CHAPTER III

An Exposition and Analysis of Mahatma Gandhi’s Educational Ideals

“Literary education is of no value, if it is not able to build up a sound character.”

Gandhi, M.K.

We, in this chapter, shall expound and analyze the educational ideas and ideals of Mahatma Gandhi (October 2, 1869 – January 31, 1948).

In order to organize our discussion in this chapter, we will divide it into two parts:

Section (a) - Critic of Macaulay’s Educational Policy;

Section (b) - Gandhi on Education: character-building, self-independence, indigenous approach and self-confidence.

Mohandas Karamchand Gandhi was one of the great men who left his ‘footprints’ on so many fields. Surely, his most well known activity was connected with the movement for freedom of India but he is also very well known for the contribution he

---

45 Quotes of Gandhi, published by Bishkek Humanities University together with the embassy of India in Bishkek, Bishkek, University publishing house, 2001; p.33
made for the philosophy of education, particularly for educational ideals. So, from historical prospective, Gandhi was strongly involved in the freedom activities of India. And one of the fundamental problems he was fighting with was educational policy of Thomas Babington Macaulay (1800-1859). That is, Gandhi's philosophy of education begins with the critical estimate of Macaulay's educational policies which were introduced in India during the British rule.

Section (a)

Critic of Macaulay's Educational Policy

Macaulay's Minute on Education

As it seems to be the opinion of some of the gentlemen who compose the Committee of Public Instruction, that the course which they have hitherto pursued was strictly prescribed by the British Parliament in 1813, and as, if that opinion be correct, a legislative act will be necessary to warrant a change, I have thought it right to retain from taking any part in the preparation of the adverse statements which are before us, and to reverse what I had to say on the subject till it should come before me as a member of the Council of India.
It does not appear to me that the Act of Parliament can, by any art of construction, be made to bear the meaning which has been assigned to it. It contains nothing about the particular languages or sciences which are to be studied. A sum is set apart "for the revival and promotion of literature and the encouragement of the learned natives of India, and for the introduction and promotion of knowledge of the sciences among the inhabitants of the British territories." It is argued, or rather taken for granted, that by literature, the Parliament can have meant only Arabic and Sanskrit literature, that they never would have given the honorable appellation of a 'learned native' to a native who was familiar with the poetry of Milton, the Metaphysics of Locke, and the Physics of Newton; but they meant to designate by that name only such persons as might have studied in the sacred books of the Hindoos all the uses of cusa-grass, and all the mysteries of absorption into the Deity. This does not appear to be a very satisfactory interpretation. To take a parallel case; suppose that the Pacha of Egypt, a country once superior in knowledge to the nations of Europe, but now sunk far below them, were to appropriate a sum for the purpose of 'reviving and promoting literature, and encouraging learned natives of Egypt', would anybody infer that he meant the Youth of his pachalic to give years to the study of hieroglyphics, to
search into all the doctrines disguised under the fable of Osiris, and to ascertain with all possible accuracy the ritual with which cats and inions were anciently adored? Would he be justly charged with inconsistency, if, instead of employing his young subjects in deciphering obelisks, he were to order them to be instructed in the English and French languages and in all the sciences to which those languages are the chief keys.

The words on which the supporters of old system rely do not bear them out, and other words follow which seem to be quite decisive on the other side. This lac of Rupees is set apart, not only, for 'reviving literature in India' the phrase on which their whole interpretation is founded, but also for 'the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories' – words which are alone sufficient to authorize all the changes for, which I contend.

If the Council agree in my constructions, no Legislative Act will be necessary. If they differ from me, I will prepare a short act rescinding that clause of the Charter of 1823, from which the difficulties arises.

The argument, which I have been considering, affects only the form of proceeding. But the admires of the Oriental system of education, have used another argument, which, if we admit it to
be valid, is decisive against all change. They conceive that the public faith is pledged to the present system and that to alter the appropriation of any of the funds which have hitherto been spent in encouraging the study of Arabic and Sanskrit, would be downright spoliation. It is not easy to understand by what process of reasoning they can have arrived at this conclusion. The grants, which are made from the public purse for the encouragement of literature, differed in no respect from the grants which are made from the same purse for other objects of real or supposed utility. We found a sanatarium on a spot which we suppose to be healthy. Do we thereby pledge ourselves to keep a sanatarium there, if the result should not answer our expectations? We commence the erection of a pier. It is a violation of the public faith to stop the works, if we afterwards see reason to believe that the building will be useless? The rights of property are undoubtedly sacred. But nothing endangers those rights so much as the practice, now unhappily too common, of attributing them to things too, which they do not belong. Those who would impart to abuses the sanctity of property are in truth imparting to the institution of property the unpopularity and the fragility of abuses. If the Government has given to any person a formal assurance; if the Government has excited in person's mind a reasonable expectation that he shall
receive a certain income as a teacher or a learner of Sanskrit and Arabic, I would respect that person’s pecuniary interests — I would rather err on the side of liberality to individuals than suffer the public faith to be called in questions. But to talk of a Government pledging itself to teach certain languages and certain sciences, though those languages may become useless, though those sciences may be exploded, seems to me quite unmeaning. There is not a single word in any public instructions, from which it can be inferred that the Indian Government ever intended to give any pledge on this subject, or ever considered the destination of these funds as unalterably fixed. But had it been otherwise, I should have denied the competence of our predecessors to bind by any pledge on such a subject. Suppose that a Government had in the last century enacted in the most solemn manner that all its subjects should, to the end of time, be inoculated for the small-pox: would that Government be bound to persist in the practice after Jenner’s discovery? These promises, of which nobody claims the performance, and from which nobody can grant a release; these vested rights, which vest in nobody; this property without proprietors; this robbery, which makes nobody poorer, maybe comprehended by persons of higher faculties than mine. I consider this plea merely as a set form of words, regularly used
both in England and in India, in defense of every abuse for which no other plea can be set up.

I hold this lac of rupees to be quite at the disposal of the Governor-General in Council, for the purpose of promoting learning in India, in any way, which may be thought most advisable. I hold lordship to be quite as free to direct that it shall no longer be employed in encouraging Arabic and Sanskrit he is to direct that the reward for killing tigers in Mysore shall be diminished, or that no more public money shall be expended on the chanting at the cathedral. We now come to the gist of the matter. We have a fund to be employed government shall direct for the intellectual improvement of the people this country. The simple question is; what is the most useful way of employing it?

All parties seem to be agreed on a point, that the dialects commonly spoken among the natives of this part of India contain neither literary nor scientific information, and are, moreover, so poor and rude that, until they are enriched from some other quarter, it will not be easy to translate any valuable work into them. It seems to be admitted on all sides, that the intellectual improvement of those classes of the people who have the means of pursuing higher studies can at present be effected only by means of some language not vernacular amongst them.
What then shall that language be? One-half of the Committee maintains that it should be the English. The other half strongly recommended that Arabic and Sanskrit. The whole question seems to me to be, which language is the best worth knowing?

