CHAPTER III

CURRICULAR RECONSTRUCTION: BASIC PRINCIPLES

Part A – BASIC PRINCIPLES OF CURRICULAR RESTRUCTURING

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3.A1 Introduction

"It has been well recognized that education is an important input for the development of an individual, society and nation. The main contributions of education to the individuals are the basics—right type of attitudes, values, adequate knowledge and essential skills. Educational institutions can provide these basics only through their curricula. In its comprehensive sense, curriculum refers to all the activities and experiences that we plan and organise for students inside and outside educational institutions for realising the aims of education. The totality of learning experiences makes the live curriculum. The curriculum being the main instrument of education; it can never be static. As the frontiers of knowledge expand with time, the curriculum should be updated, restructured in such a way that it will enhance the quality and standard of education."\textsuperscript{134}

Much of our curriculum revision tends to increase the loads of information to be handled. While new things and high level things are added for the sake of updating and upgradation, old wood that makes familiar and comfortable stuff, is not chopped off readily or adequately. Additions and deletions are made; but meaningful restructuring and proper integration are not often effected. Verbalisations increase, concepts get rougher, meanings are inadequate; the result is "words, words, words." They are mechanically passed on memorised almost parrot-like and sought to be reproduced faithfully. There is little motivation from the challenge of the learning tasks; the students' abilities are not called into play, exercised properly and sharpened further. Learning does not become responsible or rewarding; no

self-confidence or sense of personal worth is enhanced. Students generally
tend to follow the well-trodden path and resort to short-cut methods to meet
the requirements minimally. Only those with high intrinsic motivation tend to
adopt effective learning strategies with responsibility and achieve high. All
these point to the need for drastic changes not only in the content and
structure but also in the strategies and transaction of the curriculum.

Thus, "restructuring" in education refers to multiple ideas and
strategies. The term lacks a single, commonly accepted definition, but
among the many proposals for action, important common themes have
emerged. These themes suggest major changes in the content, students’
learning experiences, in the professional life of teachers, in the management
of schools and in the ways in which schools are held accountable.

It is the content that guides activities within organisational structures
and that ultimately reflects the quality of education. “Content” in this sense
involves far more than curriculum topics, it includes a broad range of values,
beliefs and competencies expressed by teachers, administrators and other
staff.

3.A2 Traditional and Progressive Educational Visions

Coleman (1988) has formulated four major themes as to the
selection of content to promote commitment and competence on the part of
the students. They are:

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135 Newmann, op. cit., pp. 4-13.
136 R. N. Bellah, W. M. Sullivan et al., op. cit.
137 Coleman, op. cit., 95-120.
Theme 1: Depth of understanding and authentic learning

Research findings show students' perspectives must be taken into account in the design of curriculum and the practice of teaching. This tends to suggest a student centred approach. Students are more capable of complex thought than is commonly assumed but they are rarely challenged to understand academic content in depth. Many voices urge curriculum reform in the direction of more challenging content. Hence the need for more rigorous, subject-centred standards.

Theme 2: Success for all students

Proponents of educational restructuring emphasize the importance of high educational success for all students. This argument is based on the claims about the need for high skills throughout the economy. National tests, international comparisons and testimony from employers indicate that even the most successful students are often unable to use their minds well. Therefore, a critical attention must be given for a powerful content, which will promote high skills in the economic prosperity of the individual pupil and the country.

Theme 3: New roles for teachers

Restructuring projects suggests a variety of new roles for teachers including instructional coach, instructional or curriculum team member, facilitator of new programs, student advisor and participant in organisational decision making.

Theme 4: Schools as caring communities

If young students are to sustain engagement in learning, they need the support and challenge provided by a caring community. A caring community communicates a vision of human dignity and the public good to the pupils through its moral and spiritual values. A caring community provides reliable supports for members to meet high expectations and activities that build collective meaning and commitment to the community itself, apart from its official educational service to individual members.

The above four themes highlight the need for a curriculum giving due emphasis to the content, high skills and imbibition of moral and spiritual values.

3.A3 The Issues of Content and Linkage


TABLE 2

Assumptions About the Nature of Knowledge and its Use in Education

<table>
<thead>
<tr>
<th>Traditional</th>
<th>Progressive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge as conclusive and objective</td>
<td>Knowledge as tentative and socially constructed</td>
</tr>
<tr>
<td>Education for surveys of knowledge and basic skills</td>
<td>Education for in-depth understanding and critical thinking</td>
</tr>
<tr>
<td>Knowledge grounded in formal disciplines external to the learner</td>
<td>Knowledge grounded in interaction between student experience and formal disciplined knowledge</td>
</tr>
<tr>
<td>Education for verbal and mathematical competence</td>
<td>Education for multiple intelligence competence</td>
</tr>
</tbody>
</table>

The historical record shows that school reform movements have pushed in both traditional and progressive directions, but that the traditional visions have consistently dominated. Progressive visions have been tolerated only occasionally as alternative for special groups of students. Hence, the researcher hopes that progressive vision should be given more importance to fit the individuals in the emerging social context.

3.44 Curriculum, an Evolving Definition

The origin of the term ‘curriculum’ is traced back to Scotland as early as 1820. The traditional definition of curriculum is a course of study or training leading to a product or education. For most lay persons, curriculum today is equated with course guides, syllabi or textbooks that establish the “course.”

The early years of this century witnessed an enormous growth in knowledge and marked changes in the composition of schools. Specialists in curriculum began to think of a difference between a planned programme of
studies and the program actually experienced by the learner, the "hidden curriculum." Caswell and Campbell, acknowledged the "socialising function" of education in 1935. The curriculum, they said, "is composed of all of the experiences children have under the guidance of the teacher."141

The curriculum is now generally considered to be all of the experiences that learners have under the auspices of the school.142

By the mid-1950s, it became increasingly evident that schools had a tremendous influence on students' lives. It was also recognized that students had experiences not planned by the school. Therefore, the definition for curriculum was recast as follows:

"The curriculum is all of the learning of the students which is planned by and directed by the school to attain its educational goals."143

"A curriculum is a plan for learning."144

Finally, beginning in the 1960s and continuing in the 1980s, there has been a concern for the performance of educational programmes. This focus, often referred to as "accountability" in schools, has pushed the definition of the curriculum toward an emphasis on ends or outcomes:


"Curriculum is the planned and guided learning experiences and intended outcomes, formulated through systematic reconstruction of knowledge and experience, under the auspices of the school, for the learners' continuous and wifful growth in personal-social competence."145

The authors see curriculum as a goal or set of values, which are activated through a development process culminating in classroom experiences for students. The degree to which those experiences are a true representation of the envisioned goal or goals is a direct function of the effectiveness of the curriculum development efforts.

3.A5 The Role of Philosophy in Curriculum Planning

A philosophy, the classification of beliefs about the purpose and goals of education, is essential to curriculum development. When goals are unclear, when there is no public consensus about what schools should accomplish, when there are no value-laden decisions, or when curriculum specialists are unable to clearly articulate positions on controversial issues, then schools slip into the all-too-common pattern of reactive thinking and action. The absence of direction often results in a curriculum that includes nearly everything but which accomplishes little.

Although there has been a steady interest in educational philosophies for nearly a century, the use of philosophical attitudes in planning school programmes has been severely limited. The major reason for this has been that few curriculum specialists have had the proper understanding of

philosophy, the clarity of vision and the technical skills to direct school programmes toward consistently meaningful activity.

A society establishes and supports schools for certain purposes; it seeks to achieve certain ends or attain desired outcomes. Galen and William observe that schooling is always a “moral enterprise.” Schooling is a moral venture, one that necessitates choosing values among innumerable possibilities. These choices constitute the starting point in curriculum planning.

Major philosophies of life and education have traditionally been defined by three criteria: What is good? What is true? What is real? Individual perceptions of goodness, truth and reality differ considerably and an analysis of these questions reveal unique patterns of response. When such responses are categorised and labelled, they become formal philosophies.

