



Revisiting *Nai Taleem* and Tradition of Ashrams

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If *Swaraj* was the goal of entire Gandhian thought and activism, *Nai taleem* and tradition of Ashrams were the means to achieve that goal. *Nai Taleem* entails Gandhian scheme of education, while Ashrams were those learning centers which reflected the practicability of all Gandhian ideals. In a sense they were the centers of education. Swaraj, truth, non-violence, village republics –all are values of Gandhian *swaraj*. It is only through various agents of socialization that these values are inculcated as a gradual process. Here comes the role of education as a system, which according to Gandhi is not a particular sector as we generally classify it today, education is a point for an overall (socio-economic and political) growth; it unfolds the hidden potential of body, mind and soul and thus reflects how a particular society perceives development. Education is indispensable for an individual and the society. Without it there would be irreparable loss of accumulated knowledge and learning because the standard of conduct is the defining agents of any community. The policy of colonialism survived on the basis of control over the resources, system of learning, as well as over the mind and culture. The entire revision in Marxism also revolve around the fact, how capitalists are using education and culture as soft controlling agencies to neutralize the sense of resistance of any sort against capitalist exploitation. As far as tradition of Ashram is concerned, it is one of the integral features of Indian culture. It was not something that originally began with Gandhi, but here it is worth mentioning that Gandhian ashrams were much more inspired by the Russian sages, especially Leo Tolstoy, wherein ‘learning through community engagement’ was the key. These ashrams were the centers of Gandhian constructive programs, of which *Nai Taleem* was an essential component. These were the places, wherein youngsters will be educated in a way to develop their abilities to live in harmony with nature, society and handling the conflicts successfully.

While looking into Gandhian thought through all his writings, it appears that, in essence, all these aspects of Gandhian legacy are merely the superstructures, while the base of entire Gandhian vision be it political, economic or cultural is– his eighteen-point constructive programs. What keeps his base and superstructure integrated is his scheme of education -1) *Nai Taleem*, proposed in Wardha Plan of 1937, 2) Tradition of Ashrams– both were the core cementing agencies. So, this paper attempts to explain Gandhi's *Nai Taleem* and tradition of ashrams as a base to his superstructure of *Swaraj*. Though, the Indian development process in the post independent period has never been completely devoid of Gandhian elements, but no one can deny the fact that Gandhian vision for *swaraj* is still a distant reality. So, to explain the reason behind the decline of Gandhism in practice if not in ideals, the paper primarily argues on three points: First, Gandhian framework for *swaraj* and his philosophy of Sarvodaya derive their base from his *Nai Taleem* and the tradition of ashrams. Second, Gandhian scheme of education is the major determinant of his entire framework of *swaraj*. Third, as the Gandhi ashrams which were wide spread, lost their vigor in the absence of an effective leadership particularly in eighties (a generational decline in Gandhian methodology), Gandhian *swaraj* turned into a distant reality. In order to explain these three arguments, this paper is divided into three parts. Part one deals with Gandhian scheme of education. Part Two deals with Gandhian constructive programs and the tradition of ashrams and part three attempts to narrate the state of Gandhian Sarvodaya movement after Gandhi.

I

Education plays a pivotal role in maintaining and developing the social system. Putting it into Gandhi's words 'we will know what type of education to provide if we know what type of society we want.' Education not only moulds the generation's consciousness, but reflects a society's fundamental assumptions about itself and the individuals who compose it. Education is a basic necessity to tread on the path of all-inclusive development. It does not only catalyze the forces of socio-cultural consciousness to get elevated, but enables any community to equip itself with productive employment opportunities- both would collectively determine the overall health of a society.

In this way, Education is a vital sub system of the social system, it nurtures the values, beliefs, aspiration, with which a society identifies itself. That is the reason, Gandhi has written and talked extensively on education.