I have no knowledge of either Sanskrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the most celebrated Arabic and Sanskrit works. I have conversed both here and at home with men distinguished by their proficiency in the eastern tongues. I am quite ready to take the oriental learning at the valuation of the Orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia. The intrinsic superiority of the western literature is, indeed, fully admitted by those members of the committee who support the Oriental plan of education.

It will hardly be disputed, I suppose, that the department of literature in which the eastern writers stand highest is poetry. And I certainly never met with any Orientalist who-ventured to maintain that the Arabic and Sanskrit poetry could be compared to that of the great European nations. But when we pass from works of imagination to works in which facts are recorded,
and general principles investigated, the superiority of the Europeans becomes absolutely immeasurable. It is, I believe, no exaggeration to say, that all the historical information which has been collected from all the books written in the Sanskrit language is less valuable than what may be found in the most paltry abridgments used at preparatory schools in England. In every branch of physical or moral philosophy, the relative position of the two nations is nearly the same.

How, then, stands the case? We have to educate a people who cannot at present be educated by means of their mother-tongue. We must teach them some foreign language. The claims of our own language it is hardly necessary to recapitulate. It stands pre-eminent even among the languages of the West. It abounds with works of imagination not inferior to the noblest which Greece has bequeathed to us; with models of every species of eloquence, with historical compositions, which, considered merely as narrative, have seldom been surpassed, and which, considered as vehicles of ethical and political instruction, have never been equaled; with just and lively representations of human life and human nature; with the most profound speculations on metaphysics, morals, government, jurisprudence, and trade; with full and correct information respecting any experimental science which tends to preserve the

84
health, to increase the comfort, or to expand the intellect of man. Whoever knows that language has ready access to all the was intellectual wealth, which all the wisest nations of the earth have created and hoarded in the course of ninety generations. It may safely be said, that the literature now extant in that language is of far greater value than all the literature which three hundred years ago was extant in all the languages of the world together. Nor is this all. In India, English is the language spoken by the ruling class. It is spoken by the higher class of natives at the seats of government. It is likely to become the language of commerce throughout the seas of the East. It is likely to become the language of commerce throughout the seas of the east. It is the language of two great European communities which are rising, the one in the south of Africa, the other in Australia; communities which are every year becoming more important, and more closely connected with our Indian empire. Whether we look at the intrinsic value of our literature, or at the particular situation of this country, we shall see the strongest reason to think that, of all foreign tongues, the English tongue is that, which would be the most useful to our native subjects.

The question now before us is simply whether, when it is in our power to teach this language, we shall teach languages in which, by universal confession, there are no books on any
subject which deserve to be compared to our own; whether when we can teach European science, we shall teach systems which, by universal confession, whenever they differ from those of Europe, differ for the worse; and whether, when we can patronize sound philosophy and true history, we shall countenance, at the public expense, medical doctrines, which would disgrace an English furrier, astronomy – which would move laughter in girls at an English boarding school – history, abounding with kinds thirty feet high, and reigns thirty thousand years long – and geography, made up of seas of treacle and seas of butter.

We are not without experience to guide us. History furnishes several analogous cases, and they all teach the same lesson. There are in modern times, to go no further, two memorable instances of a great impulse given to the mind of a whole society – of prejudices overthrown - of knowledge diffused - of taste purified - of arts and sciences planted in countries which had recently been ignorant and barbarous.

The first instance, to which I refer, is the great revival of letters among the western nations as the close of the fifteenth and the beginning of the sixteenth century. At that time almost every thing that was worth reading was contained in the writings of the ancient Greeks and Romans. Had our ancestors acted as
the Committee of Public Instruction has hitherto acted; had they neglected the language of Cicero and Tacitus; had they confined their attention to the old dialects of our own island; had they printed nothing and taught nothing at the universities but chronicles in Anglo-Saxon, and romances in Norman-French, would England have been what she now is. What the Greek and Latin were to the contemporaries of More and Ascham, our tongue is to the people of India. The literature of England is now more valuable than that of classical antiquity. I doubt whether the Sanskrit literature be as valuable as that of our Saxon and Norman progenitors. In some departments — in history, for example, I am certain that it is much less so.

Another instance may be said to be still before our eyes. Within the last hundred and twenty years, a nation which had previously been in a state as barbarous as that in which our ancestors were before the crusades, has gradually emerged from the ignorance in which it was sunk, and has taken its place among civilized communities. I speak of Russia. There is now in that country a large educated class, abounding with persons fit to serve the State in the highest functions, and in nowise inferior to the most accomplished men who adorn the best circles of Paris and London. There is reason to hope that his vast empire, which in the time of our grandfathers was probably behind the
Punjab, may in the time of our grandchildren, be pressing close on France and Britain in the career of improvement. And how was this charge effected? Not by flattering national prejudices; not by feeding the mind of the young Muscovite with the old woman’s stories which his rude fathers had believed: not by filling his head with lying legends about St. Nicholas: not by encouraging him to study the great question, whether the world was or was not created on the 13th of September; not by calling him ‘a learned native,’ when he has mastered all these points of knowledge: but by teaching him those foreign languages in which the greatest mass of information had been laid up, and thus putting all that information within his reach. The languages of Western Europe civilized Russia. I can not doubt that they will do for the Hindoo what they have done for the Tartar.

And what are the arguments against that course which seems to be alike recommended by theory and by experience? It is said that we ought to secure the co-operation of the native public, and that we can do this only by teaching Sanskrit and Arabic.

I can by no means admit that when a nation of high intellectual attainments undertakes to superintend the education of a, nation comparatively ignorant, the learners are absolutely to prescribe the course which is to be taken by the
teachers. It is not necessary, however; to say any thing on this subject. For it is proved by unanswerable evidence that we are not at present securing the co-operation of the natives. It would be bad enough to consult their intellectual taste at the expense of their intellectual health. But we are consulting neither, we are withholding from them the learning for which they are craving, we are forcing on them the mock-learning which they nauseate.

This is proved by the fact that we are forced to pay our Arabic and Sanskrit students, while those who learn English are willing to pay us. All the declamations in the world about the love and reverence of the natives for their sacred dialects will never, in mind of any impartial person, out weight the undisputed fact, that we can not find, in all our vast empire, a single student who will let us teach him those dialects unless we will pay him.

