

Mahatma Gandhi's Nayee-Talim and NEP-2020 on School Education: A Perspective

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ABSTRACT

The global education system has been changing due to the 21st-century globalized education system and advancement in science and technology. In the changing scenario of the contemporary world, giving proper knowledge of vocational, spiritual, character, and holistic development of children has become the major goal of education. Education has also become a part of the sustainable development goals. Mahatma Gandhi's ideas on education are still relevant at present. His ideas are soft and simple in appearance but deeply hard and precious in practice, and are concerned with the overall uplift of mankind. The India's National Education Policy (NEP) 2020 has been adopted keeping in view the shifting contemporary system of education so that the country may meaningfully join the global competition in education and research. The focus of the article is on highlighting the perspectives on education from the viewpoint of Mahatma Gandhi's Nayee-Talim and NEP; and making a thematical analysis of some of the common themes in both such as stages of school education, free and compulsory education, medium of instruction, crafts and vocational education and promotion of girls' education from a comparative perspective.

Keywords: Mahatma Gandhi, Basic Education, Nayee-Talim, NEP-2020, School Education.

Introduction

Education may be defined as the systematic process of achieving knowledge, values, beliefs, skills, and moral habits. It is a continuous process that has no time bound and definite ages. Gaining good knowledge is education. According to John Locke, "Plants are developed by cultivation and men by education." He mentioned that the light of education could illuminate the world's darkness (Thamarasseri, 2016, p.22). An educated person with good educational knowledge becomes a good citizen. For Nelson Mandela, "Education is the most powerful weapon which you can use to change the world". He believed that education is the first step for people to gain the knowledge, empowerment, critical thinking, and skills they need to make this world a better place (Agrawal, 2020). Education also deals with knowledge and is determined by the source, limits, criteria, and means. Knowledge is an essential area of functioning in the philosophy of education. It is vital for education because it is everywhere and used for deciding the relationship between states, economic systems, curriculum administration, discipline, progress, etc (Vashishtha, Khandai & Mathur, 2011, p.56). The aims of education are derived from the purposes of human life. It aims to discover the divine, which leads to happiness and earn livelihoods (Sharma, 1992, p.17). But education has a diversity of aims. It also aims at the formation of human character and its complex outlooks. It could be associated with the ways of knowing or beliefs about how Truth is discovered and how it should be taught (Ayodhya & Dash, 2012, p.32). School education is the key to opening children's doors for their lives. They get their first education from the family and learn more from

the environment, and then they gather learning experience from school. School education is a social process for socializing individuals and keeps society smooth and stable. It teaches the child to be creative, develop skills, observe, understand, realize, and learn more about life to build a better quality of life(Jena,2020, pp.57-63). The primary root of all children's educational activity is in the instinctive, impulsive attitudes and their activities, not in the presentation and application of external material. Children impart valuable educational knowledge through ideas and senses, numberless spontaneous activities such as plays, games, mimic efforts, etc., and tendencies of cooperative living and creative uses of knowledge(Dewey,2008, pp.92-93). Education could endeavour to develop our latent talents. A proper education is something different from others. It is the complete or maximum development of all bodily, mind, and spiritual senses. Spirit is one of the permanent elements in humans, but the body and mind function according to the spirit. A good quality spirit is vital in education for self-realization or moksha(CWVG,vol.18(74), pp.334-335). Lastly, a proper education does not consist merely in acquainting oneself with ancient or modern books, but it consists in the habits that one knowingly or unknowingly imbibes from the atmosphere, one's surroundings, and company. According to Aristotle, "Virtue is not learnt by reading big volume. It is by doing good deeds that we learn virtue". The most important thing about education in man's life is to learn about humanity(CWVG,vol.6(387), pp.457-458).

