
UNIT 14 GANDHI'S VIEWS ON EDUCATION

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14.1 INTRODUCTION

Education is one of the most defining features in the life of an individual. It enables one to acquire literacy, to analyse the situations with logic and wisdom and also use it greatly for individual as well as social development. Education, in this context, is more a way of life, a crucial instrument in character-building, which enables us to determine the course of our thoughts and actions and also achieve goals and ideals of life. It is this logic to which Gandhi attached greater importance. He was undeniably one of the greatest proponents of modern education in India and his scheme of education sought to further the moral, individual, social, political and economic progress of man. His scheme of education aimed at the truthful and non-violent way of life and the ultimate goal of self-realisation. His methods were simple and practical and this was evident in his scheme of education.

Aims and Objectives

After reading this Unit, you would be able to understand

- Gandhi's philosophy and aim of education
- Gandhi's efforts towards imparting basic and higher education
- the relevance attached to moral and spiritual development
- the significance of education as imparted to different sections of society

14.2 GANDHI'S PHILOSOPHY AND AIM OF EDUCATION

Gandhi was a firm believer in the essential unity of man and all lives. His faith in God,

truth and non-violence enabled him to lead a much disciplined life and attain a spirit of moral superiority in all his actions. He envisioned a society free of exploitation and injustice and a social structure based on moral and equitable principles. His steadfast reliance on his principles all through his life, even under adverse circumstances made it possible for him to translate his ideals into practice. In his work on the Educational Philosophy of Mahatma Gandhi, M.S.Patel aptly summarises Gandhi's philosophy of education in these words: 'with the object of realizing his ideal of a spiritual society as a stepping-stone to the realisation on God or truth, Gandhiji evolved an educational system as a dynamic side of his philosophy. There is a unity running through his concrete schemes and plans, making them a complete system of philosophy' (p.16).

Before we begin to understand Gandhi's views on education, it is necessary to know the background of the educational system which was introduced during the British rule. By the end of 19th century, the modern education system totally replaced the old and indigenous system of India. The system in the villages that ran public institutions like temples, monasteries, hospitals and schools were replaced with the advent of British and gave way to the adoption of English language, destroying the indigenous culture and found an immediate acceptance from the younger generation. 'The system divorced the child from his social surroundings, created new castes, laid emphasis on literary education, and there was a neglect of mass education' (M.S.Patel, p.79). Gandhi's theory of education evolved against these glaring discrepancies.

What did Gandhi mean by true education if we were to understand his philosophy of education? Writing in *Harijan*, 1937, Gandhi explained as to what he understood by education: 'by education, I mean an all-round drawing out of the best in child and man-body, mind and spirit. Literacy is not the end of education nor even the beginning. It is one of the means whereby man and woman can be educated'. Gandhi was more concerned with what the education has to offer to the individual in terms of development and not its tools and subjects. To him, education is also an 'awakening of the soul', and 'strengthening the inner voice'. True education, as he opined, brings about a harmonious functioning of the body, heart, mind and soul and stimulates the spiritual, intellectual and physical faculties. He felt that an undue emphasis on any one of these factors not only negates the basic principles of education but also retards the development of the self.

Gandhi highly disapproved of the education system in India as being harmful, wasteful, unethical and artificial. 'Most of the boys', he said, 'are lost to the parents and to the occupation to which they are born. They pick up evil habits, affect urban ways and get a smattering of something which may be anything but education'. He prescribed vocational and manual training for such individuals for they constituted the best method of educating a child or individuals. Since it involved productive work and proficiency in the method of learning, it would in turn help them in concentrating on their curriculum. He thus sought to make manual training the means of literary and intellectual training and also a self-supporting system, having an economic value. To quote Patel again, Gandhi proposes to 'accord dignity to labour, ensure modest and honest livelihood and alter the characters and language through which education is imparted'. True education needs to be imparted through non-violence, without which exploitation and acquisition may take the lead.

The above views of Gandhi coincide with 'bread and butter' scheme and aim of education, wherein education is put to use to acquire basic necessities of life. The fulfillment of basic needs obviously translates into aiming for higher ideals in life devoid of materialism. This scheme would act as an insurance against unemployment, wherein the

individuals lead a self-supporting life, or turn to hereditary occupations. Learning while earning or vice versa is one of the basic components of the self-supporting system.

