Gandhi's ethical approach to life is many-sided. Of the various sides we cannot but choose the outstanding ones. They are ethics of education, rights and duties, formation of character, intrinsic goodness and human personality, punishment and forgiveness, intercommunal relations and international relations. Let us first take our chief point of ethics of education to which the remaining ones will be as topics appended to it.

1. Ethics of Education

We know the age old aphorism, "SA VIDYA YA VIMUKTA YE" which means "Education is that which liberates." It should not merely liberate us spiritually but it should liberate us socially, politically and economically, too. To-day, we are politically free but we are not free economically. Gandhi's idea of this aphorism is, in depth, very notable as he observes that knowledge includes all training that is useful for the service of mankind and liberation means freedom from all manner of servitude. He says that servitude is of two kinds: slavery to domination from outside and to
Our present education is discarded by Gandhi because it ignores the culture of the heart and hand, and confines itself simply to the head. The observations made by the Secondary Education Committee of 1952 draw our attention to the fact that the education imparted to students in our schools is isolated from life. It is narrow, one-sided and smothers the personality of students. The methods of teaching generally practised are an impediment to the students' independence of thought and initiative in action.

To rejuvenate the modern education of India, we shall have to pay attention to the object of education, education based on Indian needs, the basic education, the higher education and some pressing problems, e.g., discipline among students and others.

(1) The Object of Education

The object of education of the growing child, the future citizen of India, should be in harmony with the particular type of social order envisaged by the Constitution of India. The particular type of social order becomes emergent and changes its face from time to time as new trends of national life enter it, e.g., the Home-Rule movement in the past, the partition of Bengal and Gandhi's national movement brought fervent patriotism, love of our country and the national service. The education should be in harmony with the growing life of the society which moves towards the realization of the higher values of life, progressively. The object of
education of the child is to induct him into the emergent society by making him able to contribute concretely by work-oriented education, by some socially useful skill, job, vocation or profession. Only by this can a society retain its health and vigour. If this object of education is not fulfilled, the growing child, the future citizen, will become a social burden to the society. J.B. Kripalani rightly remarks: 'He would draw his sustenance from society, without contributing his share to it. He becomes either anti-social or a parasite.'

Formerly, a child used to learn a vocation or a profession from his father, so from the early life, he had the love of some concrete work and grew in his art as he grew in years. Gandhi introduced a change in our vision of education and experimented his idea of work-oriented education at the Phoenix and Toltooy Farm, when he was in South Africa. Then, on this experience, he established the Gujarat Vidyapith, the institution which survived him. He conducted a successful experiment in higher education, by that institution, in the mother tongue. Then through that institution, Gandhi gave his new idea of education to the whole country. Morarji Desai rightly observes: 'He (Gandhi) gave India the idea of Basic Education emphasising the imperative need of implementing the educational principal of learning through doing.'

(ii) Education Based on Indian Needs

The object of education leads us straight to education based on Indian needs. In India, at present, education requires rejuvenation as it has been modelled after the British pattern of education
which has become out of date even in the British Rules. The pattern of Indian education should be in harmony with the growing needs of the Indian society and its culture. The student who is well versed in humanities and classical languages will not be considered a fully educated one if he is ignorant of science and technology. So the emphasis that was put previously on humanities and classical languages is now shifted to science and technology.

The foreigners who take interest in Indian Education will be useful only from the point of method and not from the point of content or matter, as they cannot understand the growing needs of our life. As the national movement enters into new phases of its growth and the society becomes more enlightened, the forms of politics, e.g. from democracy to a democratic socialism and then socialism itself becomes emergent in the Indian minds and the people ask for new social status which were denied before. Not only the content or matter goes in change but also the methods of education imparted to the child go in change, rapidly. The methods employed to educate the young are becoming in modern times more scientific and suited to the psychology of the growing child, remarks J.B. Kripalani. The fruit of modern education is the basic education.

(iii) Basic Education

India has provided in her constitution the free education for all her children. This education can only be a basic one. Article 45 of the constitution of India enjoins on the state to provide universal, free, compulsory education up to the age of 14...
requires a uniform pattern of seven years' national education for all.  

