. "...Education spreads but the students have no hopes for the future as the avenues of employment do not expand as much. Frustration and failure make the students restless. Education itself is not related to the students' and society's immediate needs, and the students' interest in acquiring knowledge flags—because there is nothing immediately relevant put before them...." 12

From this perspective, Gandhiji's meaning of Education is highly relevant today. "By education I mean an all round drawing out of the best in child and man—body, mind and spirit. Literacy is not the end of education nor even the beginning. It is only one of the means whereby man and woman can be educated. I would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training...." 13 "....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....." 14

A consideration of the problem of financing education on a vast scale in a poor country like India, inspired Gandhiji to espouse a system of education which was at once inexpensive and also in consonance with the needs of a vast rural population. "The scheme that I wish to place before you today is not the teaching of some handicrafts side by side with so-called liberal education. I want that the whole education should be imparted through some handicraft or industry..... I am very keen on finding the expenses of a teacher through the product of the manual work of his pupils, because I am convinced that there is no other way to carry education to crores of our children....." 15 The system of education that Gandhiji popularised came to be known as Basic Education and the scheme for education of children between 7 and 14 years of age came to be called as Wardha Scheme. But it was the Basic Education Conference held at Wardha on October 22-23, 1937 that provided Gandhiji a definite occasion to publicise the same before a learned audience. While placing his views before the conference, he was emphatic to state that no one need accept his ideas out of regard for him. If they are rationally convinced, a trial may be given to the scheme. "You should not accept anything out of your regard for me. I am near death's door and would not dream of thrusting anything down people's throats. The scheme should be accepted after full and mature

15. Harijan; quoted selections from Gandhi: N.K.Bose.
Fundamentals of Basic Education

1. All education to be true must be self-supporting.

2. In it the cunning of the hand will be utilised even up to the final stage i.e., hands of the pupils will be skilfully working at some industry for some period during the day.

3. All education must be imparted through the medium of a provincial language.

4. There will be no room for giving sectional religious training. Fundamental universal ethics will have full scope.

5. This education will find its way to the homes of the pupils.


Medium of instruction

Gandhiji appeared on the Indian horizon at a time when British influence was felt at all levels of Indian society. Learning English language was considered indispensable and a sure step for success at least among the middle class Indians. Gandhiji realised that English education will not help the vast masses. Instead it had become a means for aggrandisement of a few over many. He

16. Gandhi, M.K. Basic Education
never considered that English language was indispensable for India and throughout he exhorted people to use the language as little as possible. Gandhiji's ingrained preference for indigenous things and his conviction about the evil effects of a foreign language, motivated him to champion the cause of mother tongue to be the medium of instruction. Reiterating on the drawbacks of foreign medium he has stated: "The foreign medium has made our children practically foreigners in their own land. It is the greatest tragedy of our existing system. The foreign medium has prevented the growth of our vernaculars." 17 "Surely it is a self-demonstrated proposition that the youth of a nation cannot keep or establish a living contact with the masses unless their knowledge is received and assimilated through a medium understood by the people. Who can calculate the immeasurable loss sustained by the nation owing to thousands of its young men having been obliged to waste years in mastering a foreign language and its idiom of which in their daily life they have the least use and in learning which they had to neglect their own mothertongue and their own literature?.....Among the many evils of foreign rule this blighting imposition of a foreign medium upon the youth of the country will be counted by history as one of the greatest. It has sapped the energy of the nation, it has shortened the lives of the pupils, it has estranged them from the

17. Young India:1-9-1921
masses, it has made education unnecessarily expensive. If this process is still persisted in, it bids fair to rob the nation of its soul. The sooner therefore educated India shakes itself free from the hypnotic spell of the foreign medium, the better it would be for them and the people."