Gandhian scheme of Education is a competent mean to realize his conception of 'Sarvodaya' in praxis. Along with recognizing productive or economic value of education, he added the moral and spiritual aspects as inalienable parts of the true education. Being a critique of western civilization, which for him was the breeder of consumer culture- a dehumanizing force, Gandhi tried to save India from following on the western footprints blindly. He attacked the colonial education policy which was divisive, narrow and western in spirit. Gandhi stated, "*the system of education at present in vogue is wholly unsuited to India's needs, is a bad copy*

of the western model and it has by reason of the medium of instruction being a foreign language sapped the energy of the youths who have passed through our schools and colleges and has produced an army of clerks and office-seekers. It has dried up all originality, impoverished the vernaculars and has deprived the masses of the benefit of higher knowledge which would otherwise have percolated to them through the intercourse of the educated classes with them. The system has resulted in creating a gulf between educated India and the masses. It has stimulated the brain but starved the spirit for want of a religious basis for education and emancipated the body for want of training in handicraft. It has criminally neglected the greatest need of India in that there is no agricultural training worth the name.”ⁱ

For Gandhi, the foundation of education laid by Macaulay has enslaving tendencies, and by receiving that education people have enslaved the nation.ⁱⁱ He wrote in The Harijan, “*English education I am convinced, has starved our minds, enervated them and never prepared them for brave citizenship.*”ⁱⁱⁱ This critique on western capitalistic culture can be justified by Karl Marx’s ‘theory of alienation’, Max Webber’s ‘disenchantment’, Herbert Marcuse’s ‘one-dimensional man’; Francis Fukuyama’s the ‘last man’.¹ Gandhi had a great respect for classical Indian traditions because according to him Indian culture is more humanistic in its nature.

Highlighting the crippling down of the evaluative basis for education, Gandhi says, “The real difficulty is that people have no idea of what education truly is. We assess the value of education in the same manner as we assess the value of land or of shares in the stock exchange market. We want to provide only such education as would enable the student to earn more. We hardly give any thought to the improvement of the character of the educated.”^{iv} (Gandhi, 1955, https://www.mkgandhi.org/articles/edu_swaraj.htm)

Gandhi attributed to character-building as a major objective to the education system. For him real education consisted not in packing the brain with so many facts and figures, not in passing examinations by reading numerous books but in developing character.^v He believed that the aim of character building cannot be fulfilled without engaging education to the religion. In one of his interpretations he used education, character and religion as synonymously, “*Education, character and religion should be regarded as convertible terms. There is no true education which does not tend to produce character, and there is no true religion which does not determine character. Education should contemplate the whole life.*”^{vi}

¹ Karl Marx in his writings (mainly) Economic and Philosophical Manuscripts of 1844 deals with the problem of Alienation, which he considers a result of capitalistic socio-economic order, encouraged under western civilization. Alienation shows deterioration in the basic value of humanity itself. While Max Weber in his Reason and Romance talks about disenchantment as a state grows under the sway of modernization, where people are losing themselves gradually, a sort of social emptiness they are suffering with. Herbert Marcuse, a 20th century social analyst in his One Dimensional Man also attacked on the western socio-economic patterns to development which is hampering the whole development of an individual. Francis Fukuyama in his End of History and The Last Man, where on the one side proudly counts the victory of western liberal democratic values, in the end he concluded with a consideration that humanness is in its last phase, it’s declining amidst the growing liberty and economic prosperity.

Gandhi opined that education should be the stepping stone to knowledge and wisdom. It should focus on the balanced development of body, mind and soul. In his own words, “*Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all three is required for the making of the whole man and constitutes the true economics of education.*”^{vii} He defined ‘education’ as “*an all-round drawing out of the best in the child and man-body, mind and spirit.*”^{viii} Here, he sounds like Plato². For Gandhi, the modern education is concerned hardly with the first two, and the last aspect i.e. the spiritual aspect, is left underdeveloped, which keeps man away from developing his /her true self. The increasing insensitivity among the masses and the self-centeredness are but the consequences of that education system which has enslaved the soul of individual. They are unable to accept the realities in a holistic manner. So, by taking into account the development of all the three folds of a personality, Gandhi aligned some productive activity with theoretical training in the institutions; because Gandhi attached “far more importance to the cultural aspect of education than to the literary.”^{ix} Here comes his argument of training the students in schools for exploring and further enhancing their handicraft skills. It would not only prepare some skilled hands for the future, but would also generate a source of funding for the institution. So it would no longer be dependent on a center authority. Such self-supportive structures would definitely be more autonomous in their functioning.