In the language of philosophy, the study of goodness is referred to as axiology, truth as epistemology and reality as ontology. Axiological questions primarily deal with values, and in a school context philosophical arguments are concerned with the ultimate source of values to be taught. Questions of an epistemological nature in a school context are directed toward the mediums of learning, or the best means of seeking truth. Ontological questions, in search of reality, are most often concerned with the substance of learning, or content of study. Thus, the standard philosophic inquiries concerning goodness, truth and reality are translated into concerning the source, medium and form of learning in a school environment.\footnote{Saylor Galen and Alexander M. William, op. cit., pp. 144-145.} \footnote{Bigg L. Morris, Learning Theories for Teachers (New York: Harper and Row, 1971) p. 8.
Indian philosophy is basically idealistic in nature. The Vedic *rishis* held education as a means of salvation. ‘*Sa vidya ya vimuktaye*’ was the maxim of Vedas and Upanishads. The salvation may be the release from the world of bondages of repeated births or from that of ignorance and evils. According to Kanad, an ancient Indian philosopher, education means development of self-contentment and to Yajnavalkya, an ancient Indian lawgiver education is a means of character building and practical utility. Thus, education according to the Indian philosophy is the means to attain freedom from ignorance and other limitations. It releases one from the bondages of want and fear. It helps him to discharge his responsibilities properly.

A Sanskrit verse says that, “education sharpens our intelligence, makes our speech truthful, enhances our fame, keeps us away from evils, delights us and spreads our name in all directions. What does not education achieve like *kalpabriksha* (the divine tree which fulfils all the desires)?

Shankaracharya, the saintly philosopher regards education as a means of self-realisation. According to Vivekananda, education is man-making which implies character formation and intellectual advancement. Aurobindo has said, “Acquiring of various kinds of information is only one and not the chief of the means and necessities of education; its central aim is the building of the human mind and spirit, it is the formation or the evoking of knowledge, character, culture that at least of no more.”

The key-note of education is “know thyself” (*Tatwamasi*) or self-realisation according to Indian culture. Let noble thoughts come from all sources, this lofty ideals has been the maxim of Indian education and also

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confirms the truth of multimedia education of the modern emerging human society. The following noble sentiments of best wishes for all the world expressed in Vedic scriptures in the ancient Indian life and culture have influenced its education through the ages.

"Let all be happy and healthy
Let all be courteous and gentle and
Let nobody feel the pinch of sorrow."

(Sarve bhavantu sukhinah, Sarve santu nirmaye, Sarve bhadrani pashyabtu, Ma kaschit dukhabhag bhavet).

The philosophical ideals reflected in our Vedas and Upanishads and the high educational ideals cherished by our ancient sages, rishis and philosophers should form the bases for any attempt to renovate education in India.

3.A6 Curricular Orientations in the Individual Learner

The Individual is the supreme. His interests and needs should be given weight, rather preference over other considerations. The individual freedom and dignity, which is the very basis of democracy, should be emphasized in the individual aim of education. Every individual is unique and can contribute to the social progress in his own way.

Education should prepare the child and youth for becoming good individuals. Good individuals can become good citizens. They can only realise the right and responsibilities of citizenship. The different social institutions exist only for promoting individual welfare. The school should provide all favourable facilities for the child's development. Even the state
should not stand in his way and control curriculum, methods of teaching, supervision, school organization and administration.

The school should work its best for developing the child’s personality in all aspects and bringing out his innate potentialities to full bloom. The growth of individuality is the key-note of the school programmes. The Spens Report\textsuperscript{149} of the Board of Education in England has declared, “schools of every type fulfil their proper purpose in so far as they foster the free growth of individuality, helping every boy and girl to achieve the highest degree of individual development of which he or she is capable in and through the life of a society.”

Self-development is another individual aim of education. It demands an extension of the curriculum beyond three R’s and an extension of schooling years. School should provide all opportunities in this attempt of ‘educating our masters’ in accordance with the liberal political ideology held high by democratic states.

Nunn has pointed out, “nothing good enters into the world except in and through the free activities of individual men and women, and that educational practice must be shaped to accord with that truth.”\textsuperscript{150} He pleads for a value which reasserts the importance of the individual and safeguards his indefeasible rights. The education of his design must guarantee to everybody, “the conditions under which individuality is more completely developed,” and must enable him “to make his original contribution to the variegated whole of human life as full and as truly characteristic as his nature permits; the form of

\textsuperscript{149} Ibid., p. 141.

\textsuperscript{150} Nunn, \textit{op. cit.}
combination being left to the individual as something which each must in living and by living, forge out for himself. Nunn, has thus vouchsafed the truth of his doctrine by drawing out from psychology, sociology and also biology. Self-expression and self-realization should be emphasized in the individualistic educational system.

Bertrand Russel, well-known for his individual freedom and free enquiry, argues that one will ultimately be a better citizen, if he is made a good individual. He should be made aware of all his potentialities before he is called upon to work for the society. He rather says that national cohesion is not enough. What is needed most is cultivation of international cohesion. Without a world-state, without a world-wide system of education based on individual freedom and well-being, there is no future of man's scientific civilization. Russel has again observed that if individually is not properly developed, none can achieve distinction in life. Laski, Huxley and Popper have all opined that the welfare of the community can be built upon the welfare of individuals. Diversity and variety give colours and fragrance to the human society. Only the open society can flourish and all social achievements can be promoted through individual endeavours.

3. A7 Curricular Basis of Social and Community Development

According to the social aim of education, the individual has to be prepared to behave as an integral part of society. His life sorrows and


sufferings, happiness and joys, hopes and aspirations, attitudes and interests are to be controlled and guided by the society. The social aim of education emphasises social cohesion and control over the individual. Ross\textsuperscript{154} has rightly observed that, "thus the aim of life in general and of education in particular is definitely the good of the state."

Bagley and Dewey\textsuperscript{155} in USA hold that, social aim of education is to bring about social efficiency in the individual. Education should make each and every member of the society socially efficient by utilising individual abilities and aptitudes to the maximum. According to Bagley, social efficiency is the norm against which educational practice must be judged. This aim ought to occupy an important place in the system of education. The chief characteristics of the socially-efficient individual are: (i) economic ability or ability to "pull his own weight," in economic life; (ii) negative morality or the willingness to sacrifice his own desires when their gratification would interfere with the economic efficiency of others; (iii) positive morality, or the willingness to sacrifice his own desires, when their gratification would not contribute, directly or indirectly to social progress. That is all the activities must be weighed against these criteria of social welfare and progress.

"Social service" and "citizenship training"\textsuperscript{156} should form as essential part of education. Schools should emphasize the duties and responsibilities of the individual citizens. They ought to teach citizenship and work as miniature society. All this, social service and citizenship should also be practised in and

\textsuperscript{154} Ross, \textit{op. cit.}


\textsuperscript{156} Mohanty, \textit{op. cit.}, p. 132.
outside the school. The spirit of service and sacrifice and co-operation ought to be fostered and developed in the school programmes and practices.

Transmission\textsuperscript{157}, preservation and refinement of culture have long been considered the three-fold sociological function of education. All that is good in a society's culture has to be handed down to the succeeding generations for their enculturation as well as its own sustenance. No existing system is really utopian, not even the most marvellous socio-cultural system in the world is absolute or perfect. Any social system or culture would have deficiencies, distortions and defects. But it is dynamic and evolving, rather than static. It would need continuous refinement for greater integrity and strength, purity and richness. It might need a substantial renaissance, if not a revolution to set matters right. Education has to cater to all these purposes.

3.A8 National Development

Education plays a crucial role in national development. National development in "totality" implies cultural, intellectual, social, artistic and economic developments. For such "gestalt" development, there are certain pre-conditions. Everyone must be assured freedom of thought and action, compatible with democratic processes, social justice and well-recognised norms and values. Education's pivot is "man" with many dimensions, wholesome development of which is a key to national emancipation and development. Education can contribute to national development if the entire educational system responds to the technology of education; if the content of education is related to the demands of the community; if the conventional

\textsuperscript{157} Venkataih, \textit{op. cit.}, p. 13.
methods of teaching are substituted by dynamic and scientific methods; and if the technological waste and more degeneration is checked.

