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In India, Gandhi’s View of education has not received as much attention as it deserves. In fact he and his ideas have always been in controversy because of one reason or the other. And so is the case with his thoughts on Education.

With the help of education, Gandhi wanted to evolve the complete man in us, which God has created in his own image. The educational system, with English as the medium of instruction introduced by Britishers, was to provide clerk for the company and not to stimulate initiative or skill in production. That education not only isolated educated from the masses but also made their bookish knowledge hardly of any practical use.

At that time Gandhiji thought that the only way of saving the nation was to revive village economic life and to relate education to it. This education was to be based on village occupations and young generation was to be trained to use their brain and brawn simultaneously, effectively and efficiently.

According to Gandhiji, “true education means an a
round drawing out of the best in child and man-body, mind and spirit. Literacy is not the end of education nor even the beginning. It is one of the means whereby men and women can be educated.” Gandhiji gave more importance to character than literacy in his scheme of education. In his views an unsophisticated shepherd who is possessed of character is a much better citizen of the world than one who has received the so called literacy training in a modern school.

In Gandhiji’s philosophy of education the personality of the educand is of primary importance and not the tools and subjects. In fact personality constitutes the whole man and so education should bring about a harmonious development of all four aspects of human personality, i.e., body, heart, mind and spirit.

True education according to Gandhiji, “is that which draws out and stimulates the spiritual intellectual and physical faculties of the children.”

Any educational system which stresses more on anyone aspect of the personality deteriorates the principle of basic education. But, contrary to this; our educational system right from the beginning to the present hour, militated against the basic principles of education and undue emphasis laid on one or more aspects of education and indifference to others.

Education must revolve around vocational and manual activity as centre and all syllabi should be woven round vocational training. Manual training should be the means of literary and intellectual training. And this will lead to self-supporting aspect of education. Gandhiji believes that handicrafts should make education self-supporting along with the development of the personality of the child. In Gandhiji’s views this education will enable the energetic youth to take a suitable occupation after leaving the four walls of the educational institute. In his own words, “This education, ought to be for them a kind of insurance against unemployment.”

Explaining the above idea he once elaborated: “The child at the age of 14, that is after finishing a seven year course, should be discharged as an earning unit. Even now the poor people’s children automatically lend a helping hand
to their parents - the feeling at the back of their mind being: What shall my parents eat and what shall they give me to eat, if I do not also work with them? That is an education in itself. .... you have to train the boys in one occupation or another. Round this special occupation you will train up his mind, his body, his hand writing, his artistic sense and so on. He will be the master of the craft, he learns.

In Gandhiji's views the present educational system does not provide any sense of responsibility in the students. Today's education lacks close relationship of education with life and there are no provision adjusting the child intelligently and actively to his environment.

Besides, these fundamental features of the Gandhian philosophy of education, some more secondary features, as mentioned by M.S. Patel are:

1. Free and compulsory education should be provided for seven years on a nation wide scale. The age limit of children under compulsion to be 7 to 14 years.
2. Emphasis on the mother-tongue: the mother-tongue not only to become the medium of instruction, but to occupy the first place among languages.
3. The scheme to include what we now understand by elementary and secondary education - matriculatonless English.
4. The state to take over the products of the children.

Gandhiji stressed on the use of hand along with heart and head. In his opinion the hand with its complex structure and its flexible fingers and opposable thumb has great use. In his educational philosophy he preferred three H—Hand, Heart and Head instead of prevalent R.W.A.—Reading, Writing and Arithmetic.

Since the antiquity the main aim of education has been reflection of ideal of life. Therefore, every national system of education is a reflection of the philosophy of the whole nation. Gandhiji does not set-forth only one-aim of education. He views education from different stand-points at different
times and in different places. When we examine deeply his writings we find that all his different aims, deal with different aspects of life.

Food, clothes and shelter are our minimum needs and we are not able to satisfy them, all talks about higher ideals of life fall on deaf ears. What is the use of education if it does not help to provide the economic needs or basic necessities of our life? Yes, this was one of the opinion about education, which Gandhiji applied in his educational philosophy. Gandhiji arrived at his theory of self-supporting education independently without any authoritative book on education. Shri Mahadev Desai states that, “He has studied no educational theory; I do not think that he knows of the existence of a book called Emile.”

Mr. C.J. Verkey points out that, “the term self-supporting is used, in connection with the Wardha Scheme, in two entirely different senses that will help one to be self-supporting in later life and education which in itself is self-supporting.”