Mahatma Gandhi's Perspectives on Education

According to Gandhi, "By education, I mean an all-round drawing out of the best in child and man, body and mind and spirit. Literary is not the end of education, not even the beginning. It is one of the means whereby men and women can be educated. Literacy in itself is no education ". He strongly criticized the British educational policy in India because earning one's livelihood is a part of self-reliance, being able to depend upon oneself to carry on life, and a kind of insurance against unemployment(sharma,1991, p.46). He means education as a knowledge of letters. It is merely an instrument that may cure patients of life. Everybody should observe and abuse it to make good use of it without harm(Gandhi,1958, p.76). Proper education helps us to know the atman, our true self, God, and Truth. It carries numerous activities to have the goal of knowledge. It also brings a proper understanding of the duties and spirit of human services(CWVG,vol.56(164), p.136). It enables one to be conscious of self-study and self-appreciation to become creative and critical thinking and entrust oneself to duties and responsibilities. The true vision of man is self-identity, with the supreme being backed by one's untiring, endlessly creative, and critical endeavour. Proper education will accelerate man's critical consciousness, self-control, and self-conduct(Chakrabarti,1990, p.11). It also comes through proper exercise and training of the bodily organs such as hands, feet, eyes, ears, nose, etc. An intelligent use of these organs could provide a child be the best and quickest way of developing his intellect. Besides these bodily organs, spiritual training in education is essential to create an envisioned mind and independent of one another(Prabhu & Rao,1966, p.362).

Gandhi's idea is accurate as taken from the ancient aphorism that "Education is that which liberates." Education not only means mere spiritual knowledge and liberation after death. It means mere knowledge, which includes all valuable training for the service of humankind, and liberation means freedom from all manner of servitude. The servitude mentioned here is of two kinds, such as slavery to domination from outside and to one's artificial needs(Harijan,1946, p.38). Gandhiji's Nayee-Talim is not different from Basic Education or Wardha Scheme. It is just an evolution of his educational ideas. It is related to the basic needs in the interest of Indian children and emphasizes the innate potentialities of children. It is also

associated with the primary occupations of the people living in the village, highlighting the minimum educational standards for every child irrespective of caste, creed, colour, sex, and religion and against the British Scheme of Education(Dash,2006, p.11). It is a beautiful blend of craft, art, health, and education. It covers the whole conception of educational knowledge in individuals(Harijan,1946, p.394). It is not based on foreign importance or imposition but on establishing equilibrium between man's body, mind, and spirit. It is a special designed to be wholly self-supporting in which it does not demand an expenditure of millions on education(Harijan,1947, p.147). It is the all-round development of boys and girls, all training through a profit-yielding vocation, and enables the children to pay for tuition through the products of their labour(Harijan,1947). It will provide a healthy and moral basis for the relationship between the city and village by eradicating social evils such as 'haves and have-nots' debates as a part of a silent social revolution. It is the plan for the socialization of industry and decentralization of work. It extends over seven years to equip them to earn their living while participating in the schools and train them for citizenship in a non-violent democratic society(Dhawan,1946, p.361). It is vitally linked with the ultimate values of non-violence, freedom, equality, and the ideal society. It is entirely desirable to discuss an anarchistic ideal society. Gandhiji's educational ideas are the attractive representation and solidified building of the nation, and socio-political-economic freedom, equality, and non-violence, which is the ground reality of his ideas(Bandyopadhyaya,1969, p.187).

Gandhiji had different aims in his Nayee-Talim by giving his humble opinion on acquiring knowledge. He wanted students to be freedom fighters, ideal citizens, patriots, and an ornament to his family, community, and nation. They should become the poor man's friends in every sense and can justify the royal profession. Their end was not to get more than a decent livelihood but to serve humanity and the motherland without fear. Students should purify their personal life by following Brahmacharya, and he wanted students to be liberate, free from bondage, help to shine, add to the country's wealth, enriches their character, wise and intelligent, selfless service, self-control, humility, and save them from the darkness of sensual pleasure, and inconsistent behaviour(Subramanian,2008, p.138). Students should educate to earn a living, betray an unworthy disposition of mind, and the school is the place for building character. Education is treated merely to build self-respect and character in society. The essence of all education is kindness to all friends, foes, men, and beasts. Our educated younger generation should train Hindi and spinning to the students in national school to avoid the difficulty in getting Swaraj. Knowledge is not only used for acquiring wealth. It is a means of livelihood that knowledge is the means, and moral character-building is the end of education(Joshi,2008, pp.43-45).