National development demands a wide variety of specialised scientific and technological skills for the reorientation of agriculture, for the development of industry and for feedback services in all walks of life. For such pluralistic development, manpower has to be supplied by education. A sound system of education is, therefore, is a positive force and long-term investment in national development. So as to make education a real contributor to national developments and also to avoid the problem of educated unemployment, close co-ordination is required between national development planning and educational planning, which must establish the relationship between the supply and the demand.

India, a developing nation with its vast resources of land, water and minerals has immense scope for development. Innovations in the field of science and technologies provide scope for new unprecedented job opportunities. Efficient utilisation of resources and harnessing of job opportunities depend much on our trained manpower. Unless every phase of education is geared to this end, the gap between our nation and the developed nations cannot be bridged. The National Education Policy\textsuperscript{158} of 1986 asserts the concept of national development goes far beyond economic growth; it is concerned equally with the development of a self-confident individual, with a strong commitment to democratic values, concerned with the creation of a new nation united in purpose out of people speaking different languages, professing different religions and rooted in a variety of

\textsuperscript{158} National Policy on Education, Government of India, 1986.
cultures. In a society, which has chosen the democratic path, education has to be the main key of all national endeavours.

3. A. 9 Curricular Basis of Resource Planning

Curricular basis of resource planning envisages three approaches: (i) manpower requirement approach; (ii) rate-of-return approach and (iii) the human resource development approach.

The manpower requirement approach also known as the manpower forecasting approach is preferred by many economists. It assumes that economic growth forms the base of nation’s overall development and, hence, should be the main consideration in allocating its resources. Therefore, all educational efforts should be directed to meet the country’s manpower requirements. “The main objective of a manpower projection is to determine in broad terms the adjustments required in the educational process for producing the right number of requisite trained personnel at the right time.”

The rate-of-return approach is another economic approach. It is also called cost-benefit analysis approach. This approach holds that investment in education should take place to such an extent that the returns from that investment are equal to the returns from other types of investment in physical capital like steel mills. The cardinal assumption is that the expenditure on education should be regarded as a form of national investment, which is justified by higher productivity, and greater earnings of the educated. According to Mohammed, the aim of this approach is “to estimate the benefits accruing from the costs of schooling, instead of estimating the manpower at

various levels of schooling required for a given pattern of economic growth, which is the aim of the manpower approach."

The human resource development approach focuses its attention on economic investment in education for the development of human resources. It implies equipping humans with the necessary skills and motivations to enable them to play appropriate role in socio-economic development. This approach acquired the central place in India's Five Year Plans.

The Five Year Plans have underscored the vital role of education in national development. But the allocation made to education got reduced from about 7.9% of the total outlay in the First Plan, 5.8% in the Second, marginally increased to 6.9% in the Third, then reduced to 5.2% in the Fourth, 3.3% in the Fifth, 2.6% in the Sixth and then marginally increased in the Eighth Plan. This shows a sharp decline in expenditure on education in the whole plan period.161

The National Policy on Education162, 1968, under its revised version of 1992 has consistently recommended that the total allocation to education should be at least 6% of the national income. But no plan since 1968 has followed this policy decision.163

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3. A10 Human Resource Development

Economists have for long recognized that human factor is a major instrument in economic growth and that development of human resource should be given a prominent place in plans and programmes for economic and social development. Economic development is not confined to physical capital such as steel, power, coal, machine, building etc. It is the human being who handle those instruments of production. So, it is essential to enable them to play appropriate role in socio-economic development. It is with this view, the Central Government has established the Ministry of Human Resource Development of which the Department of Education forms a part.

The human resource development approach has been developed by Harbison.\(^{164}\) It holds that education is one of the main sources of human resource formation, other sources being steps in the fields of manpower, employment, training and health. The strategy of human resource development consists of integrating these factors with general, economic and social development planning. It takes into account such factors as the scale of development feasible considering the availability of specialised manpower, the scale of development needed to absorb the backlog of unemployed and the new entrants to the labour force, the extent of in-service training in industry, the pattern of investment priorities envisaged in the plan and the broad economic, social and educational goals of development planning.

India's five year plans view education in general as a very important instrument which plays a vital role in national development through ensuring supply of required manpower, promoting social justice and raising the cultural level of the people on democratic lines. Obviously, this presents a combination of the manpower requirement approach, the cultural approach and the social justice approach.

The Eighth Plan identifies human development as its ultimate goal. The priorities given in the plan to achieve this goal are employment generation, population control, literacy, education, health, drinking water and provision of adequate food and basic infrastructure.\textsuperscript{165}

The Eighth Plan\textsuperscript{166} views education as a catalytic factor in human resource development, which is essential for 'human development'. It states:

"It is now universally acknowledged that the goal of plan efforts in human development, of which human resource development is a necessary pre-requisite. Education is a catalytic factor, which leads to human resource development comprising better health and nutrition, improved socio-economic opportunities and more congenial and beneficial natural environment" (1992).

3.A11 Curricular Basis of Vocational Reconstructing

Education is a preparation for life and for living. General education that prevailed in olden days had no provision for manual activities. A


\textsuperscript{166} National Policy on Education, Government of India, 1986.
developing country like India cannot afford to place continued emphasis on liberal education; it has to vocationalise education as far as possible. A continuing emphasis on general education would only swell the number of the unemployed, promote unrest among students in particular and the academic community in general, distort planned strategies of development and tend to push the system of education towards a state of chaos. It is with this perception the National Education Commission recommended a policy of progressive vocationalisation of education in India.

The avowed objectives of vocationalisation of education are:

(i) to train persons for those middle level jobs which may be anticipated in industry and in the service sector;

(ii) to train people for self-employment in agriculture, small industries, services such as repairing etc.;

(iii) to offer vocational courses which are neither too narrow not too specialised; and

(iv) to establish close links between education and employment.

It is obvious from these objectives that vocational education was intended to be both a terminal and transitional course. It is terminal in the sense that those students who successfully complete the course and prefer to seek gainful employment may take up suitable jobs or get self-employed. Others who prefer to go in for higher education may pursue general education; for them, 'Plus two' course is a transitional course.

The objectives set for vocational education have farsighted curricular implications. The bases of vocational reconstruction ought to emerge out of these objectives. If education is to help effectively towards raising up a new
generation it should be as productive as possible in all kinds of socially useful work. Education should impart in the children all the basic skills, knowledge and personality traits, attitudes, values etc. which are conducive to developing an aspiration to work performance for earning a livelihood. Equally important is learning how to formulate practical problems and to seek and apply knowledge for their solution.

Vocational reconstruction is to envisage a careful integration of work experience with different subject areas in the curriculum. Hence, there is always an urgent need in the present educational system to bridge the gap between the world of school and the world of work. All elements of work experience can be interwoven as an integral part of general curricular areas, the strategy giving room for integrating and correlating with learning activities in different curricular subjects for enhancement of varied educational experiences.

A balanced programme of vocational education considers not only present manpower requirements and labour supply, but also probably future requirements and projected supply—hence population must be taken into account. Therefore, vocational planning begins with a basic survey of the labour market to determine occupational categories, levels of employment in the several categories, prognosis for changing requirements within the categories, prognosis for emerging occupational categories, and an analysis of employment trends. To be effective, the survey must include the entire constellation of occupations, accounting for all employment, actual and potential.
Having determined the occupational areas for which instruction is to be provided, the task is to assemble the units of instruction into courses and combining of courses into a sequential curriculum. The curricula must meet the skill and knowledge requirements for the high school certificate. Knowledge acquired of what a worker must know and what he must be able to do, supplemented by advice from occupational advisory groups, will provide the raw materials and ingredients for the several courses that will make up the occupational skill and knowledge development programme. The involvement of the agriculture-business-industry representatives provides additional insight into the equipment and paraphernalia needed to provide effective instruction. And for a bonus, their very involvement insures a clientele for placement purposes.