In fact Gandhiji wanted that a student should learn while he earns and earn while he learns. Use of hand and head is to be part of his study and is to fit him for the society in which he would be expected to live. Shri K.G. Mashruwala puts it, “The Segaon Method will aim at bringing about in the child, at as early an age as possible, the determination of the future career it should expect to pursue, and will arm him a wage enough for a healthy subsistence.”

‘Bread-and-butter’ was not the only aim of Gandhian philosophy of education, it also have cultural norm. No doubt knowledge and culture are two different things for most of the scholars. Dr. S. Radhakrishnan says, “mere knowledge which gratify curiosity is different from culture which refines personality.”

But Gandhiji did not engage in academic discussion of knowledge and culture. His conception of culture was purely Gandhian and he would not care what others think of it. In his talks to the girls of the Kasturba Balikashram, New Delhi, on 22.4.1946 he said, “I attach far more importance to the cultural aspect of education than to the literary. Culture is the foundation the primary thing which the girls ought to get
from here. It should show itself in the smallest detail of your conduct and personal behaviour, how you sit, how you talk, how you dress, etc., so that anybody might be able to see at a glance that you are the product of this institution. Inner culture must be reflected in your speech, the way in which you treat visitors and guests, and behaves towards one another and your teachers and elders."

Culture for Gandhiji was quality of mind rather than product of intellectual work. To Gandhiji’s mind, this was an important aim of education. In his opinion education prepares us to see the things in improper perspective. The educand does not merely learn something, but becomes something by being exposed by constant clash of mind with mind, by the interchange of ideas, by the testing of opinions and the growth of knowledge of human nature.

Gandhiji regarded our educational system unbalanced as it emphasized only training of the mind. On one hand he will not minimize the importance of developing a sound vigorous intellect side by side with the heart and on the other he will not underestimate the need for developing a fine, healthy body. He firmly believed that the true education of heart and head can come through a proper exercise and training of the bodily organs. He said, "I would, therefore, give compulsory physical training through musical drill." It would be better to quote his words to know his views on the training of the body as part of education. He observed:

"Nor I underrate the building up of the body. This they got in the course of either daily routine. For there were not servants on the farm, and all the work, from cooking down to scavenging was done by inmates. There were many trees to be looked after and enough gardening to be done as well. It was obligatory on all, young and old, who were not engaged in the kitchen, to give sometime to gardening. The children had the lions share of this work which included digging pits, felling timer and lifting loads. This gave them ample exercise. They took delight in the work and so they did not generally need any other exercise or game."
Gandhiji had no doubt about what goes by name of education. In reality is only intellectual dissipation. The students' energy is largely wasted in acquiring the knowledge of mere facts. Memorising the facts, figures and latest who is who has become the 'be all and end all' of the education. But if we want to be profited by Gandhiji's educational philosophy, we should aim at a perfect, well balanced all-round education in which the head, the heart, the body and the spirit have all full play and develop together into a natural harmonious whole.

Herbart in his essay on the Aesthetic Revelation of the world puts morality as the chief aim of education. He writes, "The one and the whole aim of education may be summed up in the concept of morality." Gandhiji like many other educationists believed that character formation is one of the foremost aim of education. He stressed so much on the character building that he would relegate to a subordinate position or even sacrifice literacy training if the choice was to be made between the two. To a question "what is your goal in education when India obtain freedom," asked by Carlton Washburne he promptly replied: "Character-building", I would try to develop courage, strength, virtue, the ability to forget oneself in working towards good aims. This is more important than literary. Academic learning is only a means to this greater end. That is why India's great lack of literacy, deplorable as it is, does not appeal to me nor make me feel that India is unfit for self-rule."

In Gandhiji's opinion, "Schools and Colleges are factories for making of character. Parents send their boys and girls to them so that they may become good men and women." In 'To The Students', he puts, "The end of all knowledge must be the building up of character."

In his opinion righteousness or good life is that essential part of character, at which educations should aim. Addressing college students, he said, "Your education is absolutely worthless, if it is not built on a solid foundation of truth and purity. If you, boys, are not careful about the personal purity of your lives, and if you are not careful being pure in thought, speech and deeds then I tell you that you are lost, although you may become perfect finished scholars."
In Hind Swaraj he draws the vivid picture of a peasant who is rightly educated:

“A peasant earns his bread honestly. He has ordinary knowledge of the world. He knows fairly well how he should behave towards his parents, his wife, his children and his fellow villagers. He understands and observes the rule of morality. But he cannot write his own name. What do you propose to do by giving him a knowledge of letters? Will you added an inch to his happiness? Do you wish to make him discontented with his cottage or his lot.”