Gandhiji's ideas of Basic education propagate an inner vision of moulding the child in every aspect of development. There is no ignorance of children in basic education; they can exercise their creative genius and critical power of imagination. In basic education, children are inspired to discover their world of creation, be self-dependent, have a critical approach, and be thrust toward self-innovation and self-discovery. It originated closely allied to the then-Indian villages where the spirit of self-activity, self-service, self-knowledge, and self-discipline through learning by using the work pattern of education. It is a means of awakening the inert mass suffering from the darkness of ignorance, superstition, and communal disharmony that would be given a new aura of consciousness to build India with the budding learners who would feel the real pulse of India in the future(Chakrabarti,1990, pp.60-70). In basic education, children are also trained by teaching the alphabet, reading, writing, and elementary knowledge of history, geography, mental arithmetic, intelligent mechanism of Takli(spining wheel), and physical strength of hands, eyes, ears, and minds, etc(Harijan,1937, p.130). The hand handles the tools before it draws or traces

the writing, the eyes read the pictures of letters or words to the things, and the ears catch the names and meanings of things. The training will be natural, responsive, quickest, and cheapest to the land(Harijan,1937, p.225). Such children have completed seven years of course at fourteen and are discharged as an earning unit. The children of poor people will automatically lend a helping hand to their parents. They have the feeling to give forth their mind and put into development by rooting out unemployment(Tendulkar,1953, p.253). Gandhiji mainly focuses on vocational training because it covers everything. No brick and cement wall separates vocational training from intellectual training. Vocational knowledge requires one to earn his livelihood and understand the place of his vocation in society. He visualizes masons, carpenters, and weavers as genuine intellectual social workers. He looks forward to seeing Kabir arise from the weavers, Bhoja Bhagat from the cobblers, Akha from the goldsmiths, and Guru Govind from the farmers(CWVG, vol.42(152), p.132).

He mentioned some unique features of Naye-Talim, such as: 1. Free and compulsory education: It shall be imparted to all boys and girls up to 14 years through a productive craft like spinning, weaving, and agriculture. It would also impart sound knowledge to students, meet most or part of the cost of education, and make students generally fit for a vocational in life(Agarwal,1946, p.127). 2. Medium of instruction: The mother tongue is the medium of instruction and the subject of study because learning imparted through English will hinder the development of understanding, precision of thought, clarity of idea, and expression effectively, clearly, and lucidly. 3. Craft: It aims to provide education through craft or productive works, including agriculture, spinning, weaving, cardboard, wood and metal, gardening, leather, etc. It could transform the school into a work, experimentation, and discovery place. 4. Curriculums: It includes mathematics for solving numerical and geometrical problems, social studies with a combination of history, geography, civics, economics, general science subjects like nature study, botany, zoology, chemistry, astronomy, hygiene, physical culture and knowledge of stars, Hindustani which is the combination of Hindi and Urdu to make it a compulsory subject in basic school and the Lingua-Franca of India(Dash,2006, pp.104-106).

Gandhiji emphasizes Primary education to transform village children into model villagers and build up the structure of Swaraj from its very foundation without neglecting them. It could develop the body and mind and keep the child rooted to the soil with a glorious vision of the future from the commencement of their school career(Gandhi,1945,p.17). It is the most important period of one's life for which knowledge received during this period is unforgettable and allows the least time for learning. Many villagers and poor people incur more expense on equipping in higher education or colleges, which is hardly bear. For this reason, he mainly focuses on primary education, which is given by well-educated and experienced teachers of high character who would reflect some regard for the beauty of nature, safeguard the pupils' health, and see good results in a short period(CWVG, vol.16(37), p.96). The children in primary schools feel like their homes and teachers as their parents. They receive their primary education from teachers through spoken words and gain their knowledge directly through eyes and ears, which is ten times more than acquiring through the alphabet. They got a general understanding of history and geography in the first year through plays and in the form of stories. They recited some poems by heart with the correct pronunciation and memorized the tables. They draw geometrical figures, pictures, complex symbols, and crook letters on the slates(CWVG, vol.42(36), pp.24-25). The pupils would learn spinning, weaving, cotton-growing, carpentry, and woodwork to meet the village's needs. They would be familiar with hygienic rules to become a good home doctor for diagnosing common ailments and prescribing remedies, and they would

know how to clean village dumping grounds, ponds, etc. The life of pupils in primary education will become interesting, thoughtful, wise, steadfast, pure, and energetic (CWMG, vol,42(72), p.51).