3.A12 Curricular Planning and School Activities

a) Curricular activities

Curriculum development should be driven by major long-term goals, not just short-term content coverage concerns. This implies that everything in the curriculum, not only the activities but also the content selected for representation and explication in the first place, is included because it is viewed as a means for helping students to acquire important dispositions and capabilities.\(^\text{167}\)

The content is organised into networks structured around important ideas and these ideas are taught for understanding and for application to life outside of school.

These assumptions about curricular goals and content are fundamental to any curriculum construction.

Curricular goals imply criteria for deciding what kinds of activities would be most relevant and valuable and the content provides the cognitive base for the activities. Goals-directed curriculum designed to teach important ideas for understanding and application will provide a basis for activities that call for students to think critically and creatively in the process of conducting inquiry, solving problems, or making decisions.

A second set of assumptions concerns the nature and the role of activities. Activities are not self-satisfying ends in themselves but instead are means for helping students to accomplish curricular goals. They fulfil this function by providing structured opportunities for students to interact with curricular content (the knowledge, skills, values and dispositions being developed), preferably by processing it actively, developing personal ownership and appreciation of it, and applying it to their lives outside of school. Any particular activity might be designed to provide opportunities for students to apply existing knowledge to questions about new content; to learn new content with understanding to practice, develop or apply the content; to synthesise and communicate what has been learned; to generate new knowledge. Sets of activities should include opportunities for students to do something with the content to use it in the context of problem solving, decision making, or other high order applications.

The proportional or declarative knowledge (here called knowledge) components and the procedural or strategic knowledge (here called skills) components are to be integrated in such a manner that they function as
means of accomplishing long-term goals. Both are to be taught not as ends in themselves. Knowledge is to be used in the process of solving problems or making decisions. Skills are to be used as strategies for applying the knowledge.

Curricula will be organized into units or strands of content that include sets of activities for accomplishing major goals. Within units, different types of activities will serve different functions and those functions will evolve as the unit develops. When concluding subparts or the unit as a whole, one might plan activities that would help students to appreciate the connections among content elements and provide them with opportunities to synthesize their learning.

Good activities engage students in actively processing curriculum content, developing personal ownership and appreciation of it, and applying it to their lives outside of school. Students construct knowledge through active information-processing and sense-making efforts and they undergo conceptual change and restructuring of their ideas as they do so. If the desired learning experiences are to occur, student involvement must include cognitive engagement with important ideas, not just physical activity or time on task.

Activities are likely to have their maximum impact when the teacher (a) introduces them in ways that clarify their purposes and engage students in seeking to accomplish those purposes; (b) scaffolds and monitors provide appropriate feedback concerning the students' work on the activity; and (c) leads the students through appropriate post activity reflection on and sharing of the insights that have been developed. It also implies that teachers
b) Co-curricular activities

Mental development of a man is a social process. Education is a social function. It depends upon co-operation, mutual stimulus and cumulative power of tradition. School is the laboratory of the society, where socially useful actions can be moulded, refined and corporate life can be practised. Common thoughts and common actions lead to common attitude and mental dispositions. The heterogeneity of caste, colour, creed, religion and regionalism shall ultimately fuse into the common purpose resulting into a homogenous community. All this is possible only through suitable co-curricular activities in schools carried in close association of teachers and students.

It is obvious that the emotional side of the children develops through co-curricular activities. The building up of emotional integration is a spontaneous process that goes on at each individual level through these activities. Participation in some common activities helps to establish bonds more quickly because the participants have free play for primary instinct of social co-operation and mutual aid.

These activities can take many forms and shapes. Singing of the national anthem and other patriotic songs will create in the mind of the young a rightful pride in their country. Symposia, debates and discussions on topics of secular nature will, not only increase their thinking capacity but will also widen their mental horizon about the diversification of their country. Stimulating children to read newspapers and books of non-communal nature
throwing light on the contributions of nationalists go a long way in creating national attitude. Acquainting children with national projects and consequent progress will make them conscious of the greatness of their country. Festivals pertaining to different sections of the community may be celebrated with a national outlook. They are the symbols of our cultural heritage and can be exploited to bring home to children the essential basic unit of the Indian culture and their national background. There can be celebrations of national days and secular festivals, which can manifest solidarity of the children. Once their imagination is aroused and they become emotionally aware of the significance of such occasions as demonstrative of our cultural heritage and solidarity, the festivals would be increasingly creative of a sense of community and national coherence.

c) Extra curricular activities

Secondary School Curriculum is to envisage extra curricular activities to promote the emotional development of the children. Educational tours, films, staging dramas based on national themes, NCC, Scouts, girls' Guiding, Red Cross, activities in creative voluntary organisations etc. come under extra curricular activities. All such activities develop all aspects of students' personality. They broaden their outlook, foster a feeling of oneness and nationalism and a spirit of sacrifice and tolerance so that narrow group interests are submerged in the larger interests of the community.
Part B – BASIC PRINCIPLES OF GANDHIAN EDUCATIONAL PHILOSOPHY

3.81 Introduction

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3.81 Introduction

Education is a process of socialisation, shaping and directing individual's personality development. The role and relevance of education have been always held significant since the dawn of civilization. Besides individual development, education promotes social change which in turn will pave way for national reconstruction.

Education in India, a legacy from the British rule had been limited for centuries to the reading of books and the learning of certain technical skills. We had lost the vital relationship between education and life. Gandhiji well aware of the pulse of the nation contended that education should be through life, for life and throughout life. To construct a new society and a new social order, Gandhiji realised the responsibility of education as enormous and held that old educational system cannot build up the new society that he far too long cherished.

Social and national reconstruction were the felt needs of the post-independent India. In this context, Gandhiji visualised a system of education, which would satisfy the social, economic and political demands of the country. He suggested most essential reforms in the system of education and directed the minds of the educational thinkers to a framework of philosophical thoughts pragmatic at the same time closely related to the permanent ideals of ancient Indian education.

The educational principles that Gandhiji propounded emanated from his general and social philosophy. The aims of education, the curriculum, the technique of teaching, the financial aspect of education and educational planning for the whole country, all these were directed by his philosophy of
life. Therefore, a prior discussion of his philosophy of life is necessary to have a better perspective of his educational principles.

3.B2 His Philosophical Doctrines—Truth, Non-violence, Satyagraha and Love

The crux of all greatness of Mahatma Gandhi, is his philosophy of life, deep and profound, saturated with idealistic and spiritualistic doctrines. He was a practical philosopher who believed not in theorising but in putting into action in the practical field all the idealistic principles he advocated. Some of his prominent philosophical doctrines are: (a) truth; (b) non-violence; (c) satyagraha; (d) love.

a) His concept of truth

Mahatma Gandhi used the term ‘truth’ to mean reality. To him, truth or satya is the ‘real existent’, and so, synonymous with God. God transcends the senses and the intellect. Faith “acts like a sixth sense to unravel that which is beyond the purview of reason.” He looked upon a life of active social service as the true way to know God, and in this life of service, gave a prominent place to manual labour. Gandhiji held that God is made known in His works and truth is to be found in action. He testified to an incarnate notion of truth and the Biblical view of reality as both transcendent and immanent. Gandhiji considered that God is Satyam, Sivam, Sundaram, i.e., true, good and beautiful. Truth, beauty and goodness are, thus, objective values recognized but not constituted by human mind, and they have to be realized actively by living a true, beautiful and good life.