Place of mothertongue

Gandhiji was a great supporter of mothertongue. He was very particular that primary grounding for children should be given in their mothertongue. He recognised the importance of English as an international language and a language with a noble literature. But he was uncompromising in his attitude towards mothertongue. Knowledge of English may be essential for those few who go for higher learning and research. For the vast majority of people, mothertongue has to be a vital link between them and their society. "I must cling to my mothertongue as to my mother's breast, in spite of its shortcomings. It alone can give me the life-giving milk. I love the English tongue in its own place, but I am its inveterate opponent, if it usurps a place, which does not belong to it. English is today admittedly the world language. I would therefore accord it a place as a second, optional language, not in the school but in the University course. That can only be for the select few—not for the millions. Today when we have not the means to introduce

18. Ibid, 5-7-1928
even free compulsory primary education, how can we make provision for teaching English? Russia has achieved all her scientific progress without English. It is our mental slavery that makes us feel that we cannot do without English. I can never subscribe to that defeatist creed." Narrating his own experience of learning English in the High School Gandhiji wrote: "I know now that what I took four years to learn of Arithmetic, Geometry, Algebra, Chemistry and Astronomy, I should have learnt easily in one year, if I had not to learn them through English but Gujarati. My grasp of the subjects would have been richer. I would have made use of such knowledge in my own home. This English medium created an impassable barrier between me and the members of my family, who had not gone through English Schools. My father knew nothing of what I was doing.... I was fast becoming a stranger in my home."20

Gandhiji's approach to the medium of education is pragmatic, though it may sound rather conservative. He understood the pulse of the people. The foreign language may provide information but it kills originality and creativity. He properly defined the place of English language.

Gandhiji's opposition to English language has to be viewed in the light of historical circumstances and his

19. Harijan, 25-8-1946
role at that time as well as in terms of his ingrained preference for things indigenous. However, Gandhiji's aversion to the language did not prevent its diffusion. English has had a significant role as a mobiliser of ideas and disseminator of knowledge. Gandhiji's perspective about the English language was not backward looking. On the contrary it was basically educationally sound. He did not overlook the significant role of the language that was greatly responsible for a new awakening in India. Western liberal ideas which came through the English language did radically change the outlook of Indians. That does not imply that Gandhiji's ideas are anachronistic. Gandhian ideas are contextual to a certain extent. Just as Marxism is not totally dysfunctional, so also Gandhism is not totally dysfunctional. By rejecting Gandhian ideas in toto we may not be able to understand Indian society in its true perspective.

Gandhiji might not have been fully successful in stopping the tide of changes that occurred as a consequence of westernization. He did receive only lukewarm support for his ideas on education etc. But that does not mean that Gandhian ideas have ceased to exist or they are completely dysfunctional. Speaking on relevance of Gandhiji, Jaya Prakash Narayan points out: "He may be relevant with regard to so many things. I am not saying that one must accept it in its entirety. It would be a very foolish person, a foolish Gandhian, who were to seize every letter of Gandhi and try
to put it into practice. There must be enough of originality to take from Gandhi what is worth taking and apply it to what we have today..." Instead one can opine that Gandhiji's ideas have had only a marginal effect. ".... Gandhiji's impact was marginal. This bold statement is made not to belittle Gandhian outlook or his way of life, but the facts cannot be bypassed. Among those who gave their whole-hearted support to Gandhiji's philosophy, there were quite a few, who had not anticipated, post-war and post-Gandhi revolutionary changes in communication. The tide of events could not be stayed...."

Religious Instruction

Gandhiji was primarily a man of religion. He recognized the importance of religious instruction in schools. Considering all religions as equal, he preferred religious instruction in the form of teaching fundamental ethical principles that form the core of all religions. He considered character-building as the most important object of education. In this religious instruction is crucial. Re-iterating his experiences in this sphere Gandhiji has stated: "Long before I undertook the education of the youngsters of the Tolstoy Farm I had realized that the training of the spirit was a thing by itself. To develop the spirit is to build character and to enable one to work towards a knowledge of God and self-realization. And I

22. Acharya, (Dr.) Hemalata, op.cit p.88
held that this was an essential part of the training of the young, and that all training without culture of the spirit was of no use, and might even be harmful... As I came into closer contact with them I saw that it was not through books that one could impart training of the spirit. Just as physical training was to be imparted through physical exercise, and intellectual through intellectual exercise, even so the training of the spirit was possible only through the exercise of the spirit. And the exercise of the spirit entirely depended on the life and character of the teacher.23 In his emphasis on character building Gandhiji was very much influenced by the ancient gurukul system.