The Basic education is *Nai Talim* (literally new education). It is also known as the Wardha Scheme of Education. The term 'Basic education' is a popular one. For an equilibrated social order which can be built up only with the full and all round development of the individual human personality that sprouts forth progressively in the collective and cooperative brotherhood of man, Gandhi always laid emphasis on the full development of the mental, moral, spiritual and physical attributes of the individuals. Only such an education can help us to discriminate between right from the wrong or good from the evil. If education cannot provide this much ability in the man, it is not worth its name. Gandhi rightly observes: 'An education which does not teach us to discriminate between good and bad, to assimilate the one and eschew the other, is a misnomer.' Such an education of the child proceeds only pari passu with the education of the physical and spiritual faculties of the child. There will be a balanced intellect if there is a harmonious growth of body, mind and soul. An intellect which is not developed through any socially useful labour will be a scourge to society as it spells non-employment in a great deal.

Gandhi advocated a high standard of basic education not only for boys but also for girls through the handicrafts and useful activity lasting from the age of seven to fourteen in the case of each child. He wanted that not only the school fees but also the pay of the teachers should be realized from the proceeds of the
the craftwork cooperatively done by the pupils and teachers. In this way, it makes the nation independent of the search for employ-
ment. He wanted that not only the primary education but also the higher education linked with the basic education should be self-
supported. Even in America, her universities see that her scholars should be self-supported. One can then see how far India needs to be self-supported in her scholastic expenses. The Zakir Husain Committee submitted to Gandhi the detailed syllabus of the Wardha Scheme of Education known properly as the Basic one. It is a seven-year course. The foci for the curriculum comprises of the Physical Environment, the Social Environment and Craft Work. The latter utilizes, for its purpose, the resources of the former two. The conception of basic education as envisaged by Humayan Kabir lays stress on the creation of a cooperative community from a very early age of the pupil thus redirecting the energy from the instincts of the pupil for the social purposes of the individual.

(a) The Contents of Basic Education

The summary of the points of the Basic education given by Dr. T.K.N. Unithan in his work, Gandhi And Free India, can be given in the following way:

1. All education will be self-supporting, that is, it will pay for itself, save the capital which will remain intact.
2. For some period during the day, the hands of the pupils will work at some industry skilfully.
3. There will be the medium of the provincial language for all this education.
4. For religious training, only fundamental universal ethics will be taught in basic education schools.

5. The education imparted to children or adults will find its way into the homes.

6. There will be an inter-provincial language. It can only be Hindustani, its script will be both Nagari and Urdu. Gandhi termed this Basic education, in a better way, as Rural National Education through Village handicrafts.

(b) Primary Education

The dry knowledge of the three R's can never be the permanent part of the villager's education. The knowledge thrust upon them by books has no use in the daily lives of the villages. What they need is village arithmetic, village geography, village history and the literary knowledge i.e., reading and writing connected with these subjects. Gandhi remarks that the commencement of training by alphabets and reading and writing hampers the intellectual growth of the beginners. The elementary knowledge of history, geography, mental arithmetic and the art of spinning should precede the teaching of the alphabets. The elementary knowledge of the above subjects should not be given through books; it should be imparted orally. For this there should be oral training and six months should be given to this preliminary training before we come to the teaching of alphabets.

In this way, the pupil will get the advantage of the nature round about him or her and his or her inquisitiveness and questioning.
will be nourished in a growing way and becomes ready, at the next stage for the study of alphabets and the art of writing letters. The pupil then will be able to express on the handicrafts learned and keep a record of progress in the basic handicrafts. The pupil will then take part in editing a school magazine and in preparing daily news-bulletin. During all this training of the pupil, the focus is on the craft-work through the medium of the mother tongue.16

(c) **Vocations for Urban Schools**

A query naturally crops up in our mind, at this stage, as to what vocations should be for the urban schools when there is craft-work for the village schools. Gandhi's reply is very clear that he wants to resuscitate the villages of India, so naturally the vocations for the urban schools can be such as they strengthen the village crafts or industries. Gandhi does not bring in a new factor in this problem for the urban schools but thinks about the existing ways with reference to the cotton industry. He says, that in cities, the cotton, grown in villages, is ginned and spun and converted into cloth in cities. So he lays stress upon the existing ways followed by the citizens in the cotton industry. Thus there will be a link between cities and villages which have become, at present, a mere appendage to the cities and depend on the latter's sufferance.