168 Harijan, 06-03-1937.

b) **His concept of non-violence**

Non-violence or *ahimsa* is the second main text of Gandhiji's philosophy of life. To him, "*ahimsa* is complete absence of ill-will against all that lives. In its dynamic condition, it means conscious suffering. Non-violence is, in its active form, good will towards all life. It is pure love."\(^{170}\) *Ahimsa* is not a negative attitude; it is a positive attitude of tolerance, patience, perservance, self-sacrifice and self-suffering. It entails power of the spirit, the power or truth and the power of love. Non-violence is a spiritual quality rooted in the power of reality, the inward creativeness of the soul. The seeker after truth should be disciplined in non-violent values as truth can be discerned only through non-violence—a pure heart, devoid of all cob-webs of ignorance, alone can hear the voice of God within and live upto it. *Ahimsa* being the means to truth, education should be directed towards cultivating the non-violent spirit and education in truth will follow from it as its natural end.

c) **His concept of Satyagraha**

*Satyagraha* is the practical application of *Ahimsa*. Gandhiji imbibed this idea from the Upanishads, from the teachings of Buddha, Mahavira, from the New Testament, Tolstoy's *The Kingdom of God is Within You* and Ruskin's *Unto the Last*. To Gandhiji, *Satyagraha* is a method of securing a right by personal suffering, and not by inflicting injury on others. A *satyagrahi* could have reached the level of non-violence and self-control being aware of spiritual reality, would live a life of simplicity, renunciation and social service. Such *satyagrahis* are to form the members of an ideal state.

d) **His concept of love**

Gandhiji's religion was religion of love. He possessed unsatiable love for mankind. Hence he preached that only the law of love should guide all life. It is through love that we can attain truth. To see the universal and all prevailing spirit of truth face to face, one must be able to love the nearest of creation as oneself. One must rise above hatred, fear and varity. Just as God is truth, God is love. This belief that God is life, truth, light and love is in fact, in accordance with Upanishadic philosophy. In his meetings with the peasants in the villages, Gandhiji was, in fact, face to face with God, love and truth.

### 3B.3 Basic Education: Its Major Policy Statements

Gandhi held that national reconstruction is possible only through social reform and development. He was fully conscious of the role to be played by education in the reconstruction of the nation. Accordingly, Gandhiji introduced the 'Basic Education' which could bring about noteworthy changes in the country. The system Gandhiji proposed conceived the purification of the heart and mind of all people and the creation of anew society free from all exploitation and aggression. The educational thoughts, which laid the foundation of Basic Education, essentially constitute his Basic Principles of Educational Philosophy. They are the following:

(i) From seven to fourteen years of age, education of each child should be free, compulsory and universal. This significant principle has

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stemmed from his concept of man. Gandhiji recognises the worth of each individual human being and values the dignity of his personality. When Gandhi declares, "the individual is the one supreme consideration,"172 he is stressing the dignity of human soul. Personality is sacred, because the soul in man is part of God. In fact, what is reality in man is only the soul; he is nothing but Brahman. Gandhi's belief in the advaita doctrine that there is but one Brahman in all, means that all living beings are bound together inseparably to God. "It makes man the servant of God's creation and not its Lord."173 It means also that whatever happens to one body must affect the whole of matter and the whole spirit;174 this is why Gandhi believes that "if one man gains spirituality, the whole world gains with him and if one man falls, for whole world falls to that extent."175 This concept conceived in it a powerful argument for free and compulsory education of all.

(ii) Gandhiji held that the medium of instruction should be mother-tongue. To Gandhi, "the mother-tongue is as natural for the development of man's mind as mother's milk is for the development of the infants body. The babe takes its first lesson from its mother. Therefore, he regards it as a sin against the mother land to inflict upon her children a tongue other than their mother's for their mental development." Gandhiji held that the mother-tongue is the vehicle of introducing the child to his rich heritage of ideas, emotions and aspirations, of inculcating social habits and the right

172 Yi, 13-11-1924.
173 Harijan, 26-12-1936.
174 Harijan, 12-11-1938.
175 Yi, 04-12-1927.
ethical and moral values and of expressing the child's aesthetic sense and appreciations. His Wardha scheme takes a functional view of language. "Through language, the child should be able to classify and clarify his experience."176 The approach to language is as a necessary tool, the vehicle of thought and the training enjoined is primarily to enable the educated man or woman to use it in action.

To Gandhiji, those who go after foreign languages are unaware of the rich treasure of expressions and idioms that lay unseen on the dialects of our villages. Hence, in his opinion, there was no need to go even to Sanskrit or Persian for new expressions.177 But Gandhiji was not against adopting even foreign terms, if necessary. He wanted to enrich the Indian languages by translation of what is best in different languages. "The world is full of many a gem of priceless beauty, but then these gems are not all of English setting."178 So Gandhiji "would like our young men and women with literary tastes to learn as much English and other world languages as they like and then expect them to give the benefits of their learning to India and to the world."179 For the mass of people, the mother-tongue thus enriched, must open the gateway to all knowing that is worth acquiring.

(iii) Gandhiji is of the opinion that the highest development of the Indian mind must be possible without a knowledge of English.180 He

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177 *Harijan* 18-8-1946.

178 *Selected Writings of Mahatma Gandhi*, op. cit., p. 428.

179 *YJ*, 01-06-1921.

180 *YJ*, 02-02-1921.
considered that English education in the manner it has been given has emasculated the English-educated Indians, it has put a severe strain upon the Indian students, nervous energy and has made of us imitators . . . . No country can become a nation by producing a race of translators.\footnote{YJ, 27-04-1921.}

Gandhiji admitted English as a world language. He 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 . . . It is our mental slavery that makes us feel that we cannot do without English. Gandhiji never subscribes to that defeatist creed.\footnote{Harijan, 25-08-1946.}

Gandhiji does not decry English or its noble literature. Gandhiji holds that India has to flourish in her own climate and scenery, and her own literature. We and our children must build on our own heritage. If we borrow another, we impoverish our own. We can never grow on foreign victuals. He wants the nation to have the treasures contained in that language and, for that matter, in other languages of the world, through its own vernaculars. Tagore, Tolstoy, Shakespeare and Milton could be got through good translations.

It is apparent that all the plea for English has been put forward by the various commissions and committees for the main reason that it is necessary for higher studies. They seem to regard secondary education mainly as a stepping stone to the university and seek to gear it to the top. Gandhi, on the other hand, considers the basic education of seven years as a stage complete in itself, and its curriculum is naturally not dictated by any extraneous considerations. The aim of Basic Education is not to enable the youth who
come out of it to play an active part in international politics but to live a contented village life, wedded to a rural civilization, and this could well be lived without a knowledge of English. Gandhiji had no objection to a few, who wanted to serve the nation in the wider fields, learning English, but he would not allow considerations of the few to dictate the syllabus for the masses. Hence it is that the first Basic Education Conference held in 1939, at Pune, recommended that, “it should be made a rule that not only in Basic schools, but in all schools throughout India, no English should be taught till the students have acquired a regular education for seven years through their mother-tongue.”

Gandhi’s conception of post-Basic Education and rural universities does not require do them any previous preparation in English and hence there is no need for the inclusion of English in the Basic Curriculum. Gandhi’s insistence on ruling out English and the anxiety of government committees to retain English and are both due to genuine educational considerations and both are right. The difference between them is due to the divergence in their objectives. If Basic Education is to be geared to the modern university, English must be taught at the school stage, if it is to be geared to the post-basic institutions as Gandhi envisaged them, then there is no need for the teaching of English at this time.

(iv) Gandhiji holds the view that mere literacy cannot be equated with education. 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. It is a superstition to think that the fullest development of man is impossible without

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183 One Step Forward (HTS, 1940) p. 217.
a knowledge of the art of reading and writing. That knowledge undoubtedly adds grace to life, but it is in no way indispensable for man's moral, physical or material growth.\textsuperscript{184} Gandhiji says that, literacy in itself is no education. Therefore, he would like begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. . . . Gandhiji holds that the highest development of the mind and the soul is possible under such a system of education. Every handicraft has to be taught not merely mechanically as is done today, but scientifically, i.e., the child should know the why and the wherefore of every process.\textsuperscript{185}

(v) Gandhiji gave more important to the cultural aspect of education than to literary.\textsuperscript{186} He held that useful manual labour, intelligently performed is the means par excellence for developing the intellect. . . . A balanced intellect presupposes a harmonious growth of body, mind and soul. . . . An intellect that is developed through the medium of socially-useful labour will be an instrument for service and will not easily be led astray or fall into devious paths.\textsuperscript{187} The development of mind and body should go hand in hand with a corresponding awakening of the soul. By spiritual training, he meant education of the heart. Full and proper development of mind can take place when it is co-ordinated with the education of the physical and spiritual faculties of the child. So, Gandhiji contended that it would be a gross mistake to suppose that they could be developed piecemeal or independently of one another.