Along with changing the established structures of opportunities for education, Gandhi tried to change the sociology too in a reformatory manner. He was also of the opinion that manual work should not be run as something inferior to mental work. Schools which were based around productive work, was for the benefit of all, therefore carrying out education for the whole person- mind, body and spirit. Besides this, his plan of self-supporting institutions implied the end of teacher’s subservience to the prescribed textbooks and the curriculum. He put enough emphasis on the fact that learning must be consistent as it is generated within everyday-life. Though the activity of education directly focuses on the individual but it relies on the cooperation between individuals.

To attain that self-sufficiency through education, question of the medium of instruction of education naturally comes to fore. Gandhi favored the native tongue as a medium of instruction for a clear and appropriate expression. In his opinion, medium must be the one which is generic in nature. Going by the science of linguistics, one may find that the lingual evolution has deeper cultural connections. That’s why every language has its own emotional quotient attached to it. Gandhi observed the phenomenon of imparting education through English medium as ‘de-Indianisation’.^x “It is my considered opinion that English education

² In his Republic, Plato talks about triplication of human nature which means there are generally three traits in a man- reason, spirit (emotions), and desires. Maintaining a balance between the three, he defined as a practice of Justice which comes true through a thought out scheme of education.

in the manner, it has been emasculated, has put a severe strain upon the Indian students' nervous energy, and has made of us imitators..... No country can become a nation by producing a race of translators.”^{xi}

There is another very progressive dimension of his model; the ‘socio-economic inclusion’. Actually in his time, majority of the people, who were involved in the handicrafts or running the cottage industries used to come from the lowest groups in the hierarchy of the caste system. While getting and imparting education was the monopoly of higher castes. So, Gandhi through his model of education tried to reorganize and channelize fissiparous tendencies towards an integrated set up, where, beyond the monopolistic structures, rising of every section, class or caste would be ascertained.

Above mentioned Gandhian ideas were culminated in his ‘Wardha Scheme of Education’ of 1937, also called as *Nai-Taleem*. In this regard, First Conference on National Education was called at Wardha on 22 and 23 October, 1937 under the Chairmanship of Mahatma Gandhi, where all the education ministers of Congress ruled seven states participated. In this conference Gandhi put forward his scheme of national education through rural handicraft. After a serious discussion on it, the conference adopted the following resolution:

- That in the opinion of this Conference free and compulsory education be provided for seven years on a nation-wide scale.
- That the medium of instruction be the mother-tongue.
- That the Conference endorses the proposal made by Mahatma Gandhi that the process of education throughout this period should center around some form of manual productive work, and that all the other abilities to be developed or training to be given should, as far as possible, be integrally related to the central handicraft chosen with due regard to the environment of the child.
- That the Conference expects that this system of education will be gradually able to cover the remuneration of teachers.^{xii}

For preparing a detailed syllabus on the lines of these four resolutions, the Conference appointed a committee under the Chairmanship of Dr. Zakir Hussain. This Committee consisted of nine men and one woman, all educationalists of considerable experience.^{xiii} The committee completed its report and a detailed syllabus by early December, 1937. In February, 1938, at Haripura, the Indian National Congress under the president-ship of Subhash Chandra Bose accepted the Wardha Scheme of Education, and got implemented immediately in the Congress ruled seven states.