Thus the pupils whether in the villages or in cities from the very beginning of their school careers, will be rooted to the soil 'with a glorious vision of the future' which they will realize jointly both in their own interests and that of the country in which they are
(d) The Test of Success in the Basic Education

We have seen above the importance of the Basic education both in villages and in cities. Now we come to the test of success in the Basic education. What can it be? Naturally, one may think about that test that all those who take part in the basic education will be economically sound. Gandhi's idea is not this. So this idea of the test of success in the basic education becomes noteworthy. He observes: '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 the whole man has been drawn out through the teaching of the handicraft in a scientific manner.'\(^{17}\) This shows that Gandhi primarily lays stress in education not on the economical factor but on character and the end \textit{"Sa Vidya Ya Vidvakta."} In this way of expression, one need not think that the economical factor is waived aside. Gandhi says that if a boy who works at a handicraft for three hours a day will surely earn his keep.\(^{18}\) So Gandhi subordinates, but does not waive aside, the economical factor to the moral and spiritual one. It was hoped that the goal of the Basic education would be achieved in its fulness with intensity after independence, but we see that there is an ebb in the enthusiasm of the public. The purpose of the Basic education is a very noble one- the establishment of a democratic, egalitarian social order, free from exploitation, social, economic and political. Most of the Basic schools have become without the spirit. They seem as if they are not after the corn but after the chaff. Even the sponsors of Basic
education do not send their words to the Basic schools. 'No politician,' observes J.B. Kripalini, 'or administrator sends his
children for education to the Basic schools.' 19 Zakir Hussain who was the chairman of the Wardha Scheme education i.e. of the
Basic education, denounced the run of the present Basic schools
publicly in the journals as those schools have become without the
spirit. The Government of India should appoint a commission to
rejuvenate them and to find out those factors which strangle their
budding growth.

Gandhi has linked the higher education with the basic one.

(iv) The Higher Education -

The higher education imparted in the universities is not
connected with realities. The university, in general, should reflect
the social life around it and cooperate with it and draw its strength
from it and add its strength to it. Though the university is not
bound to give employment to its graduates, it should not be such
that its graduates remain unemployed. To-day the university is blind
to the needs of the public round about it, so the graduates of the
university are just like the coins coming out from the mint of the
State. The university has to see, at least indirectly, that its
graduates should not remain unemployed. So there should be a radical
change in the syllabus of the higher education given in the university.
Gandhi says that it is his firm conviction that the vast amount of
the so called education in arts, given in our colleges, is sheer
waste and has resulted in unemployment among the educated classes.
What is more, he says, is that it has destroyed the health, both
Morarji Desai corroborates with Gandhi that the contents of the university courses need a radical change and unless they are related to some kind of practical work by the students we shall not be able to achieve much. The aim of university education should be to turn out true servants of the people who would live alone for the welfare of the country and would take interest genuinely for its uplift both economically and morally. So Gandhi is of opinion that university education should be coordinated and brought into line with basic education. He further observes that the State should not bear the expense of the university education wholly but bear it only partly for its needs only. He says that the colleges should be attached to the different industries and those industries should bear the expense of the colleges attached to them, e.g. the Tatas would be expected to run a college for training engineers under the supervision of the State. So would the mill associations run among them a college for the trainees. Commerce would run its own college. Medical colleges would be attached to certified hospitals and there would be self-supporting agricultural colleges.