Gandhi attached much importance to the cultural aspect of education, wherein the inner culture must be reflected in one's speech and conduct towards others. Thus it is not an intellectual work but the quality of the soul. There is no room for pride, prejudice, vanity or falsehood in this culture. Gandhi successfully experimented with this scheme during his stay at Phoenix and Tolstoy Farms in South Africa. He himself directly supervised the education of children in the farms, and their all-round development. He laid greater emphasis on hand, heart and head than on reading, writing and arithmetic. Further, 'modulation of voice is as necessary as the training of the hand. Physical drill, handicrafts, drawing and music should go hand in hand in order to draw the best out of boys and girls and create in them a real interest in their tuition'. He played a great role in imparting such education and training to the young inmates of the Farms and shouldered the responsibility of training them via compulsory physical training through musical drill.

True education, as Gandhi envisioned, also focuses on social welfare. He never diverted the goal of education from rural reconstruction. He was in favour of the youth serving the villages and attaining 'sarvodaya' (upliftment of all). Social service is an inherent component of education, which has to be taken up especially during the vacation period. Gandhi was also in favour of the young people teaching the villagers the importance of hygiene and health; this in itself is a key ingredient of social service that includes his holistic perspective of the well-being. Gandhi viewed social service as an inherent part of education. Some of his words deserve to be quoted in this context: 'The end of all education should surely be service, and if a student gets an opportunity of rendering service even whilst he is studying, he should consider it as a rare opportunity and treat it not really as a suspension of his education but rather its complement' (Young India, 13-10-1927).

Jospeh Mukalel propounds that the entire spectrum of Gandhi's social, spiritual and educational outlook was primarily founded on the basic principles of Hinduism as practised in Ancient India and other virtues that were imbibed in the cultural spectrum of India from time to time. In sum, some of the key features of this include self-realisation, God-realisation, truth, non-violence, conduct of human life, righteousness, discipline, physical training, craft learning and most importantly, to treat all living beings with respect, compassion, humility and love. To Gandhi, these features were the most essential in attaining Swaraj whereby he integrated the individual virtues with that of the welfare of society and nation.

14.3 EDUCATION AND PERSONALITY DEVELOPMENT

The ultimate aim of education is character development, which is a sure stepping stone to nation-building. Gandhi propounded that one of the most essential qualities towards this end is the purity of personal life, which is 'an indispensable condition for building a sound education'. He rendered the recitation of Vedas, Sanskrit, Latin or Greek as irrelevant 'if they do not enable us to cultivate absolute purity of heart'. The end of all knowledge, according to him, must be building up of character. This formation of personal and spiritual character constitutes the part of his concept of holistic education. Gandhi himself serves as a fine example of this concept, constantly attempting to emerge as a better human being. As Mukalel observes, 'Not only had Gandhi a concrete conception of such a personality but also he possessed a personality of the kind he wanted others to develop (p.198). To quote him again, the Gandhian conception of personality is a holistic

personality in which every aspect, attitude and aptitude is given a balanced development and his concept of education puts the highest importance on the formation of the individual's personality which will be capable of subsuming the highest and ultimate ideals of human life (p.198).

14.3.1 Character-Building

The Gandhian vision of education, as mentioned earlier, has character-building as one of its aims. It is the education that guides and enables an individual to develop into a better human being and provides direction in the diverse aspects of human development. Gandhi made several references to religion as the sole guide from which he drew various examples to mould his attitude and views. Similarly, education, he felt, is the right medium in directing the formation of character. Altruism and other centredness constitute some of the pillars of human character. This is ingrained in the concept of service to others, including community service and service to the needy and deprived sections. Thus, he deemed that the development of inner nature was a necessary element in character.

Education also enables an individual to develop tolerance, love and humaneness which are necessary preconditions to imbibing the virtues of non-violence. Love, according to Gandhi, is akin to non-violence and truth. They are not only essential for cultivating purity of heart but also essential in rendering service to the society. Gandhi often reminded the students the positive effect of these qualities through right education. To say it in his words, 'your education should be built on the foundation of truth and love. Unless this is done, your education will be rendered useless' (To the Students, p.113). His teachings to the students stand testimony to his abiding interest in directing the new generation towards nation-building. In the Gandhian scheme of character-building, righteousness, passion for self-help and attitude of peace are some of the astounding qualities that can be developed through right education.

14.3.2 Moral and Spiritual Development

Education makes it possible to develop a balanced personality and Gandhi rightly insisted on morality and spirituality as necessary ingredients for such development. No other leader has so passionately advocated the importance of moral and spiritual development as Gandhi did. Gandhi drew heavily from his life experiences and adhered to the notion of moral superiority throughout his life. He advocated faith in God as the first step towards the right education and often lamented the waning belief of the youth in God.