I have now before me the accounts of the Madrassa for one month, the month of December 1833. The Arabic students appear to have been seventy seven in number. All receive stipends from the public. The whole amount paid to them is above 500 rupees a month. On the side of the account stands the following item: Deduct amount realized from the out-students of English for the month of May, June and July last, 103 rupees.
I have been told that it is merely from want of local experience that I am surprised at these phenomena, and that it is not the fashion for students in India to study at their own charges. This only confirms me in my opinion. Nothing is more certain than that it never can in any part of the world be necessary to pay men for doing what they think pleasant and profitable. India is no exception to this rule. The people of India do not require to be paid for eating rice when they are hungry, or for wearing woolen cloth in the cold season. To come nearer to the case before us, the children who learn their letters and a little elementary Arithmetic from the village school master are not paid by him. He is paid for teaching them. Why then is it necessary to pay people to learn Sanskrit and Arabic? Evidently because it is universally felt that the Sanskrit and Arabic are languages, the knowledge of which does not compensate for the trouble of acquiring them. On all such subjects the state of the market is the decisive test.

Other evidence is not wanting, if other evidence were required. A petition was presented last year to the Committee by several ex-students of the Sanskrit College. The petitioners stated that they had studied in the college ten or twelve years; that they had made themselves acquainted with Hindoo literature and science; that they had received certificates of
proficiency and what is the fruit of all this! "Notwithstanding
such testimonials," they say, 'we have but little prospect of
bettering our condition without' the kind assistance of your
Honorable Committee, the indifference with which we are
generally looked upon by our countrymen leaving no hope of
encouragement and assistance form them." They therefore beg
that they may be recommended to the Governor-General for
places under the Government, not places of high dignity or
emolument, but such as may just enable them to exist.

"We want means," they say, "for a decent living, and for our
progressive improvement, which, however, we cannot obtain
without the assistance of Government, by whom we have been,
educated and maintained from childhood." They conclude by
representing, very pathetically, that they are sure that it was
never the intention of Government, after behaving so liberally to
them during' their education to abandon to destitution and
neglect.

I have been used to see petitions to Government for
compensation. All these petitions, even the most unreasonable of
them, proceeded on the supposition that some loss had been
sustained – that some wrong had been inflicted. These are surely
the first petitioners who ever demanded compensation for having
been educated gratis – for having been supported by the public
during twelve years, and then sent forth into the world well furnished with literature and science. They represent their education as an injury, which gives them a claim on the Government for redress, as an injury for which the stipends paid to them during the infliction were a very inadequate compensation. And I doubt not that they are in the right. They have wasted the best years of life in learning what procures for them neither bread nor prospect. Surely we might, with advantage, have saved the cost of making these persons useless and miserable; surely, men may be brought up to be burdens to the public and objects of contempt to their neighbors at a somewhat smaller charge to the State. But such is our policy. We do not even stand neuter in the contest between truth and falsehood. We are not content to leave the natives to the influence of their own hereditary prejudices. To the natural difficulties, which obstruct the progress of sound science in the East, we add fresh difficulties of our own makings. Bounties and premiums, such as ought not to be given even for the propagation of truth, we lavish on the false taste and false philosophy.

By acting thus we create the very evil which we fear. We are making that opposition which we don’t find. What we spend on Arabic and Sanskrit colleges is not merely a dead loss to the
cause of truth; it is bounty—money paid to raise up champions of error. It goes to form a nest, not merely of helpless place-hunters, but of bigots prompted alike by passion and interest to raise a cry against every useful scheme of education. If there should be any opposition among the natives to the change, which I recommend, that opposition will be the effect of our own system. It will be headed by persons supported by our stipends and trained in our colleges. The longer we persevere in our present course, the more formidable will that opposition be. It will be every year reinforced by recruits whom we are paying.

From the native society left to itself, we have no difficulties to apprehend; all the murmuring will come from that oriental interest which we have, by artificial means, called into being, and nursed into strength.

There is yet another fact, which is alone sufficient to prove that the feeling of the native public, when left to itself, is not such as the supporters of the old system represent it to be. The Committee has thought fit to lay out above a lac of rupees in printing Arabic and Sanskrit books. Those books find no purchasers. It is very rarely that a single copy is disposed of. Twenty-three thousand volumes, most of them folios and quartos, fill the libraries, or rather the lumber-rooms, of this body. The Committee contrive to get rid of some portion of their
vast stock of oriental literature by giving books away. But they can not give so fast as they print. About twenty thousand rupees a year are spent in adding fresh masses of waste paper to a hoard, which, I should think, is already sufficiently ample. During the last three years, about sixty thousand rupees have been expended in this manner. The sale of Arabic and Sanskrit books, during those three years, has not yielded quite one thousand rupees. In the meantime the School-Book Society is selling seven or eight thousand English volumes every year, and not pays the expenses of printing, but realizes a profit of 20 per cent on its outlay.

The fact that the Hindoo law is to be learned chiefly from Sanskrit books, and the Mohomedan law from Arabic books, has been much insisted on, but seems not to bear at all on the question. We are commanded by Parliament to ascertain and digest the laws of India. The assistance of a law Commission has been given to us for that purpose. As soon as the code is promulgated, the Shasters and the Hedaya will be useless to a Moonsiff or Sudder Ameen. I hope and trust that before the boys who are now entering at the Madrassa and the Sanskrit College have completed their studies, this great work will be finished. It would be manifestly absurd to educate the rising generation with
a view to a state of things, which we mean to alter before they reach manhood.

But there is yet another argument which seems even more untenable. It is said that the Sanskrit and Arabic are the languages in which the sacred books of a hundred millions of people are written, and that they are, on that account, entitled to peculiar encouragement. Assuredly it is the duty of the British Government in India to be not only tolerant, but neutral on all religious questions. But to encourage the study of a literature admitted to be small intrinsic value, only because that literature inculcates the most serious errors on the most important subjects, is a course hardly reconcilable with reason, with morality, or even with that very neutrality which ought, as we all agree, to be sacredly preserved. It is confessed that a language is barren of useful knowledge. We are to teach it because it is fruitful of monstrous superstitions. We are to teach false History, false astronomy, false medicine, because we find in company with a false religion. We abstain, and I trust shall always abstain, from giving any public encouragement to those who are engaged in the work of converting natives to Christianity. And while we act thus, can we reasonably and decently bribe men out of the revenues of the State to waste their youth in learning how they are to purify themselves after touching an ass, or what
text of the Vedas they are to repeat to expiate the crime of killing a goat?