University, being at the top, can only be sustained if there is a sound foundation and the foundation should draw its strength from the secondary and primary i.e. basic schools. Such a university never needs a pile of majestic buildings and coffers of gold and silver. It should have the backing of the intelligent public. It should have a large reservoir of teachers to draw upon. Such universities will
adorn the country which they represent. We have seen above the picture given by Gandhi about the university education which should be linked with the basic education so that the mental and moral training of the college students would be spun round an industry which they should master. The one thing which draws attention, now-a-days very acutely is the medium of instruction. Gandhi says that it should be a provincial language. Gandhi observes in the Harijan of 25th August, 1946, 'I must cling to my mother tongue as to my mother's breast, in spite of its shortcomings. It alone can give me the life-giving milk. I love the English tongue in its own place, but I am its inveterate opponent if it usurps a place which does not belong to it. English is today admittedly the world language.' This shows that the students can understand and express better in their own mother-tongues whatever they learn in schools and colleges. As the university education links all the graduates of the country, there should be in my opinion, a language over which they should not merely have a cursory glance but have the full mastery. So Hindi should be not merely a common language but should be the medium of instruction in all the colleges of the country so that there may be the common platform for all the graduates of the country to exchange their views on the vital problems of the country. In the British Raj, we achieved unity for our expression. At that time English played its roll. Now as the country is independent, Hindi should take the place of English, as the medium of instruction. To-day, Hindi is taught as a side language so it has remained 'aside' only. Gandhi is not against the study of English language.
What he says that it should not come in the way of the study of the mother tongue. As English is now-a-days the important international language, we cannot leave it aside from our study. In order to know the growing knowledge of sciences and technical subjects flourishing all over the world, we cannot neglect the study of English language in our schools and universities.

Briefly our university education should be reflective of the social life around it and should draw funds not from the State but from the public. The colleges should be attached to the industries and the medical colleges to the Hospitals. The university at least indirectly should see that its graduates should not remain unemployed. Hindi should be the medium of instruction in all the universities of India. English, the international language, should be assigned to its proper place and we should not have too much haste in removing English from the public life. English, as the International language, should be studied properly both for comprehension and for its oral use.

(v) Some Pressing Problems

There are some pressing problems which are (a) indiscipline among students (b) culture superior to literacy and (c) woman's education. Let us deal with them one by one.

(a) Indiscipline among students

The Punjabi college girl student corresponded with Gandhi about the harassment undergone by the women-folk from the male students. The male students play pranks and practical jokes and insults the women folk. The Punjabi girl correspondent asked Gandhi the remedy from the point of applying the principle of Ahimsa and stated that
the Government is either unwilling or unable to deal with this social evil. These girls are especially molested in cinema theatres by the boys taking their seats in the row behind the girls. Some harass them on the public roads. Gandhi counselled the girl correspondent that there should be no perturbation, at the same time there should no difference also. He further advised her that all cases of harassment should be published in the journals. Names of the offenders should be published when they are traced. Public opinion censure public misconduct. Crime and vice only in darkness prowl but the moment the light plays upon them, they disappear.27

Sometimes, the college girls are harassed within the compound of the colleges by the youthful but useless and dangerous hoodlums. Not only the girl students but their parents complain against those hoodlums and lackadaisical young spooners for their misdemeanour to the authorities of the colleges but the authorities remain supine out of fear of the male pupils! At the same time there is no public opinion among the student community to nip the bud of the atrocious enormity. This is a blot not only on the pupils but on the teachers and the whole nation.28

Gandhi has laid stress, as a remedy against the indiscipline, on the education of the heart. This cannot be done through books but can be done only through the living touch of the teacher who has received the education of the heart and who is expected to take care of the permanent element in the boys and girls placed under his charge. Such teachers both male and female should be of faith and character, and they are wanting in both the primary and secondary schools. The
teachers' work, Gandhi has felt, lies more outside than inside the class-room. Such a teacher should be full of sympathy and full of sympathy and patience in eradicating the bad elements in his wards. There should be no disappointment and despair in the dictionary of teachers who are enthusiastic in erasing the evil element from the students.29

Now-a-days we read in the journals that some teachers or professors and in some rare cases even the principals are slapped by the students. Such abominable cases require inspection in the whole subject of indiscipline to circumvent it in order that this poison may not flourish wide. The question of discipline becomes easy of solution if we have the teachers suited for their jobs. Of the three things, required of the teacher, the first and foremost is that there should be no blemish in his character, the second is that he should be good at his subject and the third is that he should be a parent to his pupils. 'Our students, more than students elsewhere, are emotional. If properly handed, they respond well. But there is a rarity of the teachers described above. 'However,' remarks J.B.Kripalani, 'if the salt has lost its savour wherewith shall it be salted?'30