**Gandhiji's educational philosophy**

Gandhiji's educational philosophy rests on two important principles viz., first, that education should be woven round a suitable craft and that the craft chosen should meet the expenses of the teacher's salaries and secondly, his creed of non-violence. Gandhiji's ideas of self-supporting education has not met with complete success. But his idea of craft-centered education has revolutionised thinking on education. The idea of vocational guidance and vocational training which finds place in modern education is closely allied to Basic Education.

"... His ideas, novel though they appear, when critically examined and analysed, are neither so novel nor so revolutionary as they seem at first... So far as Gandhiji is

concerned education through manual work or craft, is an original idea. That he should have come by it independently of former workers and thinkers in the field shows how near he lives to the earth. However in the history of education, the idea is neither new or revolutionary....The earlier theoreticians and reformers such as Rousseau, Pestalozzi, Herbert and Froebel, approached the question of method from the practical sociological view point....However very few of them have as clearly perceived the potentialities of craft work in the way in which Gandhiji has envisaged them. The latter's enunciation of the craft principle is bold and clear and goes further than what was contemplated by those who preceded him."24

Gandhiji was primarily an integrationist. His educational philosophy aims to bring about unity in diversity. He avoids extremes and strikes a balance between the individual and social aims in education. He has synthesized the ideals of social service and individual development.

**Education and social change**

Gandhiji's scheme of Basic Education has not got much support in the country. His own followers have shown only lip sympathy towards his programmes, and especially towards basic education. In the initial heat of the movement for Basic Education, number of Basic Schools were started here and there which later on became worse than ordinary schools.

24. The Latest Fad: J.B. Kripalani.
In the entire country, it is only Gujarat that has continued to implement the schemes of Basic Education. Perhaps this may be due to the initiative and interest taken by Gandhian institutions in the State. However, Gandhiji's craft principle has found support indirectly in the form of opening a number of polytechnics where industrial training is given priority.

We have been condemning the present system of education throughout. Number of Commissions have suggested changes and improvements. Yet we have merely multiplied the number of institutions operating that very system. As a result the nation is saddled with an army of educated unemployed. Long back Gandhiji suggested a programme of national education with special emphasis on technical education and the utilisation of manpower as a national investment. The urgent need of the country is to have a reformed system of education which teaches the students how to utilise both their brain and their hands. The government is spending lot of money on schools and colleges. But with all this, it looks strange to find education being aimless driving the educated towards frustration as there is no guarantee that education could make one creative. Degrees and qualifications become meaningless unless they are able to provide succour to the unemployed.

Gandhiji visualised Basic Education for growth and social justice. It appears strange to find that it was only after 25 years of Independence, the leaders could visualise the relevance of Basic Education as enunciated by Gandhiji. Though late than never, it is a matter for rejoice that an All India Conference on National Education was convened at Sevagram on October 14th, 15th and 16th
1972. The Conference was convened at a crucial time when student unrest leading to many forms of violence had triggered. The Conference became historic as it was at Sevagram that Gandhiji convened a Conference on Education in October 1937 to publicise his scheme of Basic Education. The Conference was inaugurated by Mrs. Indira Gandhi, the Prime Minister. The Conference provided an occasion for the constructive workers and educationists to think and discuss about the problems of education. Addressing the delegates, Vinoba Bhave maintained that education should be free of governmental control. He emphasised on three aspects of education as of great importance viz., Yoga Udyoga and Sahayoga. In her inaugural address, Indira Gandhi emphasised the necessity of relating education to the wide canvas of life, and not confining it to an institution, book or Guru. "I believe in revolution. Every aspect of life in this country and in the world at large is passing through a phase of new revolution. It is necessary to make education properly oriented to this need. The revolution in education is to be made in response to this call of the time....we must make a basic revolution in this." The Prime Minister concluded her speech with a hope that the National Education Conference at Sevagram- the place which had opened up not a few roads to the national life- would point to a new road in national education. 25 The Conference was presided over