It is taken for granted by the advocates of oriental learning, that no native of this country can possibly attain more than a mere smattering of English. They don’t attempt to prove this; but they perpetually insinuate it. They designate the education, which their opponents recommended as a mere spelling book education. They assume it as undeniable, that the question is between a profound knowledge of the rudiments of English on the other. This is not merely an assumption, but an assumption contrary to all reason and experience. We know that foreigners of all nations do learn our language sufficiently to have access to all the most abstruse knowledge which it contains, sufficiently to relish even the more delicate graces of our most idiomatic writers. There are in this very town natives who are quite competent to discuss political or scientific questions with fluency and precision in the English language. I have heard the very question on which I am now writing discussed by native gentlemen with a liberality and an intelligence which would do credit to any member of the Committee of Public Instruction. Indeed it is unusual to find, even in the library circles of the continent, any foreigner who can express himself in English with so much facility and correctness as we find in many Hindoos.
Nobody, I suppose, will contend that English is so difficult to a Hindoo as Greek to an Englishman. Yet an intelligent English youth, in a much smaller number of years than our unfortunate pupils pass at the Sanskrit College, becomes able to read, to enjoy; and even to imitate, not unhappily, the compositions of the best Greek authors. Less than half the time which enables an English youth to read Herodotus and Sophocles, ought to enable a Hindoo to read Hume and Milton.

To sum what I have said, I think it clear that we are not fettered by the act of Parliament of 1813; that we are not fettered by any pledge expressed or implied; that we are free to employ our funds as we chose; that we ought to employ them in teaching what is best worth knowing; that English is better worth knowing than Sanskrit and Arabic; that the natives are desirous to be taught English, and are not desirous to be taught Sanskrit and Arabic; that neither as the languages of law, nor as the languages of religion, have the Sanskrit and Arabic any peculiar claim to our engagement that it is possible to make natives of this country thoroughly good English scholars; and that to this end our efforts ought to be directed.

In one point I fully agree with the gentlemen to those general views I am opposed. I feel them, that it is impossible for us, with our limited means, to attempt to educate the body of the
people. We must at present do our best to form a class who maybe interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population.

I would strictly respect all existing interests. I would deal even generously with all individuals who have had fair reason to expect a pecuniary provision. But I would strike at the root of the bad system, which has hitherto been fostered by us. I would at once stop the printing of Arabic and Sanskrit books. I would abolish the Madrassa and the Sanskrit College at Calcutta. Benares is the great seat of Brahmanical learning; Delhi, of Arabic learning. If we retain the Sanskrit College at Benares and the Mohammedan College at Delhi, we do enough, and much more than enough in my opinion, for the eastern languages. If the Benaras and Delhi Colleges should be retained, I would at least recommend that no stipends small be given to any students who may hereafter repair thither, but that the people shall be left to make their own choice between the rival systems of education.
without being bribed by us to learn what they have no desire to know. The funds, which would thus be placed at our disposal would enable us to give larger encouragement to the Hindoo College at Calcutta, and to establish in the principal cities throughout the Presidencies of Fort William and Agra schools in which the English language might be well and thoroughly taught.

If the decision of his Lordship in Council should be such as I anticipate, I shall enter on the performance of my duties with the greatest zeal and alacrity. If, on the other hand, it be the opinion of Government that the present system ought to remain unchanged, I beg that I may be permitted to retire from the chair of the Committee. I feel that I cold not be of the smallest use there – I feel, also, that I should be lending my countenance to what I firmly believe to be a mere delusion. I believe that the present system tends, not to accelerate the progress of truth, but to delay the natural death of expiring errors. I conceive that we have at present no right to the respectable name of a Board of Public Instruction. We are a Board for wasting public money, for printing books, which are of less value than the paper on which they are printed was while it was blank; for giving artificial encouragement to absurd history, absurd metaphysics, absurd physics, absurd theology; for raising up a breed of scholars who
find their scholarship an encumbrance and a blemish, who live on the public while they are receiving their education, and whose education is so utterly useless to them that then they have received it they must either starve or live on the public all the rest of their lives. Entertaining these opinions, I am naturally desirous to decline all share in the responsibility of a body, which, unless it alters its whole mode of proceeding, I must consider not merely as useless, but as positively noxious. 46

The 2nd February 1835

T.B.

MACAULAY

The Year 1835 was an important year in the history of Indian education. It was the year when Thomas Babington Macaulay wrote his famous Minutes and presented them to the Governor General in Council suggesting that the English education was ‘a panacea for the ills of Indian society as also a part of the English responsibility.’ These minutes which have influenced Indian education in many ways and been discussed by various people on a wide range of scale.

In India what has come to be known and styled over the years as education started with Lord Macaulay’s Minute to produce the

46 Macaulay’s Minutes on Education written in the years 1835, 1836 and 1837 By H. Woodrow, ESQ.M.A. Inspector of schools, Calcutta and formerly Fellow of CHIVS College, Cambridge
Printed by C.B. Baptist Mission Press, 1862
subordinate cadre for administration set up of the British for Governance over India. The aim of education came to be centered round providing the person to be fit enough to find a job to earn living.

As mentioned earlier, The Minutes of Macaulay influenced the education system of India as well as its history. The present system of education in India has been designed under the influence of T.B. Macaulay, who was the law member of the governor general's council. "In the late January 1835 the two factions on the committee Orientalist and Anglicist laid their respective cases before the supreme council. The Orientalists claimed that the Anglicists denied that any substantial reduction of Sanskrit and Arabic instruction would contravene that particular provision of the act. On Feb. 2 Macaulay, as legal member of the council, produced his famous minute in which he adopted and defended the views of the Anglicist party on the committee. On this basis of his minute, Lord William Bentinck decided, "that the great object of the British Government Ought to be the promotion of European literature and science among the natives of India."47

Macaulay was rejecting in the opening paragraph, the question of taking the matter back to the British Parliament; he

refers to differences if any and suggests that he would prepare a short Act rescinding that Clause of the Charter of 1813 from which the difficulty arises. Such an eventuality did not arise because Lord Bentinck, Governor General in Council approved Minutes on the 7th March 1835 and it emphasized the following issues:

a) "The great object of the British Government ought to be the promotion of European literature and science among the natives of India and that all funds appropriated for the purpose of education would be best employed on English education alone;

b) while the colleges of oriental learning were not to be abolished the practice of supporting their students during this period of education was to discontinued;

c) government funds were not to be spent on the printing of oriental works;

d) All the funds at the disposal of the government would henceforth be spent, in importing to the Indians' knowledge of English literature and science."48

As a consequence of Macaulay's educational policy, Indian system of education has been found as 'subservient, mechanical and deeply thoughtless.' Though it awakens Indian people intellectually in wordily, 'it leaves them incomplete, unsatisfied and uncreated'. It is remarked by Professor K. Joshi: "In our present system of education, we are too occupied with the mental development, and we give a preponderant importance to those qualifies which are relevant to subject-oriented, book-oriented and examination oriented system. We do not give so much importance to the development of powers of understanding as the powers of memory. We do not emphasize the development of imagination as much as we emphasize the power of knowing facts. We do not give importance to the pursuit of Truth as much as to the pursuit of Peace-meal information. Some place is, indeed, being given to physical education and aesthetic education, but these aspects of education are so peripheral that they tend to be almost neglected. In regard to inner domains of personality, the situation is totally unsatisfactory. We sometimes speak of value education, but the situation is so confusing that there is a great need to clarify the entire domain of moral and spiritual values which would also throw considerable light on what we should mean by physical and spiritual education. Education is not simply a matter of training of the mind and
gathering the information; it is true that training is efficiency, but it doesn't bring about perfection of mind, or we had talked about attainment."\textsuperscript{49}