In this way Gandhian model of education proved an attempt to integrate Indian society along with its economic strengthening through the evolution and development of native forces of production. To quote Prof. Krishna Kumar, “no one rejected colonial education as sharply and as completely as Gandhi did, nor did anyone else put forwarded an alternative as radical as the one he proposed.”^{xiv}

II

Besides *Nai Taleem*, role of Gandhian *ashrams* have remained very crucial to understand and visualize his idea of *swaraj*. Here it is worth mentioning that if *swaraj* for Gandhi was a form of polity, Sarvodaya was its main goal while truth, non-violence, self-restraints and renunciation were core values and features. Ashrams were like learning centers or the labs, wherein all Gandhian ideas in the form of constructive programs were practiced^{xv}. During his lifetime Gandhi established four intentional living communities, which he called as ashrams. Mahatma Gandhi founded two ashrams for community living in South Africa – Phoenix Settlement in Durban and Tolstoy Farm in Johannesburg. Two popular ashrams set up in India by him are one at Sabarmati and another at Wardha. The ashrams Gandhi established served as laboratories where he and his colleagues experimented with nonviolence as an alternative way of life. In these small monastic communities of men and women living according to absolute vows he sought to lay the ground-work for an egalitarian social organization and economy, and to develop an education system that reflected the Indian genius. The ashrams provided economic and moral support as well by fostering the discipline and awareness necessary for their members to sustain grassroots civil disobedience. Gandhi saw the need in the tradition-bound, rigidly hierarchical Indian society, for a moral sanction able to inspire people to help them. He believed ashram life, based on mutuality, simplicity and hard work, would nurture an asceticism that could be channeled through positive action to reform society. In a way, ashrams were the places, wherein Gandhian constructive programs found their course.

For reconstruction of new society, Gandhi prescribed a framework of constructive programs³ that consisted of eighteen items. “These items of the constructive programs can be classified into three categories, viz.(a) Economic Regeneration-*Khadi*, village industries, economic equality, improvement of cattle, *kisan* and labour. (b) Social Reform- removal of untouchability, prohibition, upliftment of women and *adivasis*, education in health and hygiene, and lepers. (c) character building- communal unity, village sanitation, basic education, adult education, provincial languages, national language and students. Through the constructive programs, Gandhi attempted to establish moral and spiritual values like truth, non-violence, bread labor, unity of all men without any distinction, social justice, self-reliance and so on in the life of the individual and the society. Gandhi said, “Individual must cultivate the spirit of service, renunciation, truth, non-violence, self-

³ Gandhi conceptualized the constructive programs after non- cooperation movement, in 1922. He realised that to make political independence more meaningful, there were certain weaknesses in the Indian social structure which needed to be strengthened. Conflicts between different religious groups (mainly Hindus and Muslims), untouchability, fear arising out of ignorance, economic disparities, decaying condition of our villages, the plight of *adivasis*, *kisans* and the labourers, and the position of women were areas of major concern. The original thirteen items were: (1) Communal Unity (2) Removal of Untouchability (3) Prohibition (4) *Khadi* (5) Village Industries (6) Village Sanitation (7) *Nai Talim* or Basic Education (8) Adult Education (9) Women (10) Knowledge of Health and Hygiene (11) Provincial languages (12) National Language (13) Economic Inequality. To this, he added five more : (1) *Kisaan* (2) Labour (3) *Adivasis* (4) Lepers (5) Students. The 18 point constructive program thus became his framework for the new India he wished to see after *Swaraj*. Interestingly Gandhi wanted Congress to be disbanded as apolitical party after 1947 and suggested the then leadership to engage in the constructive programmes, without working on them independence would not be complete.

restraint, patience, etc. they must engage in constructive work in order to develop these qualities. Many reforms would be affected automatically if we put in a good deal of silent work among the people.” Constructive program also implies a non-violent society based on the principle of greatest good of all, the last and the lowliest, free from moral degeneration, social injustice, economic exploitation and political subjugation.”^{xvi}