\textsuperscript{184} Harijan, 08-03-1935, p. 28.
\textsuperscript{185} Harijan, 31-07-1937, p. 197.
\textsuperscript{186} Harijan, 05-05-1946, p. 120.
\textsuperscript{187} Harijan, 08-09-1946, p. 306.
Gandhiji held that *Nai Talim* was aimed at maintaining equilibrium between the body, the mind and the spirit of which man is made. In *Nai Talim*, craft, art, health and education were integrated to ensure the harmonious growth of these three domains.

(vi) Gandhiji held that education should be contributory towards the development of human values. Gandhiji’s entire philosophy was based on the fundamental doctrines of truth, non-violence and democracy. The principles which he so devotedly advocated are not merely theoretical, but can be implemented with profit and advantage in the practical fields of human endeavour for the benefit of one and all.\(^{188}\)

Gandhism accepts individual’s integrated spiritual and moral character as the main core on which any ideal society can be constructed. It suggests that mind, body and spirit are the three dimensions of the individual’s personality, which must act and react on the three aspects of work on physical, mental and spiritual levels. Individual’s personality can be enriched only by continuous action and reaction on these three levels, which stimulate, integrate and harmonise behaviours and thoughts in a consistent way. It believes in learning by doing. It contradicts acquisition of learning for a particular period in studying books and writing in schools and colleges, rather it suggests that higher human values are needed for a non-violent democratic society which can be built up from the very childhood training and education through practical works. It gives the formula of hand, heart and head in learning in a co-ordinated way to develop higher human values in life.

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In *Nai Talim*, craft, art, health and education are taught in an integrated manner. The system aimed at maintaining an equilibrium between the body, the mind and the spirit of which man is made. It stood for the art of living and developing the spirit of tolerance, sympathy, co-operation, humanism, fellow-feeling and such other humanitarian values.\(^{189}\)

Gandhi's view of life is spiritually oriented. According to him, material world was just an expression of spiritual as a vehicle and there must be a balance between the inner and outer aspects of individual, which forms a cosmos. It was his strong conviction that one must strain to discern out the cosmic law in the external world and moral law that operates in human life to shape man's life in harmony. Individual's life he held as integrated and not separated in different compartments like economic, political, moral and religious. There must be a harmonious integration among them leading to a balance in behaviour highly and ideally related to the society. Indian nationalism, which he tried to organise, was based on freedom and spiritual values of man. Economic justice and equitable social order were the essential ingredients of nationalism for Gandhi. So he called it *Sarvodaya*.

(vii) Gandhi's educational philosophy strongly asserts the importance of education in developing all the powers of the child according to the community of which he is an integral part. Gandhiji wrote in *Harijan*, in 1947, that, it was not literacy or learning which made a man rather education for real life.\(^{190}\) The Wardha system of education propounded by Gandhiji

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\(^{189}\) Ibid., p. 34.

teaches the children to solve by their own efforts—the problems facing their families and community in a non-violent and democratic way. It advocates that higher human values are needed for a non-violent democratic society and those can be inculcated from the very childhood training and education through practical works. It is not possible partly by having bookish knowledge particularly in that growing period of life when there is a need for a sound philosophy of life and thereafter partly by facing the actual problems of life. An integrated type of education based on practical learning from the very beginning can only prepare individuals for an ideal society.

The environment plays the most accepted and significant role in determining the personality and characteristics of people. Rural and urban setting has a definite influence upon the characteristics of the people. Though urbanisation is proceeding apace in contemporary India until fairly recent times all human societies have been predominantly rural.

(viii) Gandhi wanted the handicraft to be “the pivot and centre of education” and claimed that such “education would promote the real disciplined development of the mind resulting in conservation of the intellectual energy and indirectly also the spiritual.” Without the use of our hands and feet, our brains would be atrophied. Whitehead points out how the “disuse of the handicraft is a contributory cause of the brain-lethargy of aristocracies.” Arundale too opines, “however much thought may be stimulated, it is valueless save as it mellows into doing. The same may be said

191 *Harijan*, 05-06-1937.

as regards the emotions and feelings, so dangerously neglected in most modern systems of education. India needs her youth to be workers—whose character is such developed through education that is naturally becomes translated into work, into practical capacity, into service.”

Gandhi would naturally begin the child’s education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. He holds that “the highest development of the mind and the soul is possible under such a system of education.” The only condition is that handicraft should be taught not mechanically but scientifically, making the child know the ‘why’ and ‘wherefore’ of every process. History, geography and mathematics, the pupil would learn in correlation with the handicraft and so, as useful information. “This is a revolutionary proposal,” says Gandhi, “but it saves immense Indian society particularly which is still more rural than urban. Therefore the environment may be significantly related to the life experiences. Spending more time or equally both in villages and cities may be an important determinant in accepting or rejecting ideologies. So the values of village life and culture is important in education.

(ix) To Gandhi, the head and heart and hand of man are a trinity in unity, and so, education of the whole man meant perfection of human nature by a harmonious development of all the powers—neglect of any aspect would be incomplete faulty education. Therefore, Gandhiji held that all this

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193 Harijan, 20-10-1937.
194 Harijan, 31-07-37.
development could be achieved best by an education through craft. Thus all education should be imparted through practical training in the "art and science of a craft," or that "the whole education of the body and the mind and the soul" is to be imparted "through the handicraft that is taught to children." Traditional occupational training didn't serve any educational purpose. The crafts were taught only for the sake of crafts, without any attempt to develop the intellect as well. So, Gandhiji wanted educating the child properly through manual work, not as a side activity, but as the prime means of intellectual training labour and enables the student to acquire in one year what he may take much longer to learn. This means all-round economy. There is no fear that efficiency would suffer. The fact that the whole person of the boys and girls has to be developed through a vocation automatically saves the schools from degenerating into factories. Gandhiji wanted “to teach through handwork all other subjects such as history, geography, arithmetics, science, language, painting and music. All this teaching will have to be done in an integrated manner.”

(x) According to Gandhi, “education of all subjects should be imparted through some local craft or productive work. Socially considered, the introduction of such productive practical work in education to be participated in by all the children of the nation, will tend to break-down the

196 Harijan, 30-10-1937.
197 Harijan, 11-06-1938.
198 Educational Reconstruction (1939) p. 118.
199 Harijan, 18-09-1937.
200 Harijan, 31-07-1937.
existing barriers of prejudices between manual and intellectual workers, harmful alike for both. It will also cultivate in the only possible way, a true sense of the dignity of labour and of human solidarity—an ethical and moral gain of incalculable significance."201

(xi) Gandhi’s new scheme of education would raise the crafts to the status of ‘callings’ having an independent status of their own, equal to the status that learning enjoyed. Gandhi makes the following maturely assessment of its social effects; “my plan to impart Primary Education through the medium of village handicrafts like spinning and carding etc., is conceived as the spear-head of a silent social revolution fraught with the most far-reaching consequences. It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes. It will check the progressive decay of our villages and lay the foundation of a just social order in which there is no unnatural division between the ‘haves’ and the ‘have-nots’ and everybody is assured a living wage and the right to freedom.”

Learning through a useful, productive craft is the application of the deal of bread-labour to education. By recognising labour as a moral force, it would help to build a bridge between theory and practice, factory and school, worker and student. Striking a nail on the coffin of social and class barriers, it would forge the non-violent democratic social order, which is the first step to 'amaraj'.