Some Ideological Perspectives of NEP-2020

According to the National Education Policy (NEP) 2020, India has envisioned this new education system to ensure or touch every citizen's life, consistent with their ability to contribute to many growing development imperatives of the country and create a just and equitable society. It covers all aspects of the educational structure, regulation, and governance to create a new system of aspirational goals with India's tradition and values system in 21st-century education. It could fully develop the human personality based on four pillars: 1. Learn to know: Acquiring knowledge through learning how to learn and benefits provided from the education opportunity. 2. Learning to do: Not only acquiring occupational skills but also the skills of dealing with competent situations and works, and a package of skills to deal with the various challenges of working life. 3. Learning to live together: Understanding toward developing the values of other people and an appreciation of interdependence in a spirit of respect, pluralism, mutual understanding, and place. 4. Learning to be: Personality development and responsibilities, judgment and acting with autonomy, and ensuring that education regards any aspect of the potential of a person's memory, reasoning, aesthetic sense, physical capacities, and communication skills.

The broad views of this educational policy encompass the holistic development of the students with particular emphasis on the development of everyone's potential and creativity. Students must develop not only cognitive skills, such as foundational skills of literacy and numeracy, and higher-order cognitive skills of critical thinking and problem-solving skills, but also social and emotional skills, such as soft skills, including cultural awareness and empathy, perseverance of grit, teamwork, and leadership among other. The policy also envisages free and compulsory education for all children aged six to fourteen as a Fundamental right. Globalization demands a knowledge economy, and a knowledge society emphasizes the need to acquire new skills by learners regularly to be 'learn how to learn' and lifelong learners. The narrow time lag between generating new knowledge and its application, mainly in science and technology, necessitates the periodic renewal of school and higher education curricula to maintain relevance to learners changing societal and personal needs and the emerging national development goals. The children and youth in the country are provided with the knowledge, skills, attitudes, and values, as well as employable skills that would enable them to contribute to India's social, economic, and political transformation. The policy also reflected sustainable development goal 4 (SDG-4) for quality education and learning outcomes, which applies to every nation attempting to sustainably bring a quality of life to its citizens without degrading the environment.

Another dimension of the future of education is the need to deal with the connected dimension of education. The policy begins with early childhood care and education as a part of the Foundational stage of school education (three years of preschool and Grades 1 and 2) with a single curricular and pedagogical phase of play-based and discovery-based learning for children between the ages of 3-8. The policy also takes cognizance of differences in children's cognitive abilities development. The flexibility in the first five years will enable equalizing children's multiple cognitive abilities. The Foundational stage is followed by a Preparatory phase consisting of three years (Grades 3, 4, and 5) of primary education, incorporating some textbooks with more formal classroom learning aspects. After the Preparatory phase, three years of Middle school education (Grades 6, 7, and 8) would involve developing more abstract thinking and subject teaching and leading up to a Secondary education phase of four years (Grades 9, 10, 11, and 12). This last

phase of four years of secondary school education will facilitate multidisciplinary studies with appropriate exit options besides preparing for the next stage of the undergraduate program.

NEP-2020 has also kept the interconnectedness of the various phases of education, continuity, coherence, and processes to realize an end-to-end educational roadmap for the country. It provides multiple exit and entry options for students in the secondary education stage, undergraduate and postgraduate education, and research. Students may discontinue their studies in different phases even though they will be eligible for re-entry and continuing education into the higher levels. The concept of interconnectedness also prepares the students for further higher-level studies through proper orientation, coming from early efforts at broad-based liberal education of the Secondary stage. A strong base of Liberal Arts education and provision for vocational education at different levels are parts of undergraduate education. The fourth year of undergraduate level can also seamlessly integrate with the Master's and Doctoral levels. In the long run, this integrated concept should also bring professional education into mainstream undergraduate education, thereby creating an overarching integrated approach to education, embodying the spirit of the policy in totality. Finally, the concept of interconnectedness also applies to the location of education in a social context, which both influences and is influenced by it. The policy sees the engagement of the community extending to ownership for the success of educational endeavours, whether through deeper ownership of school complexes through School Complex Management Committees or volunteering to ensure the success of educational programs. It envisages the convergence of similar efforts by community-based organizations and educational institutions. It draws from the expertise of community members, while institutions contribute towards the progress of the community in multiple ways.