Constructive programs remained the integral part of all the movements of Gandhi^{xvii}. During non-cooperation movement, the volunteers carried out the objectives like removal of untouchability, forging Hindu-Muslim unity, practicing hand spinning and use of khadi, boycott of foreign goods, establishment of village *panchayats* for resolving the local conflicts, setting up the Congress committees at the village level, establishment of national schools and colleges, organizing weekly and monthly fairs and banning of liquor. Congress governments, constituted in 1937 under the provisions of Government of India Act, 1935 worked for the Gandhian programs like banning of liquor, removal of untouchability, rural development, eradication of illiteracy and the “Nai Talim” or “Basic Education” through vernaculars, emphasizing on the skills of handicrafts such as weaving, metal work, pottery, spinning. The parallel governments, constituted at various places during Quit India Movement also worked in this direction. The constructive programs inspired by Gandhi, made a considerable headway under the *Jatiya Sarkaar*, constituted on December 17th, 1942 in Tamluk in Midnapur district of Bengal. The *Jatiya Sarkaar* undertook cyclone relief work, gave grants to schools and organized an armed Vidyut Vahini. It also set up arbitration courts and distributed the surplus paddy of the well-to do to the poor.^{xviii} Also, the parallel government or *Prati Sarkaar* set up under the leadership of Nana Patil worked with the same intent as Nyaydaan Mandals or people’s courts were set up and justice dispensed. Prohibition was enforced, and ‘Gandhi Marriages’ were celebrated to which untouchables were invited and at which no ostentation was allowed. Village libraries were set up and education was encouraged. The native state of Aundh⁴, whose ruler was pro-nationalist and had got the constitution of his state drafted by Gandhi ji provided invaluable support by offering refuge and shelter to the *Prati Sarkaar* activists^{xix}.

Based on the vision of constructive programs, Gandhi and his associates prepared an economic plan. A follower of Gandhi, Shriman Narayan brought out ‘A Gandhian Plan of Economic Development for India’ in 1944, whose foreword was written by Gandhi ji himself. “Its fundamental feature was to bring about a decentralized economic structure with self-contained village. The emphasis was on agriculture than on industry and, in industry also on small scale cottage industries rather than the large scale ones. Essentially the ‘Gandhian Plan’ was more an essay on economic morality than a plan in the real sense of the world. It preached the virtues of simplicity, manual labour, local self-sufficiency, decentralization, and independent village community. In its emphasis of popular participation and its insistence that the willing co-operation of

⁴ Aundh State was a Maratha princely state in the British Raj, in the Deccan States Agency division of the Bombay Presidency.

the villager must be sought, it anticipated the *panchayati raj*. Also of importance was its attempt to define the objectives in terms of way of life as well as in terms of percentage increase in per capita income.”^{xx} This Plan was reaffirmed in 1948, but National Planning Committee did not accept it. ‘The Sarvodaya Plan’ of 1950 was another attempt to present an economic and political model of growth based on Gandhian ideas. “When Gandhi was still alive, it had been decided in view of the rapidly deteriorating situation in the country and the prevailing confusion in the government policy, that the constructive workers should meet at Wardha towards the end of February 1948 and prepare a program embodying the Gandhian principles of national reconstruction to be placed before the country and the government. Gandhi was himself to guide this meeting, but history willed otherwise. Later, however, the contemplated meeting was held and finally, in December 1949, two hundred constructive workers met in Wardha and endorsed the program which was published on January 30, 1950, as the Sarvodaya Plan”.^{xxi}