(b) Culture Superior to Literacy

Literacy training given in colleges is a mere waste according to Gandhi, as literacy training by itself is no education at all. Literacy training is neither the beginning nor the end of education. It is only one of the means whereby man and woman can be educated.31 Gandhi says that literacy training by itself adds not an inch to one's
moral height and that character-building is independent of literary-
training. 32

Now-a-days most of the students in the colleges take either the engineering or the medical line. If they are not able to get good marks to take the branches of knowledge, they take the commerce line. They themselves now know that the literacy will be of little help for getting the employment. Gandhi knew this very long ago that literacy alone would be of no help for getting employment. He maintained that literacy education should follow the education of the hand—the one gift that visibly distinguishes man from beast.33 Literacy alone develops, at the most, the mind but the education of the hand given scientifically, develops the mental, moral and physical powers of the man and heightens his character and is able to give him employment.

(c) Woman's Education

Gandhi holds the unique idea with reference to the woman's education. According to Gandhi, woman's proper place is 'home'. She can show her parts in the upbringing and education of children. In domestic affairs, the women sought to have more knowledge as naturally they become the home. All the details of the home they can learn very easily and they can actualize their potentialities round about the subjects related to the 'Home'. This does not mean that they are inferior to men. The selective education on the part of women show that they are not identical with men. Gandhi maintains that women and men are so inter-dependent that the existence of one without the other cannot be conceived without damage
Gandhi is sanguine that if the women contribute their might to the village-uplift and make a common cause with the villagers and that too through their children, they will make a great change in the villagers' lives and produce a silent and grand revolution in the village life of India.

Briefly, we can note, in our point of ethics of education, that the object of education should be the adjustment of the growing child with the particular type of social life changing from time to time due to certain movements or currents of the national life. Our education should be based on Indian needs. Then and then only, it will flourish. The Basic education lays stress on the fact that there should be the subject of handicraft in schools and in the case of the higher education, the colleges should be attached to the different industries. All knowledges should be woven round about the handicraft or the industry in a scientific manner, so that the whole man may be drawn out from the growing child, in such a way that the grown-up man from the child will not only be sound mentally but also physically, morally and spiritually. Gandhi has given us a special method that may revolutionize our methods of teaching. He weaves all strands of subjects round about the handicraft. The indiscipline among the students can be removed greatly if the teachers themselves have the education of the heart and they are sound first in character education and second in their knowledge of subjects. Literacy by itself has no meaning. Literary knowledge can be imparted as
one of means and not as an end of education. The woman's education ought to be special, looking to her natural instincts of motherhood. Her education will be supplementary to the man's education for the adjustment to the social life round about them. The subject of education should cease to be a State one. It should be the concurrent subject in which the Union will have the dominant note to frame the policy of the whole country, and the State will frame the details to put that general policy into practice. In the end, we have to extend and perfect the entire field of education whose foundations are laid, suited to our needs, to our requirements and genius, by Gandhi. In this process, adjustments and adaptations are necessary: they should be effected keeping the fundamental philosophy of Gandhi's education before our minds. In the words of the enthusiastic Kripalani-" Will we have the imagination, the courage and the will to do so?"

Of the topics, related to our chief point of ethics of education, we may first deal with Gandhi's views on rights and duties.

2. Rights and Duties -

If we want the right type of education, we should lay stress more on duties than on rights. We see everywhere people clamouring for rights and neglecting their duties. They are very exact in demanding their rights, but they are slip-shod in their duties. The capitalist, the zamindar, the labourer, the ryot—all claim their rights but they do not know that the true source of rights is duty. If we mind our duties well, the rights will come automatically to us. If we do not perform our duties well, the rights, like will-o'-the wisp, will escape us. We learn in the Gita—'Action alone
is thine. Leave thou the fruit severely alone."

The right to perform one's duties is the only right worth living for and dying for. It becomes then the birth-place of many legitimate rights. 'All the rest,' asserts Gandhi, 'is grab under one guise or another and contains in it seeds of HIMSA'.

If the rights do not flow from the duties duly performed, they are then usurpations, sooner discarded the better. If the dissolute husband expects compliance from his dutiful wife in every respect, it is nothing but the distortion of the religious precept that the wife should obey her husband. No parent, who has not done his duty, can expect obedience from his issues. If the issues do not do their duties to the parents who discharge their duties, they are considered ungrateful. They then harm themselves.