The policy also draws from India's heritage, culture, and illustrious history as part of holistic education. Education in ancient India aimed to acquire knowledge for preparing life or life beyond schooling and for complete realization and liberation of the self. The education system at that time produced numerous scholars such as Charaka and Susruta, Aryabhata, Bhaskaracharya, Chanakya, Patanjali Panini, etc. They made seminal contributions to the world of knowledge in science and mathematics, engineering and architecture, navigation and shipbuilding, yoga, fine arts, chess, etc. Buddhism strongly influences the world, particularly in Southeast Asia and China. Hu Shih, a former Ambassador of China to the United States of America, said India occupied China culturally for twenty centuries without ever sending a single soldier across the border. The education system enriches India by mixing cultures that arose from the early invasions till the arrival of the British. The country has absorbed and blended many of these influences into a unique culture. Culturally, India has originators of a great diversity of life, myriad languages, and dialects, seven classical dances and two classical music forms, well-developed folk arts and music traditions, pottery, sculptures, architecture, incredible cuisines, fabulous textiles, and so on. These rich legacies to world heritage must be nurtured and preserved for posterity, enhanced, and put to new uses through our education system. For instance, they integrated into a Liberal Arts education to help develop students' creativity and originality and encourage them to innovate (DNEP, 2019, pp.24-25).

The policy aims at equitable and inclusive education to shape an education system, benefit all children, and prevent children from losing any opportunity to learn and excel because of their circumstances of birth or background. The Special Education Zones will be set up for disadvantaged regions across the country with the idea of acting upon all the Policy actions to uplift underrepresented groups concertedly. Indian society has long upheld the high status of women and girls and the importance of girls' education. The policy aims to achieve gender equality in education, integrate gender as a cross-cutting priority for all aspects of policy implementation, disrupt poverty and violence, and promote community health and well-

being. Students of various communities of SC, OBC, Schedule tribe, and religious communities, including Muslim students, face severe disadvantages at multiple levels due to various historical and geographical factors. This policy bridging these social category gaps in access and participation, increasing primary enrolment rates at the middle, secondary, and higher education levels, and learning outcomes in school education will be one of the primary goals of all education sector development programs. The policy recognizes the education of transgender children and initiates appropriate measures to remove social stigmas and discrimination. The approach recognizes Children with special needs (CWSN) by providing the same opportunities to obtain quality education as other children. The Right to Education (RTE) Amendment Act, which came into force on the 1st of August, 2012 provides for the inclusion of CWSN as included in the Persons with Disabilities Act 2005, the National Trust Act. The RTE Act ensures CWSN for free and compulsory education either until the completion of the elementary stage of school education or till the age of 18 years. Further, the RTE Act also gives the opportunities to children with severe and profound disabilities the right to opt for home-based education(DNEP, 2019, pp.137-154).

Some common thematical analysis

1. Stages of school education:

In Nayee-Talim, there may be classified around four pedagogical and curricular stages for Basic Education.

(a)First stage or Infant education: Pupils' education begins with their parents and family members. After that, it extended to the community and its members for a self-reliant, happy, clean, and healthy life. The children impart knowledge and progress of meaningful education through their parents and community(Dash,2006, p.113). The parents trained their infants to move their hands and feet to do something. They also teach speaking a proper language, distinguishing colours, alphabet, pictures, and playing. This stage will continue till the infants reach around two or two and a half years of age(Joshi, 2008, p.172).

(b)Second stage or Pre-Basic Education: This stage is the stage of pre-basic education of children under seven years of age. It aims to develop all the child's faculties before they undergo formal schooling, such as the proper use of sense organs, speaking in the right ways, hands, and feet, eating, drinking, and thinking, etc. It is to be conducted by the school teachers in co-operation with the parents and community in schools of towns and villages. Mothers are primarily responsible for diverting their children from misconceptions and preparing correct instructions for the child's good education. The pre-basic education begins with adult education because wise parenthood is the foundation of education in the earliest childhood years.