The question is what is right and what education can be developed only with Gandhi's vision of character building? Gandhi was strongly against Macaulay's educational policy. "In India we see that since 18\textsuperscript{th} century, and even before that, there came about the decline of intellectual activity and freedom, the waning of great ideals, the loss of the gust of life and even in the moral and spiritual life, the rise of excessive ritualism. Public life began to become more and more religious, egoistic and self-seeking. This entire process became accentuated by three factors, which can be summed up in terms of influences emerging from Macaulay’s Materialism and Mercantile barbarism."\textsuperscript{50}

Unfortunately, the system of education introduced by Macaulay has been continuing in India with some minor modifications. In the light of Gandhi's educational visions with the values embodied in it even Indian educational system needs to be examined objectively. Gandhi always insisted on the

\textsuperscript{49} Joshi, Kireet, \textit{Education for Tomorrow}, Nag Publisher, Jawahar Nagar, New Delhi, 1999, p.12
\textsuperscript{50} Loshi, Murali Manohar, \textit{Philosophy of Value-Oriented Education}, Inaugural address of the National Seminar organized by I.C.P.R November 18, 2002 p.122
philosophy of Dharma and spiritual knowledge in the field of education. This was completely ignored by Macaulay.

Macaulay did incorporate the study of the world history, world geography and modern sciences, but he did so under the British domination. Consequently, it disturbed the Indian view of science, history and etc. Gandhi always looked at that education holistically comprising science, philosophy and yoga including the physical education and skill, art and craft and other such living things in India.

In the Minutes Macaulay paid a lot of attention to the importance of English language. The adoption of the English language as a medium of instruction tended to produce an unfortunate effect on the cause of education, creative imagination and original thought. In 1921 Gandhi described the English system of education an unmitigated evil. "Even Raja Rammohum Roy, a great votary of English education, wrote a whole heap on Vedanta and defended it against the hostile criticism of missionaries and himself went on to establish a Vedanta College in which an eminent Sanskrit Pandit gave instruction and the teaching of European science was to be countenanced provided it was done in Bengali or Sanskrit."\(^{51}\) It was believed that introduction of English education would

---

facilitate and promote science in India. However, promotion of sciences is not the same promotion of the culture of British or learning English or studying English literature. One can not consider sciences as a finished product to be imported and yet to promote it. "Promotion of sciences depends on the spirit of free enquiry and discovery. Process of scientific discoveries can not separated from that of practical inventions. Can indeed the spirit of free enquiry and discovery be promoted if the young mind is imprisoned within the opaque walls of a foreign language?"52 The same issue was discussed by Prof. G.C. Pande: "The use of a foreign language in place of the mother tongue in the educational process tends to stifle originality by interposing a psychological barrier between the language of learning and the language of every day life. Significant originality occurs at the level of concept and image formation. Concepts and images are like sluices through which the material of practical experience passes into thought and attains a new birth into an autonomous looking world. When the student habitually uses one language in his daily life and quite another in serious thought, his world of thoughts tends to become more and more conventional and opaque to him. If Sanskrit education at the end of the 18th century tended to overburden the student with masses of pre-

52 Ibid p.77
existing concepts, which he could modify and refine but hardly
dare overthrow, the English education did not improve the
situation at all. In fact, it made worse because while the Sanskrit
scholar provided his own norm and standard and had the
freedom to re-interpret the past, which could speak only through
the muffled voice of books, the new English student and scholar
in India had to constantly approximate to the changing and
assertive standards of a foreign country. If the past appeared
authoritative to Sanskrit scholars, the past as well as the
changing present of a foreign tradition appeared to be
authoritative to the new English scholars in India. ... The basic
fact remains that language is not a transparent but highly
creative symbolism which embodies ways of looking at the world
and classifying experience. Different languages, thus, are not
perfectly translatable, nor equally relevant to different cultures.
Since education is the very process of culture, the use of English
for education in India was bound to produce difficulties.\textsuperscript{53}

The value of mother tongue started being realized only in
independent India. But this fact does not make the situation
better. There is a habit to consider knowledge as a western
product. Indian educators and students are eager to run faster
to imitate the rapidly changing west. The poverty of original

\textsuperscript{53} Ibid, p.67
thought' since Independence is a eminence proof of the 'sterile imaginativeness' of our educational system in which higher studies, teaching of sciences, social prestige and employment opportunities are largely tied up with English. Diverse cultural contacts do contributions to benefit but not when meditated through compulsion or political subjugation. For progress, values thought to be imbibed from another culture are selectively adapted to one's own needs, perception and traditional values. A lip-service to incompatible or ill-understood ideas of other culture will only take the form of imitation. Only Mahatma Gandhi can delve deep into another civilization and come out with constructive ideas and ideals, which could be at once traditional and modern and truly rational.

Macaulay had justification in his approach while writing his Minutes. He had very little respect for the niceties of the parliamentary practice and procedure and only scorn for the natives and their languages and culture. He seemed to carry in his mind "the White Man's Burden" to educate and civilized the world and therefore, govern and determine the course of the life of the millions of the Indians. In fact, Macaulay left these teeming millions at the mercy of the 'interpreters' and had cleared his conscience. No wonder that at the beginning of the 20th century, Lord Citzon lamented that there was only one
English school for a million of Indians. And Mahatma Gandhi said on October 30, 1931 at Ghatham House, London that India was more illiterate that day than it was fifty or hundred years preceding that. "The colonial mindset with the imperial decree is still governing the Indian frame of mind in general. We need to come out of it. There is nothing wrong in learning language or languages. But the mother tongue comes first if one wants to promote genius and creativity. A sound understanding of the mother tongue may give us people having sound understanding, clear vision and a confident person, proud of his rich heritage and enthusiastic to make it richer for the future."54

So, Macaulay was confident and that confidence over the years has been proved right that the natives can learn English with proficiency. That the Hindus could learn languages better that Europeans become a ground to prescribe a medium of instruction, which the natives must learn. But Macaulay's intention was not to educate all the people, the masses of India. "We must at present do our best to form a class who maybe interpreters between us and the millions whom we govern; a class of persons, Indian in blood and color, but English in taste, in opinions, in morals and in intellect. ... To that class we may leave it to refine the vernacular dialects of the country, to enrich