Gandhi firmly believed that apart from imparting physical and mental training to a child, training in the moral and spiritual aspects are also crucial to personality development. While teaching the students at the Farms in South Africa, he made constant endeavours towards this training. He relied primarily on religious books and acquainted the students with a general knowledge of the scriptures; he strongly believed in the futility of imparting any training without the training of spirit and without any knowledge towards God and self-realisation. He trained the young minds through the recitation of hymns and verses from various scriptures and imparted moral training based on such readings. He realised the significance of a good teacher in imparting such education. He abhorred misconduct on the part of students and corporal punishment by teachers. His sole aim was to build moral and spiritual character through love, tolerance and non-violence. To set himself as an example, he often resorted to fasting to bring about a positive change in the attitude of the pupils.

Gandhi aimed at creating a set of youth who would 'uphold these ideals in their daily lives, and at the same time, devote themselves to the service of the people and the liberation of the country' (Avinashilingam, p.12). He advocated celibacy to channel their energies towards right direction. His advice to teachers was also based on similar principles, without which they would be rendered incapable of providing right guidance to their students. He highly disapproved the reading of erotic literature by students that robbed them of their wisdom and reason and indulged them in sensuous pleasure. Gandhi did not attach undue importance to any one particular religion but treated them equally. For it is the tolerance, truth and non-violence that constitute first steps towards spiritual development. Prayer was an essential part of Gandhian scheme of education. Gandhi also advocated leading an ethically upright life and making it a firm basis of all actions. The stress on inner-voice and value-oriented views, as laid by Gandhi, was a method towards inculcating the religious and spiritual principles in students and making them realise their existential significance. Education that enables the students to elevate themselves to the highest spiritual order was considered as the right education by Gandhi.

14.4 BASIC EDUCATION

14.4.1 Wardha Conference on Basic Education, 1937

Gandhi envisaged a social order devoid of exploitation and the one based on non-violence, truth and a morally upright one. This was scheme of Swaraj, wherein education has a primary role in determining the future of the younger generation. Gandhi's ideas on education, called the Basic National Education scheme, which he had been voicing in Harijan for many years, have been put forward in the All India National Education Conference in Wardha on 22nd - 23rd of October, 1937. His ideas were a departure from the orthodox thinking and were revolutionary in those prevalent times. His questions revealed the concern he had regarding the education system: (1) English was the medium of instruction, creating huge gap between the highly educated and the many uneducated. Emphasis should be laid on mother-tongue as medium of instruction (2) absence of vocational training and manual training (3) wasteful expenditure on primary education with little or no result. Gandhi proposed the extension of primary education for atleast seven years, introducing of profit-yielding vocation, introduction of spinning, carding, dyeing, tailoring, toy-making, book-binding and paper making, making the State Universities look after the arena of education and making them examining and self-supporting bodies. Gandhi dealt with both primary and higher education in his proposals and insisted on rooting out exploitation and following non-violence.

The Conference thereafter constituted a committee of leading educationists to look into the concerns and address the solutions. The committee submitted its report and some of the features of the Report are enumerated as follows. It considered and recommended (1) free compulsory education for all boys and girls upto fourteen years (2) education through craft and productive work, with systematic and scientific method (3) self-supporting scheme with the State Universities providing for infrastructure like school buildings, books, furniture etc., (4) educating through mother-tongue as the medium of instruction, introducing the child to its rich heritage and culture and instilling in him the right ethical and moral values (5) exposition of the cult of non-violence in education (6) making the students understand the ideals of citizenship, to understand their rights, duties and obligations as members of civilised communities and (7) introducing the idea of cooperative community with social service as the dominating motive. The scheme gave birth to the system of Nai Talim, as envisaged by Gandhi.

14.4.2 Nai Talim/ New Education

Gandhi displayed a keen sense for change in the education pattern and discussed at length as to the genesis and implementation schemes. He referred to it as the synthesis between vocation and education as he had viewed it. In this context, he reiterated the necessity of both vocational and literary training; he realised the importance of literary training through vocational training for it would then cease to be drudgery and also literary training would have a new content and new usefulness. Gandhi did not assign primary importance to the English language but insisted on learning one's own language first, thus stressing the need to impart education in one's mother-tongue. He had enormous reservations regarding English education and opined that 'to give millions a knowledge of English is to enslave them'. He was also of the opinion that the English-knowing Indians have not hesitated to cheat and strike terror into people (Hind Swaraj, 1908, ch. 18).