201 Basic National Education, p. af.
(xii) Gandhi held that education should be made self-supporting through some productive work. The education based on craft has a definite bread and butter aim included in it. To Gandhi, if on the early years at school, each boy is able to earn, say, two pica a day, he would be able to earn more as he goes into higher classes and the power of production would go on increasing, till he shall be able to earn his livelihood in later life. From the point of view of mass education, this is of great significance in that the child’s earning at school would make education pay its way, at least to some extent. Indeed, Gandhi hold that if the state purchased all that the children produced, the proceeds would go a long way towards meeting the running costs of education. If the state takes charge of the children between seven and fourteen and trains their bodies and minds through productive labour, the public schools must be frauds and teachers idiots, if they cannot become self-supporting.\textsuperscript{202} This forms the “self-sufficiency” aim of education. To Gandhi, Basic Education is the real education, as the pupils follow their natural instincts to translate thought into manual skill and manual activity into thought.

Dewey said, “the continually increasing importance of economic factors in contemporary life makes it the more needed that education should reveal their scientific content and their social value.”\textsuperscript{203} That an education pays its way is no educational crime unless it is pursued merely for that end. Says Gandhi, “if such education is given, the direct result will be that it will be self-supporting. But the test of success is not its self-supporting character, but that

\textsuperscript{202} Harijan, 11-09-1937.

\textsuperscript{203} Dewey, op. cit., p. 234f.
the whole man has to be drawn out through the teaching of the handicraft in a scientific manner. In fact, I would reject a teacher who would promise to make it self-supporting under any circumstances. The self-supporting part will be the logical corollary of the fact that the pupil has learnt the use of every one of his faculties. If a boy who works at a handicraft for three hours a day will surely earn his keep, how much more a boy who adds to the work a development of his mind and soul."204 Taking the entire period of seven years, if the income and expenditure of the school cannot balance each other, it would be a sad reminder to the students that even at the end of their training, they are not satisfactorily equipped for life.

(xiii) Gandhiji looked for an economic justification also for the craft that was to be the basis of education, and he considered it as the ‘acid test’ of the success of endeavour. To him, manual training is not to consist in producing articles for a school museum or toys which have no value. It should result in producing marketing articles. He held that human labour and material should never be used in a wasteful or unproductive way. The emphasis laid on the principle of spending every minute of one’s life usefully is the “best education for citizenship and incidentally makes education self-sufficient.”205 He called his educational scheme basic, “because it stands for the art of living.”206 He called it also Rural National Education as it is primarily intended for village India to develop a rural civilization.

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204 Harijan, 11-06-1938.
205 Harijan, 06-04-1940.
"The child at the age of fourteen, that is after finishing a seven years’ course, should be discharged as a earning unit . . . the state takes charge of the child at seven and returns it to the family as a earning unit. You impart education and simultaneously cut at the root of unemployment. You have to train the boys in one occupation or another. . . . He will be master of the craft he learns."\textsuperscript{207} Gandhi’s aim is to give general education through selected craft, to develop the child’s intellect through the craft itself with a view to making the child master its tricks sufficiently to ply it as a trade if necessary in life. He finds only in such education a hope for the revival of the ancient crafts of India, in the true village atmosphere, every child being returned to it as a perfect artisan, having been given not mere skill in a craft but an all-round education through studying the science and art of it and much more than that. He will be able to earn his bread by himself where he goes out of school and thus becomes a socially-efficient individual and not be a burden to his parents and society at large.

(xiv) Gandhiji had, from the very beginning of his educational experiments, looked upon education as an “all-round development of the boys and girls.”\textsuperscript{208} To him, school should be a place of activity where the child gets busy in various experiments and gains newer and newer experiences bringing forth new researches. Gandhi explains his theory as follows: “I hold that true education of the intellect can only come through a ‘proper exercise and training of the bodily organs, e.g., hand, feet, eyes, ears, nose, etc. In other words, an intelligent use of the bodily organs in a child provides the best

\textsuperscript{207} Harijan, 18-09-1937.

\textsuperscript{208} Harijan, 28-08-1937.
and quickest way of developing his intellect. The development of the body and the mind should go hand in hand with a corresponding awakening of the soul. Therefore, it would be a gross fallacy to suppose that they can be developed piecemeal or independently of one another.”

Gandhi points out that what is going on in our schools by the name of education is in fact only intellectual dissipation. He said, “Our education has to be revolutionised. The brain must be educated through the hand.” Activity and proper co-ordination of activity, he considered essential if true learning is to result. Gandhi calls for an integration in the education of the child, of all knowledge through the medium of craft activity. Gandhiji’s scheme of education bases itself on the sound and indisputable fact that knowledge and understanding develops in relation to problems set by action. A craft sets problems to the child and calls out his thought, character and artistic sense. As a result, the child becomes creative. Education through manual activity awakens this attribute and the child develops his intellect.

(xv) Gandhi always insisted that education should create useful, responsible and dynamic citizens. To him, “the individual is the one supreme consideration.” Gandhi agrees with Waterhouse when he stated, “Individuality is a fact of God, who makes individuals. It is man who makes classes.” He has great respect for the individuality of each human being, irrespective of caste or creed, and he believed that this individuality has to be preserved at all costs, if we are to achieve any progress, material or spiritual,

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209 Educational Reconstruction, op. cit., p. 95.
in this world. Gandhi realised that the progress of the world depends solely on the free growth of individuals. Therefore, Gandhi advocated a community of free fellowship in which every one will be able to express himself. To him, an increase in the power of the state will harm mankind by destroying individuality, which lies at the root of all progress.

The problem of education as Jeffreys\textsuperscript{211} observed, is how to adjust the claims of the individual and the claims of the society, to mutual advantage. Man’s higher or spiritual nature is essentially social and man can realize his best only in and through society. True individuality is “spiritual individuality”\textsuperscript{212} and it is bound to be in line with the social good. Personality cannot be “expressed in any but social terms,”\textsuperscript{213} and no development of personality could ignore the social obligations of the individual.

Gandhi means by self, the spiritual self and sees no conflict between the individual and social aims. To him, “willing submission to social restraint for the sake of the well-being of the whole society, enriches both the individual and the society of which one is a member.”\textsuperscript{214} In Gandhi’s view, individual development and social programmes are interdependent to such an extent that the one is inconceivable apart from the other. “A nation cannot advance,” he says, “without the units of which it is composed advancing and conversely, no individual can advance without the nation, of which he is a

\textsuperscript{211} Jeffreys, op. cit., p. 54.


\textsuperscript{213} Ibid., p. 96.

\textsuperscript{214} \textit{Harijan} 27-05-1939.
part also advancing.\textsuperscript{215} "I believe that if one man gains spirituality, the whole world gains with him and, if one man falls, the whole world falls to that extent."\textsuperscript{216}

Gandhi wanted to build a society in which the individuals will play their part for the good of the community without losing their individuality. To him, education should bring out \textit{satyagrahi} individual trained in non-violent values characterized by love and co-operation. Good individuals could automatically create good society and so Gandhi looked to education to develop in the individual an attitude of co-operation rather than competition. \textit{Nai Talim} therefore puts education for citizenship, not as a secondary objective. For every individual is destined to be a citizen as well as a private individual. Therefore, any scheme of education which truly sets before itself, "the balanced and harmonious development of all the faculties of the individual cannot lose sight of the fact that every child is a citizen of tomorrow and therefore it is at least as important to make him a competent citizen as to make him a competent earner of living."\textsuperscript{217} Primary education as conceived by Gandhi, thus would "include the elementary principles of sanitation, hygiene, nutrition, of doing their own work, helping parents at home etc."\textsuperscript{218} Craft teaches dignity of labour and respect for man irrespective of his status and calling, promotes a feeling of equality and calls forth sympathy and understanding.