54 Ibid, p.79
those dialects with terms of science borrowed from western nomenclature and to render them by degrees fit vehicles for carrying knowledge to the great mass of the population.\textsuperscript{55} Thus, Macaulay thought of creating "English India" which was on higher step as against "the vernacular India" or the rural India. He succeeded in the design. The English speaking elite look down upon their compatriot who may not be able to speak or write in English. Language, a means of communication, a medium, became more important than knowledge. In fact, it came to be realized as a synonym for knowledge. The Indian languages, particularly the ancient and classical languages, lost state patronage and in due course also place of pride even among their own people. So, Macaulay had in mind the desire "to make natives of the country thoroughly good English scholars and that to this end our efforts ought to be directed."\textsuperscript{56} In R.C. Tripati's words this sounds as follows: "The British had another thing in their mind. India was a colony to them; its people and wealth their resources. The people couldn't be enslaved by force for all the time and so a system and a psychological approach to change the mindset. There was a kind of glasses given to Indians and the world had to be seen only through those glasses of the English language. English was given

\textsuperscript{56} Ibid, p.337
primacy, which no other language even an European language could deem in India. In the minds of the natives there was no other language or literature or knowledge but English that was to be learnt. In the progress only “a single window” was created to the world and the Indian psyche was put in chains. If an idea or thought was worth consideration, it had to come through the vehicle of the English language alone. Anything else was superfluous, subsidiary and redundant. The wonder had ceased to exist and imitation and interpretation became the rule of every day life for Indian.”

We may thus say that education must serve at least four purposes:

1) It must evolve out of mother tongue and not of any foreign language;

2) Through language and education we must develop values for social harmony;

3) Through education we must develop awakening towards population control;

4) Finally, education must be linked with job opportunities.

---

Section (b)

Gandhi on Education – Character-Building, Self-Dependence, and Indigenous Approach;

The name Mohandas Karamchand Gandhi is inseparably linked with the concept of Mahatma. In this sense the term, composed maha (great) and atma (spirit), means one who’s great spirit has become united with the Universe. The word traces its origin to the Upanishads, to the most ancient sources of Indian tradition. In the Upanishads the expression Mahatma is used in reference to the Supreme Being and those who become one with Him through knowledge and love:

He is the One Luminous, Creator of all, Mahatma
Always in the hearts of the people enshrined
Revealed through love, Intuition and Thought
Whoever knows Him, Immortal becomes.  

The title Mahatma was awarded to Gandhi by the popular messes. By calling him Mahatma, India’s people recognized in him a national leader, a man whose actions, even in the political sphere, where in the ultimate instance guided by religion, that is to say, by his communion with the Supreme Being. During his life time he was known as Gandhiji, being referred to this name

---

even today, where the suffix Ji expresses both reverence as well as affection. No less importance is the name early given to him by those whose connection with him was more personal one. They called him “Bapu”. Literally the word means “father”. But full meaning of the word Bapu reaches beyond its literal meaning and express devotion colored by emotion and sentiment. Undoubtedly, all this speaks about the high level he was and is put by his nation for whatever he has done for them.

It is known that Mahatma Gandhi was neither an academic philosopher nor educationist, however one can best understand an Indian philosophy in general and value system in particular by studying his life and work. Though he did not give some system of philosophy in writing, his life itself seems to be a system of philosophy. According to him, philosophy is a way of life first and then a way of thought.

“Gandhiji did not invent any new ideas. He borrowed his ideas from many sources.” Gandhi’s own judgment about this is “... I represent no new truth. I do claim to throw a new light on many of an old truth.” Again, “I never claimed to be the one original Satyagrahi. What I have claimed is the application of

---

59 Kim, K. *The Philosophical Thoughts of Mahatma Gandhi*. Vikas Publishing House Pvt. Ltd, New Delhi, 1996, p.15
60 Gandhi, K.M. *Young India*, Vol. 1. p. 567
that doctrine on an almost universal scale.\textsuperscript{61} But his contributions are in his clear understanding of those ideas and their cultivation in the broadest way. Thus, he 'borrowed only the bottle, the wine was his own'.

In this context of character-building, self-dependence, and indigenous approach Mahatma Gandhi says the following:

\textit{True education and self-help}

\textit{July 10, 1932}

I will explain in brief one central idea about education which has been dominating my thoughts as I am writing the history of Ashram...

... we don't know the true meaning of education and the right method of acquiring it, or we assume that the existing system of imparting education is the right one. According to me, the present idea of education and the method of imparting and receiving it are both faulty.

True education is that which helps us to know the \textit{atman}, our true self, God and Truth. To acquire this knowledge, some persons may feel the need for a study of literature, some for study physical sciences and some others for art. But every branch of knowledge should have as its goal of the self. That is so in Ashram. We carry on numerous activities with that aim in

\textsuperscript{61} Ibid., Vol., III, p.367
view. All of them are, in my sense of the term, true education. Those activities also can be carried on without any reference to the goal of knowledge of the self. When they are so carried on, they may serve as a means of livelihood or of something else, but they are not education. In an activity carried on as education, a proper understanding of its meaning, devotion to duty and the spirit of service are necessary. The first necessarily brings about development of the intellect. In doing any piece of work, however small, we should be inspired by a holy aim and, while doing it, we should try to understand the purpose which it will serve and the scientific method of doing it. There is a science of every type of work - whether it is cooking, sanitation, carpentry or spinning. Everybody who does his work with the attitude of a student knows its science or discovers it.

If the inmates of the Ashram understand this, they would see that the Ashram is a great school in which the inmates receive education not for a few hours but all the time. Every person who lives in the Ashram to attain knowledge of self – of Truth – is both a teacher and a pupil. He is a teacher in regard to what he knows, and a pupil in regard to anything about which he needs to learn. If we know more than our neighbor about anything, we should willingly share our knowledge with him, and equally willingly receive from him what he knows more than we
do. If we thus regularly exchange knowledge with others, we should feel the absence of teachers, and education would become a painless and spontaneous process. The most important education is the training of character. As we advanced in our observance of *yamaniyama*, our capacity for learning – for knowing Truth – will go on increasing.

What about literary education, then? It is no more a question. The rule for this is the same as for the other activities. The method explained above dispenses with one superstition, namely, that for education we require a separate building known as school and a teacher to teach. When we desire for literary education awakens in us, we should know that we shall have to acquire it through self-help. ...  

In spite of the fact that Gandhi made a profound impact in many different fields of human activity, it is not difficult to choose educational field as his historical role.