Gandhi's scheme of basic education consisted of taking up *takli* to produce yarn, proceeding to spinning. Lessons were to be imparted in agriculture, pottery, and correlating the counting of yarn to basic arithmetic and history. He explained the purpose as imparting 'education of the body and the mind and the soul through handicraft that is taught to the children' (Harijan, 11-6-1938). To sum it up in his own words, it is 'an intelligent use of the bodily organs in a child that provides the best and quickest way of developing his intellect'.

The concept of basic education as enunciated by Gandhi is rooted in the Indian culture and therefore, has its direct source from the prevalent conditions in India. Severely battered for centuries because of various invasions and colonial rule, India was left poor and disfigured to a great extent. Gandhi was pained by the ignorance and poverty of masses and was genuinely concerned with uplifting them from their miserable living conditions. Since the educated class was manipulated by the colonial rulers to exploit its masses, India's culture and ideals were relegated to the background. It is apt to quote Avinashilingam in this context: 'the educated received their education through the medium of a foreign language and oblivious of their own culture, lived a life modeled after the pattern of the foreign masters. There grew a big gulf between the so-called educated and the uneducated' (p.67). Gandhi was the first to openly discuss the causes for degeneration and sought to revive the manual labour that would ensure a sure means of income and also upheld the dignity of labour. He also advocated decentralisation of production and distribution for it distributed the wealth equally and resuscitated the village and craft industries. Through health and hygiene initiatives taken by the students, curative measures to healthy living were ensured. Since he envisioned this role for the students and put the onus on them for developing the living standards in villages, Gandhi highlighted the overall social development as the aim of basic education.

14.5 EXPERIMENTS IN EDUCATION

Gandhi's experiments with education began during his stay in South Africa. John Ruskin's 'Unto This Last' made a profound impact on Gandhi. He was deeply impressed by the concepts of the good of all and that the life of a labour is the life worth living. He radically translated his impressions towards living a simple life and thus started the Phoenix Settlement and Tolstoy Farm with community living as one its basic principles. The Farms soon converted into little villages with many of the inmates following an ethically right and self-supporting community living, with the reduction of material requirements. Gandhi himself took up the training and educating of the boys and girls, who belonged to different

communities. He carried out his experiments with true character formation as the sole aim. The curriculum knowledge included teaching of history, arithmetic, geography and Sanskrit; 'it was a training in the temperament to accept the simplicity of the physical and social climate, in a spirit of self-denial and sacrifice, keeping in mind the needy and poor whom they wished to imitate in actual life' that became the focus of Gandhi's concept of education years later (Mukalel, p.92). His Ashrams are also exemplary models of self-discipline and high moral values.

14.5.1 Champaran Schools

Champaran, the land of indigo plantations, presented the dismal state of living and abject poverty and ignorance. While the workers led a pathetic life, their children too were engaged in work for a pittance. The villages were afflicted by unhealthy and unhygienic conditions. Gandhi undertook the onerous task of transforming them through a group of committed workers. He opened primary schools in six villages and instructed the teachers to impart lessons in hygiene and health, moral habits and good manners, apart from teaching of language and numerals. The volunteers imparted self-help programmes, launched medical drive to treat ailments, improved health and surroundings, and constantly endeavoured to sensitise the villagers about good living conditions. Gandhi's efforts towards transforming the rural areas serve as an example of the true purpose of education.

14.5.2 National Schools

Gandhi's vision for national schools as the tools for the attainment of Swaraj consisted of communal unity, propagating the significance of charkha and abolishing the curse of untouchability. Spinning was a symbol of labouring for the country, patriotism and useful toil. Gandhi aimed at the revival of cottage industry by introducing spinning and craft-making as methods of education. Gandhi also insisted on imparting such education through one's mother-tongue, making it a vehicle of one's thoughts and ideas. He emphasised the manual and industrial training, thus making it 'an intelligent approach, a more valuable aid to the intellect than an indifferent reading of literature' (Young India, 21-6-1928). Gandhi's proposals in the Wardha conference were a blueprint for the national basic education system.