Under the guidance of Ashrams, various voluntary organizations were also formed which worked for socio-economic development. Talking about the voluntary organizations, it is mentionable here that after the death of Gandhi, his constructive work followers had met at Sevagram (Wardha) in March, 1948 and they decided to form a brotherhood of those who accepted his ideas and ideals under the name of “Sarvodaya Samaj”. At the same time, it was also deemed necessary to have a coordinating organization for all the constructive work institutions to discharge a function which Gandhi himself had been performing so far. Thus, the Serv Seva Sangh came into existence and within a few years, some of the constructive work organizations founded by Gandhi merged themselves with it. It is this organization, which, as time passed assumed the responsibility of the various movements inspired by Vinoba Bhave namely *Bhoodan*, *Gramdaan*, *Shanti Sena* etc. all aimed at taking the country onwards in the direction of the ideal society conceived by Gandhi. Besides this, organizations like All India Spinners Association, All India Village Industries Association, Harijan Sevak Sangh, Hindustani Prachar Sabha, Adim Seva Mandal and the other organizations who claim their inspiration from Gandhi started working in the various parts of the country for the upliftment of people.

To summarize, though partially, the elements of Gandhian vision for polity, economy and society became an eminent part of Indian development process after independence, but there is no denying the fact that there was major difference in the approach of Gandhi and that of then government. This paper explains the reason for this gap in the approaches, which kept on increasing as the time passed – the incomplete adoption of Gandhian vision of development, in which his scheme of education was sidelined, which was the soul of entire gamut of Gandhian framework of *swaraj*.

III

While coming to the state of Gandhian institutions after Gandhi and the legacies he left behind, an irony emerges. Where on the one side number of researches have gone up on Gandhian ideas and their relevance, the number of followers of Gandhian methodology or the professional Gandhian, constructive workers, has declined over the period of time, so is the case with the institutions established by Gandhi. The ashrams established by him⁵ are no more than museums today, the voluntary organizations set up for socio-economic reconstruction has also lost the vigor as well as the mission. Though the cropping up of NGOs dedicated to educational, social and economic cause, in large number in independent India is often seen as Gandhian legacy in terms of growing voluntarism^{xxii}, but they hardly reflect the value system, Gandhian organizations infused with.

After Gandhi, his vision of Sarvodaya and *swaraj* were carried forward mainly by Vinoba Bhave and Jay Prakash Narayan. Besides the two, Narayan Desai (Gandhian educator and shanti-sena leader), Chandi Prasad Bhatt (Founder of world famous *Chipko* movement to save Himalayan green cover), Harivallabh Parikh (known for his work for tribal upliftment and people's court), Radhakrishnan Menon (Gandhian sarvodaya activist of Kerala, activist in bhodan movement), Prem Bhai (Dedicated to Gandhian vision of tribal welfare), Acharya Ramamurthi (social activist and academician, played a vital role in evaluating National education policy 1986), Achyut Deshpande (Vinoba lieutenant, dedicated his life for cow protection), Chunnibhai Vaidya (A Gandhian from Gujrat who had set up countless people's committees and fought for the villagers rights to water), Devendra Kumar (Champion of village development and promoter of Khadi), Govind Rao Deshpande (a tireless promoter of trusteeship as the only sustainable and spiritually valid economic system), Jagannathan (Tamil land reform activist and founder of the association of sarva sewa Farms), Krishnammal (Jagannath's wife and co-worker who has dedicated her life to uplift of landless untouchable), Nirmala Deshpande (Vinoba's chief supporter, worked for the upliftment of Harijans), V Ramachandran (leading Tamilnadu sarvodaya worker and lifelong promoter of Gandhi), Shobhana Ranade (A well known Gandhian educator, worked for women empowerment at the Gandhi national Memorial Society, situated in the Aga Khan Palace in Pune), S N Subba Rao (Leading figure in the surrender of Chambal valley decoits, widely known as Gandhian youth worker), Suder Lal Bahuguna (Champion of Himalayan forests, protester against the Tehri dam), Thakurdas Bang (A leader and theorists of the umbrella Gandhian organization – Sarva Seva Sangh, founder of many Gandhian movements, a campaigner against multinational corporations (MNCs) and the effects of globalization in India), Pt Dharamdev Shastri (A Gandhian activist, worked in the hill states of Himachal and Uttarakhand for upliftment of tribals and scheduled castes, initiated temple entry movements in the region, revived many Gandhian practices in the region), Thakkar Bapa (A Gandhian activist, worked for tribal upliftment), Ratan Chand Rojhe (A Gandhian activist who contributed to