If in the world, the employers and the employees, landlords and tenants, the princes and their subjects, the teachers and the taught, the masters and the servants, the Hindus and the Muslims—all perform their duties, there will be the happiest relations between them. If the principle is universally applied, there will be no dislocation of life and business, and no disturbances will be created. The law of Satyagraha can be deduced from an appreciation of duties and rights flowing therefrom.

3. Reformation of Character

When a man thinks over his duties done and finds that he did not duly discharge his duties, he repents. While repenting, he owns his draw-backs, limitations, omissions and commissions, and
failings in his duty. Then he reforms his life, by necessary changes in his personal life. The animality in his life comes in his way. So he thinks as to how he can overcome the animality in his life. Goodness is the method by which he can divert his attention from animality. Recollection and meditation assist him in two ways. He produces in Babbitt's words, 'a superrational concentration of will' and by realizing not only theoretically but also by the direct intuition that his private universe of animality is not identical with the universe as a whole. By overcoming his animality which is a stumbling block on the path of goodness, he would reduce his want bearing in mind the poverty of India. He would then not speculate. He would be honest in earning his bread. He would look to his habitation and keep it in tune with his new mode of life. He would further think and exercise self-restraint in every sphere of his life. The reformation effected in his life becomes contagious and he is now able to preach this ideal among his associates and neighbours. He would then consider himself as a servant of society. As soon as a man looks upon himself as a servant of society, earns for its sake and spends for its benefit, purity enters into his earnings and there is ahimsa in his venture. If people round about him copy him, a peaceful revolution, without any bitterness, is not far to seek. It slowly infiltrates the minds of men collectively.

4. Intrinsic Goodness and Human Personality -

Goodness intrinsic is natural. It becomes natural when it becomes a habit. So, a man should form a habit of goodness by
thought, word and deed. On all occasions, he should show goodness. Thereby he can form a habit of goodness. Extrinsic goodness is a mere show of goodness. It does not last long. It is purposive, so it is selfish. Extrinsic goodness deserts the man, when he encounters the test. People hate the men who show extrinsic goodness. Men showing extrinsic goodness are like Shylocks. They are the green serpents in the green grass.

Men of intrinsic goodness cannot be cheated by the persons of extrinsic goodness. On one occasion, when one man, having extrinsic goodness, was to be appointed as the head of one Ashram in a rural area, he was recommended for the appointment to Gandhi, but Gandhi, by his intrinsic goodness, knew that the man recommended was not a genuine one. He, however, appointed the man having extrinsic goodness, on the strength of the opinion of the persons recommending him. In future, the man having extrinsic goodness turned out a hypocrite. Gandhi’s opinion proved true. Men of intrinsic goodness can never be deceived by hypocrites.

Intrinsic goodness breeds human personality, as it fosters the permanent element of character in the man. There can never be intrinsic goodness in the man, if he does not follow the principles of Truth and Non-violence. Only after the self-realization of Truth eternal, the man can have the intrinsic goodness. Men of intrinsic goodness subordinate the value of economic prosperity, or the lower values of life, to the higher one viz. Self realization.

By intrinsic goodness, we can enrich human personality. Too much attention given to the economic prosperity hinders the growth
of human personality. Morarji Desai observes: 'I feel this is a dangerous trend and has got to be curbed by us if we are to preserve our culture.'

5. Punishment and Forgiveness -

The man who shows intrinsic goodness will never have the idea of punishing anybody but he will have the idea of reforming him. The man who does crime has a diseased mind as crime is a disease, like any other malady. One should think as to why the particular man committed a crime. Sometimes there is a personal cause in the particular man to commit the crime. That personal cause can be removed. Sometimes the social order, of which the criminal is a part, is at fault. Such a social order should be changed. It is the duty of all of us to change the defective social order. In one foreign court of justice, the judge in punishing the criminal punished all those who were in the court, including himself and he first put the dollars on his table as a fine. Gandhi observes that all crime including murder will be treated as a disease. He adds that whether such an India will ever come into being is another question. We have to mark here how noble Gandhi is in his conception of the treatment to be meted out to criminals!