\textsuperscript{215} \textit{YI}, 26-03-1931.
\textsuperscript{216} \textit{YI}, 04-12-27.
\textsuperscript{217} Margaret Barr, "Gandhiji and Peace Through Education," \textit{Viswabharathi Quarterly}, p. 162.
\textsuperscript{218} \textit{Harijan}, 30-10-1937.
To Gandhi, the school will be an experimental farm in co-operative effort and selfless service. "The end of all education is service,"\textsuperscript{219} declares Gandhi. Service, not monetary ambition, must be the guiding star of every satyagrahi. Gandhi would like all students who have finished school or college, to return to the villages and devote themselves to rural reconstruction work. "The village life has to be touched at all points, the economic, the hygienic, the social and the political."\textsuperscript{220} They should devote themselves selflessly to reform evils and to better life in society and in doing so, realize God.

3B.4 Aims of Gandhian Education

Educational aims "are correlative to the ideals of life."\textsuperscript{221} These ideals differ from people to people and society to society. Aristotle had long ago recognized this truth when he said: "There is no agreement as to what the young should learn. . . . To begin with, all people do not appreciate the same kind of goodness, so it is only to be expected that they should differ about the required training."\textsuperscript{222} The aims proposed from the days of Plato to this day diverge all the way from the self-realization ideal of the idealists to the self-expression and adjustment-to-environment aim of the naturalists, and range through all the phases of education from a knowledge of 'useless' subjects gained for its own sake to a knowledge of the purely useful ones which helped man immediately to earn his bread. Accordingly, knowledge,

\textsuperscript{219} YI, 13-10-1927.
\textsuperscript{220} YI, 26-10-1929.
\textsuperscript{221} Nunn, \textit{op. cit.}, p. 9.
culture, morality, utility, social efficiency, individuality, harmonious
development of personality each had been put forward at one time or another
by well-meaning educationsists as they valued human life. Adams catalogues
a list of these aims and says “self-realization is in itself an all-comprehensive
educational ideal”\(^{223}\) and that the others are only “complementary.”\(^{224}\)

Gandhiji, a practical idealist and visionary of the future of India
categorised educational aims as immediate and ultimate. Like Adams, he also
considered that the immediate aims are to contribute towards the realisation
of the ultimate aim. Gandhiji held, vocation, culture, perfect development,
moral and character development and liberation as the immediate aims, the
realization of which would complement in attaining the ultimate goal viz.
self-realization.

(i) Gandhiji wished that each child should, through his education, be able
to learn a productive craft to meet his future needs of life by adopting
some industry or business. Education through craft would not only impart skill
in that craft but also an all-round education which would enable the child to
earn his bread by himself, where he goes out of school and thus would
become a socially efficient individual. Such an education, says Gandhi,
“ought to be a kind of insurance against unemployment.”\(^{225}\) Only then could
they rise above the cares of material life and devote themselves to the pursuit
of the soul. Hence, he advocated education for self-reliance, and capacity to
earn one’s livelihood as the main aim of education. By this aim, he did not

\(^{224}\) Ibid., p. 146.
\(^{225}\) *Harijan*, 11-09-1937.
mean to make the child a labourer. He wished that each child should earn while engaged in learning and gain some learning as he is busy with earning.

The education based on a craft has a definite bread and butter aim included in it. Says Gandhi, "if such education is given, the direct result will be that it will be self-supporting." He adds, "... looking to the needs of India, our rural education ought to be made self-supporting if it is to be compulsory." Further, a self-supporting education alone is consistent with the principle of non-violence.

(ii) Gandhiji wished that education should promote Indian culture. Hence he advocated that together with vocational education, cultural advancement should also be achieved. According to him, it is the function of education to impart culture and native heritage. "This culture," he said, "should show itself in smallest detail of your conduct and personal behaviour, how you sit, how you walk, how you dress etc. Inner culture must be reflected in your speech, the way in which you treat visitors and guests and behave towards one another and your teachers and elders." Education must transmit the age-old spiritual traditions of our land. Our pupils must not remain foreigners in their native land. They must be truly Indians. Gandhiji exhorted, "I consider the cultural aspect of education as more essential than its academic aspect. Culture is the main foundation and an essential and special part of education. Hence all types of human activities should bear the imprint of culture and refinement."
(iii) Gandhiji insisted that education should develop all aspects of individuality harmoniously. He said, "the real education is that which fully develops the body, mind and soul of children."\textsuperscript{229} To him, all-round development—physical, mental, intellectual, aesthetic, moral and spiritual and not mere literary is the goal of national education.

(iv) Gandhiji considered that one of the essential aims of education is the moral development or character development. Gandhi, in his autobiography, stated, "I have always given top position to culture of heart and character development in the process of education. I consider character-building as the main and essential basis of educational development." He asserts the importance of character development in the following words: "All our learning or recitation of Vedas, correct knowledge of Sanskrit, Latin or Greek and what not, will avail us nothing, if they do not avail us to culture absolute purity of heart. The end of all knowledge must be building of character." Again he says: "Students have to search within and to look after their personal character—purity of personal life is one indispensable condition of building a sound education." The means of character-building is not outer discipline or restraint from outside, but inner discipline or restraint from within. Self-restraint is a virtue and it conforms to the universal law. Thus, purity of personal life, which is necessary to control lust and self, and purity of heart, which is necessary for purity in thought, word and deed, constituted according to Gandhi, the chief factors in character.

\textsuperscript{229} Harijan, 11-09-1937.
Gandhiji considered that education should liberate body, mind and soul. By liberation, he meant two kinds of liberation. One was the liberation from all kinds of economic, social, political and mental slavery. The second was, the liberation of the soul from worldly pursuits and devote itself to higher forms of spiritual living. To Gandhi, knowledge helps a man in carrying out a self-analysis; and by enabling him to see himself as others see him, it gives him a chance, if willing, to reform himself or at least to purify his action. Knowledge alone can lead to humility, without which it is impossible for any one to realize God. The motto of the Gujarat Vidyapith is sa vidya ya vimuktaye. It means that, knowledge which is (leads to) salvation. The knowledge gained in educational institutions must, therefore, says Gandhi, “at least teach the way and lead to such freedom.” Gandhi includes national independence or ‘material freedom’ in this spiritual freedom, as it is an inseparable part of it.

According to Gandhiji, the ultimate aim of education is to realize God. He held that true education should result not in material power but in spiritual force. “Modern education,” says Gandhi, “turns our eyes away from the spirit, the possibilities of spirit force or soul force do not, therefore, appeal to us, and our eyes are consequently riveted on the evanescent, transitory material force.” No education can be real unless it caters to the spirit, says Gandhi. To develop the spirit is to build character and to work towards a knowledge of God and self-realization.

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231 Y, 14-11-1929.
3B.5 Basic Education and Curriculum

The curriculum of Basic Education was worked out by a committee of educationists under the Chairmanship of Zakir Hussain, of the Jamia Millia Islamia, Delhi. The scheme of studies, as visualised by Gandhi consisted of the basic craft, the mother-tongue, mathematics, social studies, general science, drawing, music and Hindustani. The committee did not consider the scheme as final and it welcomed changes in it in the light of experiences. The scheme was "tentative." Every state could try out its own craft or crafts. The committee hoped that it would be possible to improve the schemes progressively and declared, "such an experimental attitude of mind on the part of the teachers is essential for the success and efficient working out of this educational scheme." The methods of teaching conceived by Gandhi were more or less naturalistic and pragmatic. The methods arose out of Gandhian educational aims and therefore, he placed more emphasis to activity methods, the projects and the basic. These methods are supported by certain psychological and sociological principles, which may be enumerated as follows:

(a) To achieve mental development; training of senses and parts of the body should be given.
(b) Reading should precede the teaching of writing.
(c) Before teaching of alphabets, art training should be given.
(d) More opportunities should be given for learning by doing.
(e) Encouragement should be given to learning by experience.

232 Basic National Education, p. 47.
233 Ibid., p. 48.
(f) Correlation should be established in the teaching methods and learning experiences.

In addition to the above, Gandhiji emphasized the need of co-curricular activities, planning, realistic experiences, initiative and sense of individual responsibility to be associated with the craft-centred teaching methods.