Gandhiji’s new standard of education is not new for those who have some acquaintance with the history of Indian philosophy. His educational philosophy has its roots in Indian life and culture. Character building was the main aim of education in ancient times when young boys and girls studied at Gurukulas under the sleepless vigilance and control of gurus.

As Radhakurnud Mukerji puts it, “The growth of the whole nature of boys, and not the growth of his intellect merely, was the objective of this ancient pedagogy. The raw material is received into the workshop after due examination as to its soundness; it is then treated to different processes of manufacture; and finally sent out to the world as a finished product. The making of the country or the nation was in the charge of these schools. Their aim was to produce not mere recluses or scholars, but whole men, ideal house-holders who would perfect family, society and country.”

Gandhiji was not a mere arm-chair dreamer. Had he not maintained unity between thought, speech and action, nobody would have followed him in his foot-steps. He practised what he preached and he preached what he thought, let heavens fall. He experimented his idea of education not only on the sons and daughters of the inmates of the Tolstoy Farm and Phoenix Settlement in South Africa, but also on his four sons, who were not fully satisfied with the type of education imparted to them in the Farm. He wrote to Manilal, his son: “Your duty is to learn whatever you can and serve your parents.”
The atmosphere of Gandhiji's Farms whether it was Phoenix settlement or Tolstoy Farm or Sabarmati Ashram reminds us the atmosphere of our ancient Indian ashram's, young blood doing everything with their own hands and learning through work and experience.

No doubt Gandhiji regarded character building the supreme aim of education but he did not underrate the necessity of a literary training. He writes in his autobiography, "But I fully appreciated the necessity of a literary training in addition. I started some classes with the help of Mr. Kallenbach and Shri Pragji Desai, nor did I underrate the building up of the body."

'Sa vidya ya vimuktye' (education is that which liberates) was one of the important aim of education for Gandhiji. Taking this freedom as political freedom is not the true interpretation and is too narrow to command universal acceptance. Gandhiji was of the opinion that spiritual freedom should be an important aim of education. He wrote in young vimuktye'. It means: that is knowledge which leads to salvation. On the principles that the greater includes the less, the national independence or material freedom is included in the spiritual. The knowledge gained in the educational institutions must, therefore, at least teach the way and lead to such freedom."

Gandhiji regarded every student a brahmachari or vidyarthi, because all his study and activity had as their objective the search of Brahman and he build his life on the foundation of stoic simplicity and self-realisation is the higher aim in Gandhiji's opinion and all other aims are subordinate to the supreme aim of life and education. Gandhiji divided educational aims in two broad categories, i.e. immediate and ultimate aims. Immediate aims are to be many because they touch life at different points and ultimate aim is one and only one, knowledge of God leading to self-realization or the merger of the finite being into the infinite.

Through his new model of education, Gandhiji wanted to achieve unity in diversity. He wanted to create a society in which all individuals have to play their part for the good of the whole without losing their individual character. He wished that the education should meet the requirements of
the masses or the masses should meet their requirements through education.

Like his social and political ideas, Gandhiji had in mind while expounding his educational system; the development of all the people—rich and poor, rural and urban, men and women.

**MYRIAD THOUGHTS OF GANDHI**

1. The mass education should be made free, universal and compulsory.
2. This mass education should not be perfunctorily cut short when the children have barely achieved literacy.
3. The education should be given through mother tongue.
4. The mass education should be given through village crafts like spinning and weaving and (not primarily) through books. Children should actually produce articles education self-supporting.

On the last, i.e. to educate through crafts, Gandhiji put more emphasis because he warned the education to be self-dependent and self-supporting. It satisfied the most basic Gandhian principal of Bread Labour. Further through craft and labour, education provided a link with various human activities. Labour in Gandhian education is the unifying and integrating factor because its goals are to combine the intellectual, the scientific and the physical growth of students. The craft was not to be taken merely as part of curriculum but must reflect a change in educational methodology. It formed a kind of process known as ‘learning by doing’. The type of education Gandhiji wanted would attempt to abolish the difference between education and industry. His education, being of universal nature, would remove the inequality between urban people and rural folk. It would provide a healthy and moral basis of relationship between the city and the village and eradicate some of the worst evils of the present social insecurity that has poisoned the relationship between the classes. It would check the progressive decay of
our villages and lay the foundations of a just social order in which there is no unnatural division between the haves and have-nots and everybody is assured of a living wage and real freedom and about wage and real freedom. Thus through his ideas about education Gandhiji thought welfare of individual as well as welfare of all.