Gandhi states nicely that all criminals should be treated as patients and the jails should be hospitals admitting this class of patients for treatment and cure. The outlook of the jail staff should be that of physician and nurses, in a hospital. The officials should be kind to the criminals and the criminals should feel that the officials are their friends. These officials should not harass
The prisoners but they should try to help them to regain their mental health. The prisoner while coming out of the jail, at the end of the term of his confinement to prison, will be a new man having a new outlook on life and will be able to adjust to the existing society round about him and will be able to contribute his might towards its betterment.

6. Inter-Communal Relations -

The right type of education cultivating the heart of the man plays its important role in international relations.

The religious intolerance between the Hindus and the Muslims is the cause of enmity between the two great communities living side by side in the villages and cities of India. Some political leaders of the country made communalism as the means for the uplift of their political career.

In the two years previous to 1924, the clouds of enmity between the Hindus and the Muslims gathered fast on the horizon of India and at last in 1924 they broke upon the country vehemently. Gandhi felt much on that occasion and undertook the epic fast of twenty-one days as a means for the repentance for the general sin of the country. He made it as his own cause. Though he was not sound in health, he undertook the fast at Delhi, towards the end of the year 1924. C.F. Andrews remarks that no more impressive event has happened in recent Indian History than this fast. It was a solemn occasion, not only for the little band of his faithful followers, who gathered round him during the fast, but also for the whole of India.
Communal riots were rampant in India ever since Jinnah's Direct Action Day on August 16, 1946. The partition of India accentuated the situation. The Hindus and Muslims became mad with rage and killed each other. The atrocities of all kinds became common. The amount of blood spilt and the crimes that were committed during this period will remain as a dark page in Indian History.\(^{44}\) Gandhi to quench the fire of communal riots went to Calcutta, Naokhali, Bihar, Punjab and Delhi. He walked long distances in troubled areas and consoled the victims and appealed to fanatics, ceaselessly. At last he undertook the last fast as an inability to circumvent this communal disease and to pray to God to give him the required strength. He held communal peace as sine quanon for the happy existence of India society.

The communal riots which took place at Calutta, Rourkela, Raigarh and at other places has been denounced by all the leaders of all sections of the public in India. These riots were started on hearing the harrowing tales of rape, arson and loot from the train-loads of refugees. More than four million people were pushed out from the East Pakistan. Those refugees were persecuted by the Muslims in the East Pakistan. Out of twelve million Hindus, there are now only about eight million left in East Pakistan. This affected the Hindu conscience very widely and the emotions of the enthusiastic Hindus were controlled with great difficulty by the stern action of the central and the State Governments and they put the riots down and adopted the measures to restore confidence in the people of the area affected by that rioting.\(^{45}\) The Indian Govt. true to its pledge of being secular, stands for communal peace.
Gandhi during his political career of about fifty odd years, wherever he got the opportunity, preached for communal peace reiterating that there is no fundamental difference between the ethics of the principal religions. He preached for the unity in prayer meetings where Hindu, Christian and Muhammadan scriptures were read. He exhorted all, the men of different religions, to cast away the superstitions and the vices crept among the Indian society, during the different stages of history. In his efforts for communal unity and peace unto his death, he was at last consumed by the poisonous flame of communalism (religious intolerance). The communal is built on the 'crucifixion' of this greatest son of Mother India. 46

The remedies for Hindu-Muslim unity can be enumerated as the following. Whether Hindu or Muslim, each should remain true to one's own religion and yet being true to each other. There should be a common purpose, a common goal, and common sorrows which will blend together the Muslims and the Hindus. There should be mutual toleration. Mutual toleration is a necessity for all time and for all races. The Hindus should tolerate the Muslim form of worship of God and their manners and customs. Similarly, the Muslims should tolerate the Hindu Idolatry or cow-worship. It does not mean by toleration that we must approve of what we tolerate. 47

7. Inter-National Relations-

The one who has grasped the spirit of ethics of education, having thereby the broad culture in one's life, will not have the narrow
nationalism. Gandhi says that it is impossible for one to be internationalist without being a nationalist. He further adds that internationalism is possible only when nationalism becomes a fact, i.e. when peoples belonging to different countries have organized themselves and are able to act as one man.48