eradicate bonded labour and worked for the dalit upliftment in Himachal Pradesh) were among those, whose efforts constitute the main strength of sarvodaya movement, but eventually the movement could not survive with success. Mark Shepard has rightly pointed out that with the passing of Vinoba and JP; it is unlikely that the sarvodaya movement will again be a major force on national level^{xxiii}. Though there were many Gandhian intellectuals, Gandhian activists, but the changing cultural and civilizational aspects of Indian society after Independence, gradually wiped out the possibilities of Gandhian *swaraj* to become a reality, rather his vision was interpreted as utopia and far from reality. Thus Gandhi was narrowed down to intellectual circles only while 'Gandhi in practice' turned into rhetoric.

Today, there are several researches have been carried out seeking relevance of Gandhian values in 21st century, especially of non-violence, communal harmony, economic parity, social justice, but all these values need to be inculcated through the comprehensive robust system of education as proposed by Gandhi. Though under new education policy 2020, few Gandhian elements such as learning through activity, mother tongue as a medium of instruction have been incorporated, yet here it is important to understand, for Gandhi this activity had a sociological context. It aimed at connecting the children with local production processes. Other than this educational autonomy is another dimension, which is closely connected with the former. Maintaining the autonomous centers of learning is still a challenge in India. For Gandhi, education was not a sector, as it is perceived today, rather education was the lifeline for all sorts of development and it is an ever going process in all walks of life and in this context school education is the key, that's why Gandhi's *nai taleem* has been popularly called as basic education.

The fact remains that Gandhi wanted education - reconstructed along the lines he thought correct - to help India move away from the Western concept of progress, towards a different form of development more suited to its needs and more viable, for the world as a whole than the Western model of development. Adequate definitions of "development" and "underdevelopment" must necessarily be linked to a form of self-reliance rooted firmly in the capacities and interests of the working people. Re-defining development in terms of an expansion of capabilities, or freedoms to lead a life which is valuable,^{xxiv} Nobel laureate Amartya Sen defines development not in terms of GDP but in terms of 'the real freedoms that people enjoy.

Conclusions

Gandhian sarvodaya cannot be realized without following the Gandhian methods, which includes means of non-violence, truthfulness, self-restraint and sense of renunciation. In nurturing these values, role of education is very vital. To Gandhi, education should be such wherein children should be made aware about their local needs and aspiration and must be trained in some local industry, so that they become an agent of social change and emerge as a problem solver for their community first. In this way children will develop an all-inclusive perspective, the caste - class hierarchies associated with work will also come to end and result in social harmony and dignified work culture. Here it is interesting to note that Gandhian economics in need -

centric, indigenous in character and doesn't support consumerism. Gandhi's *nai taleem*, which is one of the essentials of his constructive programs is the backbone of entire Gandhian polity, economics and social order. His educational schemes also highlight the significance of education in one's formative years that means school education is key to his basic education. Role of Gandhi Ashrams is very important in pragmatizing Gandhian ideals, but unfortunately after Gandhi, tradition of ashrams gradually declined. Various Gandhian institutions which were working voluntarily for harijans, tribal's and women upliftment turned passive and lost the voluntary zeal in the wake of various legislative interventions and fiscal support by the government, while voluntarism is the soul of Gandhian polity. In addition to this, after Vinoba Bhave and Jay Prakash Narayan, the generation of Gandhian leaders either remained more concerned with literary contributions or their social activism kept confined to a particular region only. In Gramscian framework, Indian education system functioned more as a structure of legitimization which weakened the spirit of volunteerism and increased the dependence over the state. Slogans of *atmnirbhar Bharat*, *vocal for local* of the present times, though sound Gandhian in nature, but Gandhian way of realizing them in substance goes through educational re-organisation which needs to be understood.

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