"He pleaded for the integral education of man. His concept of education was that of the total man. To him, vain speculation was as unacceptable as unconsidered action." Gandhi’s values in education came from his experiences. “Through years of deep thinking, personal experience, and experiments, he involved his

---

63 Raju, P. *Idealistic Thought of India*. Gitanjali Publishing House, New Delhi, 1990; p. 292
concept of basic education which lays emphasis on the need for educating the mind and heart of the child... To him basic education was a vital part of the social revolution which was the essence of his concept of truth and nonviolence and of his own life. It is a system of education which from the very infancy trains human beings to live humanly as members of small vital communities, and through personal and cooperative work.\textsuperscript{64}

That is different events in his life what prompted Gandhi to make education a meaningful one. His educational dreams were different than the contemporary prevailing education system in India. It was he who understood the urgency of education in real sense of the term. The kind of education which can impact the true value to humanism is not education which is only for the sake of education. He wanted to move from the traditional path of education to the real path of education so that the education can contribute for the values of humanity. Thus, he had a vision regarding proper education for the country. He made it a point to understand his own country and people. He understood that Western education introduced by the British rule was helping only a few to dominate over the lives of many. For him education meant an all round 'drawing out of the best in child and man, body, mind and spirit.'

\textsuperscript{64} Sharma, M.L. "Gandhian Philosophy of Decentralization" in "Khadi Gramodyog", the Journal of Rural Economy, Vol. 41, No 7, April, 1995; p.17
The system of education introduced by the British was considered defective by Gandhi on the follows basis:

- it was introduced by an alien rule sustained on a foreign culture to the almost entire exclusion indigenous culture;
- it ignored the culture of the heart and hand and confined itself mainly to the head;
- real education is impossible through a foreign medium.

He was fed up with purely literary education with English as the medium of instruction which was popularized in India. He strictly emphasized that the medium of instruction should be mother tongue. According to him, a foreign language deprives them of the spiritual and social heritage of the nation and renders them to that extent unfit for the service of the country. Indeed the introduction of English language by the British people blocked the development of Indian languages. Mother tongue, being the most simple for any child, is the easiest on one to pick up.

Indeed, it was devised to produce clerks for the government but not to stimulate initiative or skill in production. Gandhi saw that such education not only isolated the educated from the people, but, what was worst, made their education of ‘no practical use whatsoever to the people’. “True education is that
which draws out and stimulates the spiritual, intellectual and physical faculties of the children. This education ought to be for them a kind of insurance against employment.\(^{65}\)

Gandhi's concept of education had a spiritual base more substantial than the education under its traditional concept. According to him, education means socio-economic progress, prosperity, material abundance, political advancement and moral progress of the individual as well as of the society. It is knowledge of one's true essence and a conduct which benefits such knowledge. Formal literacy is far from real education, since knowledge means 'the realization of the self'. "One who has fully realized truth and nonviolence is a perfect "gyani" in spite of being unlettered."\(^{66}\)

"Gandhi's concept of education stresses the fourfold development in human personality, namely body, mind, heart and spirit. True education stimulates the spiritual, intellectual and physical faculties of the individual. To him, the clear implication is that meaningful education must not overlook any area of human development."\(^{67}\) So, he never considered mere literacy as the end or the beginning of education. According to him, education does not mean a knowledge of the alphabet. This

---

\(^{65}\) Ibid, p.18

\(^{66}\) Letter to Bhagwanji P. Pandya, December 1930

type of knowledge is only a means to education. "Education implies a child's learning as to how to put his mind and all his senses to good use."[^68] He stressed that "learning is knowledge of what is worth knowing about. The only thing worth knowing about is Atman. True knowledge is thus knowledge of the self. But in order to attain this knowledge, one might emphasize that literacy in itself is no education but is one of the means only."[^69]

Thus, Gandhi's ideals in education rest on conformity with certain ethical standards to which he attaches highest importance. Convinced that education is not an end in itself but a means to create men and women of strong character, he emphasized that this can be done through the development of certain moral values. So development *maryada* (discipline), *sanyam* (self-control), and *charitrabal* (strength of character) is the outcome only of education. He rejected the modern system of education with its inherent contradictions and complexities. He condemned it because it leads people to denigrate the moral and spiritual aspects of education. He expected an educational system to conform the following two basic criteria:

- that mere numbers are useless;

[^69]: Ibid, 32
that all force other than soul force is transitory and vain;

Therefore, for Gandhi education means all round drawing out of the best in child and in men, in body and mind and spirit, thus, 'lifting him to live a suitable life face challenges'. He found modern educational system tragic that the modern education system does not assign necessary importance to moral and spiritual development. "... this education system without the cardinal moral and spiritual values comes in for severe criticism at the hands of Gandhi."70

"Character-building I would try to develop courage, strength, virtue and the ability to forget oneself in working towards great aims. This is more important than literacy; academic learning is only a means to this greater end."71 This very famous answer of Gandhi to the question: "What is your goal in education?" can be a formula of Gandhian values in education. Literacy can not be the ultimate end for education. "Literary training by itself adds not an inch to one's moral height and character building is independent of literary training."72

70 Amrita Bazar Patrika, 2 January 1918
72 Gandhi, M.K., Young India, 1.6.1921.
Thus, for Gandhi, values of education are not meant for intellectual discussions but for activities in our everyday life. Consequently, Gandhian aim education is a transformation of human being rather than simply to gain information. Today, in our society, ethics, morality, compassion and other such values are working only in theory, but they are not implemented into practice. It is thought that this is the problem of education first of all, since, according to Gandhi, the very implementation of these values is the very core of education.

Education had a very important place in the thoughts Gandhi, he was sure that it is the most powerful instrument of human and social transformation. Also, he had revolutionary ideas about educational goals and strategies. He tried to break certain established idols also. First, for him literacy, as we mentioned above, is not an ultimate end of education; it also is not the beginning of education. Secondly, mere intellectual knowledge is only one aspect of education; there are other aspects like proper training of will and emotions and character building. Thirdly, individual development is not like a watertight compartment. It goes hand by hand with the development of society. Consequently, individualistic values of education are a wrong and worn out conception. Fourthly, we can neither deny the contribution of science nor we can close our eyes towards the
exploration of our inner self. Our modern culture has become of the culture of extravagance and endless wants, it means that we adopt an attitude of voluntary simplicity and non-possession and we will become a slave of our desires and wants. For these things, we must look within -education of the Spirit, rather than education of matter. And lastly, "if education has to become relevant, it must cultivate the value of peace. Peace-education has a tremendous relevance in the present global crisis."\textsuperscript{73} We need to find out the alternative to war and violence. Peace-education is not a ‘play of Gandhi’, it is a big necessity for the preservation of the present civilization.