(c)Third stage or Basic Education: This stage is the correct period of Basic Education, which Gandhiji mainly focuses on. At this stage, all boys, and girls between 7 and 15 years are included in an eight-year basic education program. It emphasized all-round training of children in manual and productive work, and other activities will also be given as training to develop integrally related to the central crafts chosen. It is self-supporting with the principle of earning while learning to the extent of covering teachers' pay. The children pick up knowledge of self-activity through the principle of "Learning by doing." It is constructive and creative, and the education methodology is concerned with craft-centredness, correlation, and integrated curriculum.

(d)Fourth stage or post-basic education: The fourth stage is the period of post-basic education or education of adolescents who have completed basic education. It keenly felt that village life must be

stabilized and modernized. The development of rural secondary education is conceived in adolescents from the 14th or 15th to 18th year. It is a continuation of the Basic education based on education for self-sufficiency. This stage is to be residential and to provide opportunities for a wide range of productive activities. The main program of the post-basic school is to be the rural reconstruction through crafts, agriculture, dairy farming, smithy, carpentry, weaving, etc. Life at school should follow the course of life in a good village, and half of their working hours would be for study and half for farming, building, weaving, street cleaning, and other helpful village work. The subject of study is related to the pupil's practical work and life (Dash, 2006, pp. 114-115).

In NEP-2020, there are four stages of curricular and pedagogical structure in the form of 5+3+3+4 design for school education.

(a) Foundational stage: It comprises 5 years corresponding to the age range of 3 to 8 years of the child, which include three years of pre-primary school and Grade 1 and 2. It is flexible, multilevel, play-based, activity-based, and discovery-based learning, various time-tested Indian traditions for cognitive and emotional stimulation of children.

(b) Preparatory or Lower Primary stage: The age distribution of this stage is 8 to 11 years of children for Grades 3, 4, and 5, respectively. It is based on building the foundational stage's play-base, discovery-base, and activity-based pedagogical and curricular style. It is also gradually incorporating textbooks and more formal classroom learning aspects. This stage will aim to lay the general groundwork across subjects, including reading, writing, speaking, physical education, art, language, science, and mathematics, so students are preparing to delve deeper into learning areas through specialized subjects and teachers in the following stages.

(c) Middle or Upper primary stage: It comprises three years of education from 11 to 14 years of age for Grades 6, 7, and 8 standards. It builds a more formal pedagogical and curricular style of the preparatory stage. It sees the introduction of a subject teacher for learning or discussing the more abstract concepts in every subject that students will be ready for at this stage across science, mathematics, arts, social science, and humanities. Experiential learning within each subject and exploring relations among different subjects will be encouraged and emphasized despite introducing more specialized subjects and subject teachers.

(d) High or Secondary stage: It comprises four years of multidisciplinary study from 14 to 18 years for Grades 9, 10, 11, and 12 and builds on the subject-oriented pedagogical and curricular style with greater depth, critical thinking, attention to life, flexibility, and student choice. Each secondary stage year is divided into 2 semesters for a total of 8. Every student would take 5 to 6 subjects in each semester. There will be some common subjects for all and great flexibility in selecting elective courses, which include arts and vocational subjects and physical education to explore their interests and talents. A system of modular board examinations, restructured to test only core concepts, principles, critical thinking, and other higher-order skills in each subject, will be offered for the remaining courses. The notions of eliminating higher secondary or junior college and Grades 11 and 12 will be considered an integral part of the secondary stage (DNEP, 2019, p. 75(P4.1.1)).

2. Free and compulsory education:

In the original Wardha scheme, all boys and girls should be given free and compulsory education between the ages of 7 and 14. However, girls might withdraw after completing their 12th year if their guardians desired (RSWEC, 1939, p. 2). Gandhiji inspired this principle because it holds to realize the children by teaching a proper vocation and utilizing it to cultivate their mental, physical, and spiritual faculties and mere economic calculations (Harijan, 1937, p. 292). They are responsive to the needs of the people in the

society. It discourages the illiteracy of the country's citizens and offers no inducements to poor rural parents. In all cases, it makes citizens voluntarily fit for swaraj, gradually disappear the system under foreign rulers, and thrives democracy (Young India, 1924).