EPITOME OF THE THOUGHTS OF GANDHI ON EDUCATION

The important features of Gandhiji's basic Education philosophy are:

1. Basic craft as medium of instruction.
2. Cultivation of the ideal of the citizenship.
4. Child as the centre of education.
5. More freedom to teacher and pupils without any rigid curriculum.

Evils of the present education system according to Gandhi:

1. It makes youth ashamed of their mother-tongues.
2. It makes youth assumed of their father's progressions.
3. It makes youth estranged from surroundings; ashamed of their own civilization.
4. It is based upon foreign culture to the almost entire exclusion of indigenous culture.
5. It ignores the culture of the heart and the hand and confines itself simply to the head.
6. It is imparted through a foreign medium.
7. The teachers of primary schools are not selected for their patriotism.
8. The higher education makes us foreigner in our own country and the primary education being practically of no use in after-life becomes almost useless.
9. The ideal of education is to bring out the best in
man to create a love for God and man. The present education falls far short of this ideal.

Gandhiji’s Fundamental Belief on which His Educational Philosophy is Based:

1. Education is life itself and not a preparation for life. In other words, education is co-extensive with life itself. Education covers the whole life; there is nothing however small which is not the concern of education.

2. Man becomes great exactly in the degree in which he works for the welfare of his fellow men.

3. Willing submission to social restraint for the welfare of his fellow men.

4. True education does not consist in literacy training, but in character-building.

5. In India at any rate where majority of the population is agricultural and industrial, it is a crime to make education merely literacy and to unfit boys and girls for manual work in after-life.

6. Education to be universal must be free. Therefore our children must be blade to pay in labour partly or wholly for all the education they receive.

7. True education could be imparted only by the parents.

8. Culture of the heart and building up of character is to be given the first place in education.

9. The children of school should read more quickly than write.

10. True education of the intellect can only come through a proper exercise and training of the bodily organs in the hands, feet, eyes, nose, etc. In other worlds, an intelligent use of the bodily organs in the child provides the best and quickest way of developing his intellect.

11. Of all the superstitions that affect India, none is so great as that a knowledge of English language is necessary for impending ideas of liberty and developing accuracy of thought.
12. For India a multiplicity of textbooks means deprivation of the vast majority of village children of the means of instruction. Textbooks in India, therefore, must means textbooks for teachers, not pupils.

13. I must cling to my mother-tongue as to my mother's breast, in spite of shortcoming. It alone can give me the life-giving milk.

14. Higher education should be left to private enterprise. It is not for a democratic State to find money for funding Universities. If the people want them, they will supply the funds.

15. There is nothing so ennobling or lasting as self-study. School and colleges have their use. But we are making altogether too much of them. They are but one of the many means of gaining knowledge.

16. God did not create us to eat, drink and be marry, but to earn our bread in the sear of our brow. Each of us must work eight hours a day. Nobody become slaves by working.

17. Manual training not only develops the intellect and trains the nervous system of the body but also creates self-confidence.

Gandhiji's Aims of Education

1. Character building must be the primary aim of education. Character building is independent of literacy training. The goal of education is not just that you get employment in Government Department or other depts.

2. Real education consists in drawing the best out of yourself. It is one realising the essential brotherhood of man.

3. The real education should make the students able to distinguish good from bad things.

4. Gandhiji aimed at education that will help one to be self-supporting in latter life and education which in itself is self-supporting. Gandhiji is not averse to the bread and butter aim of education.
The education ought to be kind of insurance against unemployment. Gandhiji wants the students to learn while he earns and to earn while he learns.

5. Gandhiji attached far more importance to the cultural aspect of education than to the literary. In his view, culture of education than to the literacy. In his view, culture is not the product of intellectual work, but the quality of the soul, permeating all aspects of human behavior. To Gandhiji, thus, soul culture is an important aim of education.

6. Perfection of our nature is an aim of education. According to Gandhiji, true education is that which draws out and stimulates the spiritual, intellectual and physical faculties of the children. He lays greater emphasis on the education of three H’s (Hand, Heart and Head) than on that of the three R’s (R)ead (W)riting and (A)ithmetic unless the development of the mind and body goes hand in hand, Gandhiji believes, with a corresponding, awakening of the soul, the former would prove to be a lopsided affair.

