

## 1. Short Notes on ANY TWO of the following:

### (a) Gandhi's Views on Medium of Education

Mahatma Gandhi strongly advocated for the **mother tongue** as the primary medium of instruction. He believed that learning through one's native language was the most natural and effective way for a child to grasp concepts, fostering genuine understanding rather than rote memorization. He argued that imposing a foreign language (like English) alienated children from their cultural roots, stifled their creativity, and created an intellectual divide between the educated elite and the masses. For Gandhi, education in the mother tongue was crucial for intellectual liberation, cultural preservation, and ensuring that knowledge was accessible and deeply assimilated by all.

### (b) Gandhi's Views on Celibacy

Gandhi's concept of celibacy, or **Brahmacharya**, extended far beyond mere sexual abstinence. For him, it meant complete **self-restraint and control over all senses, thoughts, and desires**. It implied a mastery over one's passions and impulses, directing all physical and mental energy towards higher, spiritual, and constructive pursuits. Gandhi saw Brahmacharya as essential for conserving vital energy, purifying the mind, and achieving moral and spiritual strength. It was a rigorous discipline aimed at self-purification and dedicating one's entire being to the service of truth (Satya) and non-violence (Ahimsa).

### (c) Gandhi's Idea of Truth and Non-Violence

Gandhi's philosophy is fundamentally rooted in **Truth (Satya)** and **Non-violence (Ahimsa)**. For him, **Truth was the ultimate reality, akin to God**, and the supreme goal of human existence. He believed that the only way to realize this Truth was through **Ahimsa**, which he defined not merely as the absence of physical violence, but as **active love, compassion, and goodwill towards all beings**, even one's adversaries. Ahimsa demanded immense moral courage, willingness to suffer without retaliation, and a commitment to never inflict harm in thought, word, or deed. Truth was the end, and non-violence was the indispensable means to achieve it, forming an inseparable pair at the heart of his moral and political action.

## **2. Comparative Note on Nai Talim 1937 and the New Education Policy 2020**

Here's a comparative note on Mahatma Gandhi's Nai Talim (Basic Education) of 1937 and India's New Education Policy (NEP) 2020:

### **Nai Talim (Basic Education) - 1937**

- **Core Philosophy:** Education for life, through life. Learning through productive, socially useful, and meaningful craft/work.
- **Medium of Instruction:** Emphasized mother tongue as the sole medium.
- **Curriculum Focus:** Integrated knowledge with practical skills. Learning subjects (e.g., math, history) through the medium of a chosen craft (e.g., spinning, carpentry, agriculture).

- **Self-Sufficiency:** Aimed for education to be self-supporting through the sale of products made by students, reducing reliance on state funds.
- **Holistic Development:** Focused on developing the "head, heart, and hand" – intellectual, emotional, and practical faculties.
- **Social Context:** Strongly rooted in the rural, agrarian context of India, aiming to empower rural masses and bridge the gap between manual and intellectual labor.
- **Teacher's Role:** Facilitator and guide, often learning alongside students in the craft.

### New Education Policy (NEP) - 2020

- **Core Philosophy:** Holistic, multidisciplinary education for 21st-century skills, aiming to transform India into a vibrant knowledge society.
- **Medium of Instruction:** Promotes multilingualism, emphasizing mother tongue/local language as the medium of instruction up to at least Grade 5, and preferably beyond.
- **Curriculum Focus:** Stresses experiential learning, critical thinking, creativity, and problem-solving. Integrates vocational education from Grade 6 onwards, including internships.
- **Funding:** Relies on increased public investment in education; no direct emphasis on self-supporting education through student production.
- **Holistic Development:** Aims for all-round development of students, including cognitive, socio-emotional, and physical aspects, fostering ethical values and constitutional principles.

- **Social Context:** Broad in scope, addressing urban and rural needs, digital literacy, and global citizenship, while valuing Indian knowledge systems.
- **Teacher's Role:** Focuses on empowering teachers as central to the education process, with continuous professional development.

### Comparative Analysis:

Feature	Nai Talim (1937)	New Education Policy (2020)
<b>Learning Approach</b>	Learning <i>through</i> craft/productive work.	Experiential learning, vocational integration.
<b>Mother Tongue</b>	Sole medium of instruction.	Medium up to Grade 5, preferably beyond; promotes multilingualism.
<b>Self-Sufficiency</b>	Key aim; education to be self-supporting.	Not a direct aim; relies on public funding.
<b>Vocational Focus</b>	Integrated directly into curriculum via craft.	Integrated from Grade 6; includes internships.
<b>Holistic Dev.</b>	Head, Heart, Hand.	Cognitive, Socio-emotional, Physical, Ethical.
<b>Scope</b>	Primarily rural, basic needs.	Broad, 21st-century skills, digital literacy, global.

**Similarities:** Both policies underscore the importance of **holistic development**, moving beyond rote learning to foster practical skills and character. Both advocate for the **mother tongue** as the foundational

medium of instruction. Both recognize the value of **vocational education** and integrating practical learning, though their methodologies differ.

**Differences:** NEP 2020 has a broader, more modern scope, integrating technology, critical thinking, and multidisciplinary approaches relevant to a globalized world. Nai Talim's emphasis on education being self-supporting through student labor is not a feature of NEP 2020, which relies on state funding. While Nai Talim integrated craft as the *central medium* of learning, NEP integrates vocational education as a *component* of the curriculum.