14.5.3 Gujarat Vidyapith

The 'National University of Gujarat' or Gujarat Vidyapith, as is popularly known, was established in 1920 and serves as a perfect example of a National University as visualised by Gandhi. It was a protest against British injustice, and a vindication of national honour. As Gandhi said, 'it draws its inspiration from the national ideals of a united India'. It aimed at the 'unique ideal of achieving a united India shedding all the caste and communal differences' (Mukalel, p.101). With a highly value-oriented education as its base, the university became the centre of Indian vedic culture and education, and fostered the students as Satyagrahis in the process of attaining Swaraj and future nation-building. Gandhi himself taught the students and explained the significance of all religions. Gandhi envisioned the university as a symbol of nationalist ideas and wanted other universities to emulate the Vidyapith.

14.6 EDUCATION OF ADULTS, WOMEN AND THE DEPRIVED SECTIONS

Gandhi's views on education do not confine to basic and higher education. He was equally concerned about the education of women and the marginalised sections. He was appalled at the mass illiteracy that plagued India during his time. He counseled the students to render education service too in order to enable people to raise their living conditions. Some of his ideas provide an insight into what he envisaged for India and its teeming millions.

14.6.1 Adult Education

Gandhi was deeply pained at the mass illiteracy in India. He called it as 'India's sin and shame and must be liquidated' (Harijan, 5-6-1937). He advocated teaching the masses as to how to read and write and 'drive out the ignorance through carefully selected teachers with an equally carefully selected syllabus, according to which, they would educate the adult villagers' mind' (Ibid.). The literacy campaign, as he viewed, should not begin and end with the knowledge of alphabets but provide useful knowledge. Sensing the villagers' reluctance and inability to learn, he advised the teachers or volunteers to make the teaching easy by correlating to the villagers' daily needs and wants and to teach in a way as to increase their appetite for knowledge. The arithmetic, geography, history or literary knowledge may be taught in a manner that is useful in their everyday life, reading or writing letters. Teach the craft first and then give the letter, was his method. One of the ardent followers of Gandhi, Shriman Narayan elucidates this point in much clearer terms. He recalls what Gandhi had taught: 'adult or social education should be an education for life and not merely the knowledge of three Rs. For example, the first lesson will be how to care for bullocks, etc. The powers of the hand must be developed. It is disastrous to develop the powers of the brain alone. Our so-called adult education of today is no education'. He viewed the adult education as a matter of teaching 'the art of living. A man who masters the art of living has become a complete human being'.

14.6.2 Women's Education

Voicing his opinion regarding the reasons for illiteracy among women, Gandhi wrote in Harijan, 1939, thus: 'As for illiteracy among women, its cause is not mere laziness and inertia as in the case of men. A more potent cause is the status of inferiority with which an immemorial tradition has, unjustly branded her. The result is a semi-paralysis of our society. Woman has rightly been called the mother of the race. We owe it to her and to ourselves to undo the great wrong that we have done her' (Harijan, 18-2-1939). Depriving women of their desire to education would only mean ruining their equal status with men; Gandhi opined that woman, being a caretaker of the entire household and in domestic affairs, in the upbringing and education of children, ought to have more knowledge (Speeches and Writings of Mahatma Gandhi, 20-2-1918, pp.425-6). If they desire to have knowledge of English language, they may do so by joining the schools for men. Gandhi was keen on the education of the girls and was against the child marriages, dowry system and also the purdah system. Education is one of the most potent tools of empowering women, which is capable of releasing them from ignorance, superstition and evil social customs. He kept the question of co-education as open and opined that it is still in an experimental stage. Gandhi felt that women, if educated, would break the shackles of enforced widowhood, prostitution, dowry system, economic bondage and

marital slavery. He envisioned a greater role for them in the national freedom struggle and remains the most authentic voice for women's rights and liberation.

14.6.3 Education of the Untouchables/Deprived Sections

Gandhi considered the education of the deprived sections as the most difficult task since it involved the most basic tasks like appraising the importance of hygiene and cleanliness to them. In this mission, the Harijan Sevak Sanghs played crucial role in educating these deprived sections. Gandhi elaborated on how to teach these children and make them repositories of cleanliness. 'The preliminary training should consist in teaching children manners, good speech and good conduct' and release them from the miserable state of conditions they live in. Gandhi himself set an example by taking one such child to his ashram at Kochrab, and taught cleanliness as one of the most basic features of good living conditions. Gandhi assigned an important role for the teachers in this task and favoured giving detailed instructions to the teachers via pamphlets in their languages. The Sanghs also need to play a crucial role as 'the programme involves care in the selection of teachers and the training of the staff' to undertake this onerous task of educating the deprived sections.