Culture of heart and development of character was the uppermost in the mind of Mahatma Gandhi. Character is above intellectual knowledge, which is valueless without character. A weight of virtue is worth plenty of high scientific knowledge or skill. The true "aim of education is not only to prepare a man for a profession, but to make him perform functions other than the production and transmission of wealth or his direct self-preservation."\textsuperscript{74} He must be awakened of duty to society, nation and humanity. Ideas and ideals quicken the moral life of people and bring dynamism and purity in social life. So, for Gandhi, character building is a goal of education. He was critical of

\textsuperscript{73} Report of Education, 1964-66, p.22
\textsuperscript{74} Hardayal, L., Thoughts on Education, : Viveka Swadhyaya Mandal, New Delhi, 1969, p.50.
modern education which "ignores the culture of the heart and the hand, and confines itself simply to the head." 75 Swami Vivekananda has told the same about the aim of education: "The end of all training should be man-making." 76 Here, Sri Aurobindo's remarks about education would be also suitable to be mentioned: "The true basis of education is the study of human mind, infant, adolescent and adult. Any system of education founded on theories of academic perfection, which ignores the instrument of study, is more likely to hamper and impair intellectual growth than to produce than to produce a perfect and perfectly equipped mind. The educationist has to do not with dead material like the wettest sculptor, but with an infinitely and sensitive organism." 77

Thus, education is not an amount of information, which is put into our brain and makes a mess there. We must have life-building, character-making assimilation ideas. "If education was identical with information, the libraries would be the greatest sages in the world and encyclopedias the Rishis." 78 Then we may have the most intellectual people the world ever saw. But it is thought that only intellectual education alone without taking

75 Gandhi, M. K., Young India, 1.9.1921
77 Ibid., p.19
care of our hearts will be the evil for our future generation, for civilization.

Indeed, it is a character which nourishes, maintains what we call value-based education. Unfortunately we don't try enough to understand and appreciate what is value education and role of character in it. It is necessary to understand how value education contributes and what constitutes character. "Character is made up of those principles and values that give life a direction, a meaning and depth. These elements are constituted of your inner sense of what is right and what is wrong based not on laws or rules of conduct but on who you are. They include such traits as integrity, honesty, courage, fairness and generosity – which arise from the hard choices we have to make in life and last but not least our capacity and courage to accept our own mistakes even at the expense of a disadvantage. So, that wrong is simply doing wrong, not in getting caught. It is our inner values that matter."79

It is important to note that character-building is not a job of one day and it doesn't come by just wishing. Character is something like an ornament for man, that's why it glows with beauty, charm and perfection. In order to build character and

quality one has to work consistently and persistently over a period of time. According to Gandhi, the first stage of building character should be our learning to discipline ourselves and willingness to take responsibility. Avoiding responsibility for our own behavior means giving away our power to someone else. So, no problem can be solved until unless one assumes responsibility for solving it. The moment we are shy from it we 'lose freedom and become slaves to others'.

Again, Gandhi says that another way to build character is to admit your mistakes, that is, character is revealed in how we can handle things that go wrong. Another important attribute of value added character is humility and abrogation of arrogance and ego. While humility brings into the character of a person that enduring quality which makes a person learn to improve upon on the other hand arrogance acts as a negative factor destroys the best of qualities of a person. So, character-building as well as self-independence, indigenous approach and self-confidence were the main pillars of Gandhi’s value system.

Thus, as we mentioned above, Gandhi was neither an academician nor an educationist in the rigid sense of the term. But his views on education have marked an important viewpoint towards education that could be valuable not only for Indian education system but for other’s as well, especially those ones.
which are nowadays in transition period and are in search of new values which are necessary for building a new type of society. His contribution for education could be considered as the most important one for the social development of India. He was having very broad view towards life and education in particular. As we discussed above, for him means an all-round drawing out of the best in child, body and spirit. It is one of the means whereby man can be educated. 'Literacy in itself is no education.' It shows that he was viewing education as a means for all-round human development. He emphasized that the optimum enrichment and development of personality must be achieved through education. He wanted education to be a powerful tool for social change and development. He was sure that unless the individual change takes place the social development is not impossible. And finally he gave tremendous importance to character building and reshaping of the attitudes and values and stressed for a free and self-supporting education. For him, the ideal of achieving self realization was the ultimate aim of education.

"Man is neither mere intellect, nor the gross animal body, nor the heart, nor soul alone. A proper and harmonious combination of all the three is required for the making of the
whole man and constitutes the true economics of education.\textsuperscript{80} True education is that which draws out and stimulates the spiritual, intellectual and physical faculties of the children. He wanted to base education on indigenous culture because, otherwise, it would make the educated unfit for the service of the community and make them 'foreigners in their own land.' He held the view that the social aim of education does not come in conflict with the individual aim. Man is to serve society and society is to help man. To him, again, true education encompasses the entire vista of man's life and activities on earth. That was the reason why he was dealing with the problems of education and experimented with it not merely within the mural limits of the school but in wider fields of human activities. It was the reason why he did not postulate or stick to a single aim of education or develop any definite thesis on its basis like others. He pointed out that the world produced great man long before schools and colleges came into existence. For him, the aim of education was individual in the sense that it ensures freedom or salvation of individual soul from all kinds of bondage – superstition, ignorance, egocentric impulses or narrowness of mind. He explained that man has risen to his present status by learning to adjust his individualism to the requirements of social

\textsuperscript{80} Gandhi M., \textit{K. Young India}, 19.3.31.
progress. The highest aim of education is to provide or create an ideal atmosphere of knowledge and truth so that the essential individuality of each person may bloom fully in conformity with the highest good of society.

Thus, the nature if Gandhi's challenge lies in the impact of this personality on the world of today, which is fighting for technical perfection has lost its soul and must pay for this loss with collective fear, mass panic, fanaticism and defenselessness to the crude artifices of demagogy. But through his remarkable personality, Gandhi revived in the mind of mankind the question as to the ultimate spiritual mainstay that sustained the individual as well as the community. This he brought about not through theoretical arguments but rather through the body and blood of an existence which was a living emblem of the dominance of spirituality over materialism. "True, Gandhi's life and works did not provide any ready-made political formulas for India to follow in the present and future, but what he achieved was more than this: he wrought a decisive change in India's moral atmosphere."81

Gandhi has shown a new inside into the educational system if India which was during that time under British rule. He emphasized on educational ideals which were missing in

81 Rau H., Mahatma Gandhi as Germans See Him. Shakuntala Publishing House, Bombay, 1976, p.64
Macaulay's educational policy. He wanted thus to substitute Macaulay's educational policy with India's own educational policy.

To bring this chapter to a close, we can say that Gandhi's educational insights were aimed to overcome the British the educational policy based on Macaulay's minutes. There was a suppression of indigenous mode of educating people and this subsequently led to the erosion of indigenous values. Gandhi wanted to revive and revitalize India's indigenous value system and mode of educating people. We can take up the same procedure in Kyrgyzstan with proper reexamination because Kyrgyzstan was under Soviet system of education for decades and after we gained independence we are looking for values to be preserved in the process of education.