Gandhi says that he does not want to think in terms of the whole world. Generally people think that one should first think about the good of the whole world and then about the good of the one's country as the part and parcel of the good of the whole world. As the two wholes are different, the whole as the world and the whole as the country, the good of one whole is different from the good of another whole. If the good of the whole world is organized in a very strict way, the good of the country therein becomes subordinate and is not well organized. Similarly, if the good of the country as a whole is organized very strictly, the good of the whole world becomes loose in its organization, as the two different wholes cannot claim priority. Of the two wholes, one has to be subordinate to another one. The good of the two different wholes cannot be identical. From the point of forming character, one has to look to the good of the ultimate whole, at least one should bear it in one's mind. But, in practice, one has to start from the lower whole, in an ascending order, to the next higher whole and so on. So from this point of view, internationalism can never precede nationalism. It must follow nationalism. As the lower whole cannot be by itself, it must be instrumental to its next higher one. Gandhi says that the family- the one kind of whole- should die for the village, the village should die for the good of a district,
the district should die for the welfare of the state; the state should die for the welfare of the country or the nation and the nation should die for the welfare of the world. J.B.Kripalani states that Gandhiji's conception of foreign policy was an extension of the home policy.\textsuperscript{49}

Gandhi observes: 'I do want to think in terms of the whole world. My patriotism includes the good of mankind in general. Therefore, my service of India includes the service of humanity.'\textsuperscript{50} This quotation shows that the good of the country is not isolated. In the good of the country there is the elemental good of the world. As the good of the country develops, the elements of the world good develop within the whole of the good of the country. When the good of the country as a whole, from the point of practice becomes a developed and mature one, naturally the good of the world, which is the higher whole, becomes emergent from the good of the country, which is the lower whole, relatively. As the unity of the two wholes, being at different levels, differ, so does the policy of those wholes.

Gandhi further adds that isolated independence is not the goal of the world states. It is voluntary interdependence.\textsuperscript{51} If there is no interdependence among the world-states, there cannot be harmony among them. They, then, become at war with one another. Gandhi still further adds that interdependence is and ought to be as much the ideal of man as self-sufficiency, for man is a social being, and without inter-relation with society, he cannot realize his oneness with the universe or suppress egotism.\textsuperscript{52} If it is man's privilege to be independent, it is equally his duty to be
interdependent. Only an arrogant man will claim to be independent of everybody else and be self-contained. 53

Briefly, Gandhi's idea of nationalism is not a narrow one. He links nationalism with inter nationalism. He looks to the good of the nation prior to the good of the world. He does not stand for stark independence, but stands for interdependence. His whole idea of nationalism is rooted in the study of man as the part of the universe.

To conclude, in this chapter, in case of ethics of education, the education of the whole country should have the object of education, and its needs, changed from time to time due to some currents in the life of the country, be looked to. To-day our education requires rejuvenation. In order to circumvent the growing unemployment of the country, (a) handicraft in schools should be introduced and the colleges should be attached to the different industries of the land. In order to have this one ruling policy, the subject of education should be made, if not a Union subject, at least a concurrent one. As culture is superior to literacy, more and more attention should be given to culture i.e. to moral and mental sciences along with the physical ones. The woman's education should be in such a way that her parts, being special, should be cultivated. Education for a woman should consider the motherly feeling in her and it should cultivate that instinct in her. The right type of education will direct our attention to our duties and our clamouring for rights will be lessened. This requires the reformation of character in us. The reformation of character cannot
be effected by parliamentary laws but only by persuasion and change of heart. The change of heart can be done only by intrinsic goodness. Such a goodness will not have the idea of punishment of the criminals as crime will be considered as a mental and moral sickness. To better intercommunal relations, we shall have to find out the common ground for the Hindus and the Muslims where they can meet each other and it is the national feeling predominant among other grounds. Both the communities should have toleration while following their own religions and morals. In case of international relations, we should first be national, then international, as without the organization national, there can be no sound inter-national life of policy to put into practice. There should be no narrow nationalism. There should be the right type of inter-nationalism. Nationalism and inter-nationalism, shorn off their limitations, should be helpful to each other and thus there should be the healthy growth from nationalism to inter-nationalism.

The ethics of education with its related topics will be incomplete if it is not supplemented with the distinction among the different theories of social philosophy and its related topics.