7. Gandhiji regards righteousness or good life as an essential part of character at which education ought to aim.

8. Besides character building Gandhiji made ‘sa vidya ya vimuktaya’ (education is that which liberates) one of the most important aims of education.

The Hindu philosophers speak of bondage as due to maya and the Christians trace it to the fall. In fact, all religions refer to man’s alienation from his deeper being. They teach that man is a dual being, participating in two worlds—the higher, the ‘divine, the free world and the lower, the natural, task which man has to fulfil in life, says Gandhi, is to liberate his spirit from those shackles and to affirm spiritual purity. The aim of education should, therefore, be initiation into the higher life of the spirit.
9. An ideal society as visualized by Gandhiji is a harmonious community based not on cold and cruel competition but on co-operation and mutual aid. In it a spirit of service, sacrifice and love for labour will replace the mad rush for property and power. It should be a society based on equality and social justice, on love and amity, and one that will lead the individual to his divine destiny. Education is looked upon by Gandhiji as an instrument for the establishment of such an ideal society.

10. Gandhi’s education aimed at forming a society of people who would be not only self-supporting, but who would not be a burden to the society, a society of people well behaved; respecting the rights of other around them and morally well advanced as to suffer no unwrought.

11. By education Gandhiji meant as all round drawing out of the best in the child and man—body, mind and education. It is one of the means whereby man or woman can be educated. Development of the whole personality is one of the aims of education. Gandhiji’s educational ideal is to develop the man—body, mind and soul economically, mentally, socially and spiritually.

12. The object of education should be to produce good citizens, which is very important from the national point of view, as such education would enrich the democratic social, economic and cultural life of India. Gandhiji’s scheme of education aimed at giving the citizens of the future a keen sense of personal worth, dignity and efficiency and will strengthen in them the desire for self-improvement and social service in a cooperative community.

13. The highest aim of education, according to Gandhiji is the knowledge of God and self-realization. All other aims are subordinate to this supreme aim of life and education. Gandhiji regards self-realization as the summum bonum of life and education. This is the ultimate goals after
which human beings ought to strive. All the apparently contradictory ideals of education in Gandhiji's education philosophy come together and show their interdependence with the ideal of self-realization forming the apex of the whole pyramided structure of his education philosophy.

GANDHIJI'S THOUGHTS ON RELIGIOUS EDUCATION, WOMEN'S' EDUCATION, HIGHER EDUCATION, UNIVERSITY EDUCATION AND ADULT EDUCATION

Religious Education

To Gandhiji religious means Truth and Ahimsa or rather Truth alone, because Truth includes Ahimsa, Ahimsa being the necessary and indispensable means for its discovery. Therefore, anything that promotes the practice of these virtues is a means for imparting religious education and the best way to do this, in his opinion, is for the teachers to practice these virtues rigorously in their own persons.

A curriculum of religious instruction should include a study of the tenets of faiths other than one's own. For this purpose the students should be trained to cultivate the habit of understanding and appreciating the doctrine of various great religions of the world in a spirit of reverence and broadminded tolerance. This if properly done would help to give them a spirit assurance and a better appreciation of their own religion. There is one rule, however, which should always be kept in mind while studying all great religious and that is that one should study them only through the writing of known votaries of the respective religions.

This study of other religions besides one's will give one a grasp of the rock-bottom unity of all religions and afford a glimpse also of that universal and absolute Truth which lies beyond the "dust of creeds and faiths."

Let no one even for a moment, says Gandhi, entertain the fear that a reverent study of other religions is likely to weaken or shake one's faith in one's own.

Women's Education

Man and woman are of equal rank but they are not
identical. They are a peerless pair being supplementary to one another; each helps the other, so that without the one the existence of the other cannot be conceived, and therefore it follows that anything that will impair the status of either of them equally runs for both. In framing any scheme of woman's education, according to Gandhiji this cardinal truth must be constantly kept in mind. Man is supreme in the outward activities of a married pair and therefore it is in the fitness of things that he should have greater knowledge thereof. On the other hand, home life is entirely the sphere of woman and therefore in domestic affairs, in the upbringing and education of children, women ought to have more knowledge. Not that the knowledge should be divided into watertight compartments, or that some branches of knowledge should be closed to anyone; but unless course of instruction are based on a discriminating appreciation of these basic principles, the fullest life of man and woman cannot be developed.