In essence, NEP 2020 can be seen as drawing inspiration from Gandhian principles of holistic and practical education, while adapting them to the demands and complexities of the 21st century.

### **3. Discuss the significance of skill and vocational education in Nation-Building as per Gandhian perspective.**

From a Gandhian perspective, skill and vocational education are not merely about acquiring job-specific abilities; they are fundamental to **nation-building** in a holistic sense, encompassing economic self-reliance, social dignity, and moral development. His concept of **Nai Talim (Basic Education)**, centered on "education through craft," explicitly highlighted this significance.

- 1. Economic Self-Sufficiency and Rural Empowerment:** Gandhi believed that true Swaraj (self-rule) required economic independence at the individual and village level. Skill education, particularly in traditional crafts like spinning, weaving, carpentry, and agriculture, would enable individuals to be self-reliant, produce their own

necessities, and contribute directly to the local economy. This focus on village industries was crucial for building a decentralized, self-sufficient national economy, preventing mass migration to cities, and strengthening the rural base of India.

2. **Dignity of Labor and Breaking Class Barriers:** A core Gandhian principle was the "dignity of labor" (bread labor). He sought to dismantle the societal hierarchy that devalued manual work. By integrating productive craft into education, Nai Talim aimed to instill respect for all forms of labor, blurring the lines between intellectual and manual workers. This was vital for fostering social equality and breaking down caste-based prejudices associated with certain occupations, contributing to a more cohesive nation.
3. **Holistic Development (Head, Heart, Hand):** For Gandhi, education was not just about literacy or intellectual development. Learning a craft was a means to develop the entire personality: the "hand" (practical skills), the "head" (intellectual understanding of the craft's science and mathematics), and the "heart" (values like diligence, patience, cooperation, and service). This holistic development of well-rounded, responsible citizens was essential for building a morally strong nation.
4. **Practical Problem-Solving and Creativity:** Engaging in a craft fostered practical problem-solving skills and creativity. Students would learn by doing, experimenting, and innovating within their chosen craft, leading to a deeper understanding of real-world challenges and how to address them. This hands-on approach was seen as more effective than rote learning for developing critical thinking necessary for national progress.

5. **Social Cohesion and Community Service:** Nai Talim emphasized that the products of student labor should benefit the community. This instilled a sense of social responsibility and service. By working together on common projects, students would learn cooperation, mutual respect, and the importance of contributing to the collective good, thereby strengthening social bonds vital for nation-building.

In summary, for Gandhi, skill and vocational education were not just about training for jobs; they were transformative tools for creating a nation of self-reliant, dignified, morally upright, and socially conscious individuals who would collectively build a truly independent and equitable India from the grassroots up.

#### 4. Discuss Gandhi's Idea of Character Building and Moral Development.

Mahatma Gandhi placed immense importance on **character building and moral development**, viewing them as the very foundation for individual well-being, societal harmony, and ultimately, true Swaraj (self-rule). For him, political independence without moral regeneration was meaningless. His entire life was an experiment in developing these virtues, and his educational philosophy (Nai Talim) was designed to cultivate them.

#### Key Aspects of Gandhi's Idea of Character Building and Moral Development:

1. **Truth (Satya) as the Ultimate Goal:** Gandhi believed that truth was the highest moral principle and the ultimate reality. Character building meant striving relentlessly for truth in thought, word, and deed, even

at great personal cost. Living truthfully involved honesty, integrity, and transparency in all aspects of life.

2. **Non-violence (Ahimsa) as the Means:** Ahimsa was the practical application of truth. It was not passive non-resistance but active love, compassion, and absence of ill-will towards all beings. Developing Ahimsa meant cultivating empathy, forgiveness, and the courage to suffer rather than inflict suffering. This required immense self-control and purification of the heart.
3. **Self-Restraint (Brahmacharya):** As discussed earlier, Brahmacharya was central to Gandhi's moral framework. It meant complete control over all senses and desires, channeling energy towards higher purposes. This discipline was seen as crucial for developing willpower, mental clarity, and the moral fortitude to uphold truth and non-violence.
4. **Fearlessness (Abhaya):** Gandhi considered fearlessness to be the most essential virtue. A person gripped by fear cannot pursue truth or practice genuine non-violence. Moral development required overcoming all forms of fear – fear of poverty, death, public opinion, or authority – to stand firm on one's principles.
5. **Service (Seva):** Selfless service to others, particularly the downtrodden (Daridra Narayana), was a cornerstone of Gandhi's moral development. He believed that true spirituality and character were expressed through actions that benefited the community, transcending egoistic desires.
6. **Simplicity and Non-possession (Aparigraha):** Moral development involved reducing desires and detaching oneself from material possessions. Aparigraha meant living simply, taking only what was



necessary, and sharing resources, thereby fostering contentment, reducing greed, and promoting equitable distribution.

7. **Humility and Self-Purification:** Gandhi constantly emphasized introspection, self-criticism, and a willingness to admit mistakes. Moral growth was an ongoing process of self-purification, acknowledging imperfections and striving for continuous improvement.

### **Method of Development:**

Gandhi believed that character was not built through mere intellectual instruction but through **practice, discipline, and living by these principles in daily life**. His ashrams served as laboratories for moral living, where individuals engaged in manual labor, community service, and rigorous self-discipline. His educational philosophy, Nai Talim, aimed to integrate moral development directly into the learning process through productive work, teaching values like cooperation, diligence, and truthfulness.