14.7 MESSAGE TO THE STUDENTS

Gandhi's 'Message to the Students' envisions their role in nation-building and service to society. Time and again, Gandhi apprised them of their constructive role in determining the future of a society based on the principles of truth, non-violence, moral and human values. He considered fearlessness as the most fundamental quality without which the goals of Swaraj and Swadeshi remain unfulfilled. He campaigned for spirituality as the highest virtue in this materialistic civilisation and society and taught the students virtues of such values. Love for motherland, mankind and mother-tongue are crucial elements that need to be fostered. Gandhi advised the students to get rid of the infatuation with the English language and not let the Western culture and standards encroach upon their life.

Gandhi stressed on personal purity, character-building, celibacy, duty towards parents, faith in God, religion and scriptures and *Gita* to be the guiding forces of the youth. The Gospel of charkha and spinning was effectively backed by Gandhi and advised them to teach this art to all as a symbol of Swadeshi. Gandhi advised the students to become 'pioneers in conservative reform, conserving all that is good in the nation and fearlessly ridding society of the innumerable abuses that have crept into it. They can and must study and discuss social and economic questions, which are as important to our generation as the highest political question. A nation-building programme can leave no part of the nation untouched' (Young India, 9-6-1927).

Gandhi wanted the students to be truthful in all times and even under adverse circumstances. Faith in God, he reiterated, would help them fight against untruthfulness, un-charitableness, violence and sensuality. Offering incessant prayers to God for help in controlling the evil thoughts and *Gita*, according to Gandhi, offers some of the most viable solutions to the problems. *Gita*, he said, 'is free from any form of dogma, it gives a complete, reasoned moral code and satisfies the intellect and heart. Its appeal is universal and calls upon us to dedicate ourselves body, mind and soul to pure duty, and not become mental voluptuaries at the mercy of chance desires and undisciplined impulses'.

Gandhi advised the girl students against copying the western culture or English language for these are no standards of a 'modern girl' image. He also cautioned them against the

unruly behaviour of men and advised them to initiate a crusade against the rude behaviour of the students. He opined that girls should fight against the evil customs and make themselves strong enough to resist dishonour. A strong public opinion should be created in condemnation of the degrading practice of dowry, and young men who soil their fingers with such ill-gotten gold, should be ex-communicated from society. He wanted the parents of the young girls to educate them towards this direction and set the terms of mutual love and consent as the only honourable terms in marriage (Young India, December 27, 1928).

One of the most scintillating examples of Gandhi's teachings to the students includes their service to villages. He wanted them to penetrate into villages and find an unlimited scope for service, research and true knowledge and realise the importance of a rural civilisation. 'It cannot and should not be replaced with urban civilisation. Instead of memorizing their lessons during vacations, the students should reconstruct their life, and pass everyday of their vacation in villages surrounding their colleges and high schools'. Gandhi believed in the sanctity of rural life and was against any form of urban civilisation overtaking the former completely. He drew up model code for students and advised them to take part in the Constructive Programme. Finally, it is apt to conclude with what he expected from the students in their national service. A student, Gandhi said, 'must be the embodiment of simple-living and high thinking. He must be discipline-incarnate. His pleasure should be derived from his studies. What can be a greater pleasure than that a student marches from knowledge to more knowledge?' (Harijan, 17-8-1947).

14.8 SUMMARY

Gandhi's concept of education is highly relevant to this day. He had clearly voiced the concerns of the deteriorating education system, about the necessity of craft-centred training, building up of character, issues of unemployment, student unrest and relevant message to the students. To this day, many of these issues have remained unaddressed, inspite of several educational reforms. Akin to the issue of politics, Gandhi did not annul the relation between religion and education. Rather, it was a constructive means to inculcate cultural and moral values as prescribed in various texts and the best way to practice the virtues. With the moral and spiritual values taking a backseat, the educational standards as envisioned by Gandhi have been taking a downward slide. The only plausible answer seems to be a national regeneration of the Gandhian values that would highly unburden the system from its inherent contradictions.

14.9 TERMINAL QUESTIONS

1. Briefly outline Gandhi's philosophy and aim of education.
2. What did Gandhi envision for the improvement of basic education in India?
3. Examine in detail Gandhi's experiments with education.
4. Write short notes on:
 - a) Adult Education
 - b) Moral and spiritual development via education
 - c) Gandhi's Message to Students

SUGGESTED READINGS

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