Higher Education

1. Gandhiji is not opposed to education even of the highest type attainable in the world.
2. The state must pay for it whether it has definite use for it.
3. Gandhiji is opposed to all higher education being paid for the general revenue.
4. It is Gandhiji's firm conviction that the vast amount of so-called education arts, given in our colleges, is sheet waste and has resulted in unemployment among the educated classes.
5. The medium of a foreign language through which higher education has been imparted in India has caused incalculable moral and intellectual injury to the nation.

Thus Gandhiji claims he is not an enemy of Higher Education. But he is enemy of Higher Education as it is given in this country.
University Education

What, according to Gandhiji’s view, the State would not have is army of B.A.s and M.A.s with their brains sapped with too much cramming and minds almost paralyzed by the impossible attempt to speak and write English like Englishmen. And when they have the latter, it is usually clerkships at which most of the knowledge gained during their twelve year of High schools and colleges are of no use whatsoever.

University trading becomes self-supporting when it is utilized by the state. It is criminal to pay for training which benefit neither the nation nor the individual. In Gandhiji’s opinion there is no such thing as individual benefit which cannot be proved to be also of national benefit.

University education must be originally related to the Indian scene. It must therefore be an extension and continuation of the Basic Education course.

Adult Education

Adult education, according to Gandhi should be much more than a mere knowledge of reading and writing as it is now. Literacy for Gandhiji was not the end of education, it was only means whereby man and woman could be educated. He wanted the adult education to be related to the real life needs of the benefactors emphasizing the need of craft centered education.

SALIENT FEATURES OF EDUCATIONAL PHILOSOPHY OF GANDHI, TO UNDERSTAND THE GREATEST MAN OF THE MILLENIUM:

1. The outstanding contribution of Gandhiji to the evolution of educational theory is his revolt against the existing content and methods of education which reduce the child to the position of a passive receiver the child to his rightful place in the class and make education pandocentric. In his view, education developing “the whole man thought craft”

2. The gospel of love had been stressed by the past
educationists, but Gandhiji makes love the sole compulsion and direction in the training of children since when love being to rule education, the problem of punishment vanishes, Gandhiji thinks that children have finer sense of honour than adults.

3. Gandhiji is keen on finding the expenses of a teacher through the product of the manual work of his pupils, because he is convinced that there is no other way to crores of our semi-starved and half-naked children.

4. Such an integral, all sided education through remunerative labour would make children self-confident and brave by their paying for their own education by their own labour.

5. Gandhiji rescues education from the four walls of the classroom.

6. It is rooted in our culture and civilization and is eminently suited to genius of our people.

7. It is universal in application, because it is to be common to all-Hindus, Muslims, Parsees and Christians. It stresses practical religion of self-help.

8. The ideal of citizenship is implicit in Gandhiji's Education theory. It aims at seducing the minimum education of citizen for the intelligent exercise of their rights and duties in a democratic state.

9. It envisages the idea of co-operative community in which the motive of social service will dominate the activities of children.

10. Gandhiji through his philosophy of education has stressed that true education should result not in the lust for material power, but in spiritual force.

11. According to Gandhiji, every man is the real teacher of himself; experience is great schools; the knowledge acquired at schools is often superficial and a grown-up stands in need of development, perseverance and self-confidence than school education.

12. Regarding sex-education Gandhiji says that, such
education should automatically serve to bring home to children the essential distinction between man and best; to make pride to be gifted with facilities of head and heart both, that he is a thinking no less than a feeling animal.

13. Gandhiji's unique contribution to the education is of making manual training that means literacy training and not supplementing literacy with manual training.

14. Gandhiji's education system makes one physically and mentally strong, economically sound and beneficial to society.

15. The fundamental basis of religious education, according to Gandhiji, should be instruction in the universal essentials of religion and training in the fundamental virtues of Truth and Ahimsa, with make for purity of heart and purity of living.

16. According to Gandhiji, the education that children naturally imbibe in a well-ordered household is impossible to obtain in hostels. The young children thus, should not be separated from their parents. Under ideal conditions, true education could be imparted only by the parents, and that there should be the minimum of outside help.

17. Gandhiji's educational concept involves (in order of preference)—

1. Character building
2. Body building (physical work)
3. Literary training

18. Education, according to Gandhiji, means

1. Physical training
2. Mental training and
3. Spiritual training—
and to impart these in perfect manner, the teacher must himself be perfect in all these aspects.

19. Gandhiji's education system fulfils two basic condones namely—

1. Education must be rooted in the culture and life of the people, and
2. Purity of personal life is the one indispensable condition for building a sound education

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