25. All India Conference on National Education as reported in "People's Action", Nov. 1972.
by Shriman Narayan, Chairman of the Nai Talim Samiti and erstwhile Governor of Gujarat. The consensus of the Conference was:

1. Education at all levels should be imparted through socially useful and productive activities linked with economic growth and development, both in rural and urban areas. Expansion should not be planned at the cost of quality.

2. The courses of study from the primary to the University levels should emphasize three fundamental values:

(i) Self-reliance, self-confidence and dignity of labour through the use of work as an integral part of the educational programme;

(ii) A spirit of nationalism and social responsibility through the involvement of students and teachers in meaningful programmes of community service; and

(iii) Inculcation of ethical and moral values and a proper understanding of the essential unity of all religions.

These courses should include general knowledge of our composite cultural heritage, a brief history of the Indian freedom movement, emphasizing national unity, international co-operation, and the fundamental values of non-violence, democracy, social justice and secularism as enshrined in our Constitution.

A study of Gandhian thought should be introduced in the curricula of different subjects like economics, politics, education, sociology and philosophy, at the secondary and university stages.
While controversy over words may be avoided, the term 'basic education' should be preferred at primary and secondary levels.

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13. Students should be actively associated in the policy-making processes of educational reform. Students' Unions could be utilised for enforcing self-discipline and creating a sense of greater responsibility.

The youth should be made to understand that the present methods of violence would inevitably lead to counter-violence and imperil the very foundations of our democratic structure.

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15. The Conference fervently hopes that Union and State Governments, educationists and the people in the general would accord a very high priority to education on the national agenda and implement these recommendations with a sense of urgency and determination, during the Silver Jubilee Year of our independence.

The President of the Conference is authorised to appoint an Implementation Committee of fifteen members, with powers to co-opt, for furthering the process of educational reform as envisaged in this statement. 26

26. Ibid. Only few statements have been taken to show that the conference took into account the urgency of reform in the present educational system.
The Conference has recognised the need for re-orienting the present educational system as per Gandhiji's recommendations. Gandhiji was farsighted and much ahead of his time. If the country had followed his ideas, the present turmoil and confusion in the field of education would not have been there. Whatever may be the success of Basic Education, we have to recognize that Gandhiji was the first man to visualise the need for mass education. He wanted to make education more lively and purposive by way of connecting it with life problems. He also gave cognizance to adult education in quickening the pace of literacy in India. Today the country has come to recognize the importance of decentralised method of production through small scale and village industries. As such the value of Basic Education is adumbrated by Gandhiji will have greater scope and will come to greater limelight. In fact, decentralised economic development is part of socialist economics. The government and planning authorities have come to recognize the importance of decentralised economic activities as a measure to achieve integrated development of the country. This only shows that Gandhiji's ideas on education are relevant and will have to find way if the country as a whole has to prosper.

This discussion on the Gandhian approach to education shows that Gandhiji was forward looking and visualized a situation which though obviously out of tune with the existing trend had future possibilities. In the chaotic condition of today, Gandhiji's ideas about education strike as the right answer to our existing confusion. Though
quantitatively we have made much headway in institution building and the enrolment, our existing educational system is much influenced by the status consciousness and dislike for physical work. This has given rise to an attitude of getting something for nothing. Corruption and resource wastage, Gandhiji emphasized simplicity, dignity of labour and self-confidence which our educational system has sacrificed. Thus, what we need today is Gandhiji's insight and modern organisational building dynamics- a synthesis of integrative philosophy and adaptive behaviour.