Draft National Education Policy 2019 mentioned article 26 of the Universal Declaration of Human Rights adopted at the UN General Assembly in 1948, that everyone has the right to the elementary and fundamental stages of education. Elementary education shall be compulsory and directed to develop the human personality and strengthen human rights and fundamental freedoms (DNEP, 2019, p.24). It is also mentioned in the 86th Constitutional Amendment Act, 2002, which inserted article 21-A in the constitution of India. It envisages free and compulsory education for all children aged six to fourteen years as a Fundamental Right. The Right to Education Act 2009 (RTE) entitles every six to fourteen-year-old child to free and compulsory education in a neighbourhood school until elementary education (DNEP, 2019, p.27). Section II of the RTE Act provides early childhood care and education. It should be taken by the government to make necessary arrangements for providing pre-school education for all children until they reach age six years (DNEP, 2019, p.48). This phase is essential for providing appropriate learning because it is the critical phase of the child's brain development. It also provides appropriate and quality educational infrastructure, emphasizing reaching the most socio-economically disadvantaged children aged 3-6 years (DNEP, 2019, p.53). It ensures that all children, particularly children from underprivileged sections, have a guaranteed opportunity to participate in high-quality schooling from the age of 3 onward to higher secondary education until Grade 12. As guaranteed by the RTE act, the right to free and compulsory education will extend downwards to include up to three years of early childhood education before Grade 1 and upward to Grade 12 with an age distribution of around 3 to 18 years. It mainly focuses on more educational outcomes, less on inputs and processes, and more responsive and enabling on infrastructure requirements (DNEP, 2019, p.192-193).

3. Medium of Instruction:

The Wardha scheme lays down the medium of instruction shall be the pupils' mother tongue or the vernacular. But, in certain provinces might be difficult to arise if more than one vernacular language. For this, the scheme emphasizes using the term "vernacular," which connotes the "literary" language, not a dialect (RSWEC, 1939, p.34). The education imparted through foreign languages makes learning difficult, alienating educated people from their families and society and self-defeating. It crammed the way of learning lessons, encouraging the people to pursue higher education, and directed towards releasing the individuals from bondage, creating initiative, enterprise, responsibility, and awareness of one's obligations to mankind (Shukla, 2002, pp.53-54). Foreign medium of instruction in Indian education has caused students' brain fag, made them crammers and imitations, unfitted in their original works and thought, and disabled them for filtrating their learning. It makes the children practically foreigners in their lands, delays our vernacular growth, and is the evil deed of education (Young India, 1921, p.277). Lastly, Gandhiji mentioned that "I must cling to my mother tongue as to my mother's breast, in spite of its shortcomings. It alone give me the life giving milk" (Harijan, 1946).

NEP-2020 mentioned the mother tongue as the medium of instruction because children learn and grasp nontrivial concepts most quickly and well understood through their language. The policy recognises that the school-going students do not understand, causing them to fall behind before they even start learning by instructing them in a language not their mother tongue. There is a strong need for students in their early years to conduct in their local language and textbooks written in India's vernaculars. The instruction through the mother tongue will continue at least until Grade 5 but preferably till at least Grade 8 and may

continue wherever possible. High-quality textbooks, including science subjects, will be made available and translated into their home language if needed and feasible. If the textbook material is unavailable in their language, the translation between teachers and students will remain in their home language when possible. This policy system will make the best effort to use the regionally preponderant home language as the medium of instruction and keep the significance of linguistic minorities in that region. The policy also encourages a flexible language approach in the classroom curriculum. It enables the teachers to use a bilingual approach, including bilingual teaching-learning materials with students when their home language differs from the medium of instruction(DNEP,2019, p.80).

4. Crafts and Vocational Education:

Education through productive craft activity is the fundamental principle of the Wardha scheme. The saleable materials will be produced through the educative value of craft work in the higher classes of the basic school. The saleable material is produced the educative possibilities, and the income from the sale of such material might apply to the school's upkeep. Basic craft in the lowest classes of a school, which children of about 6 are educationally unwise. Such activities in these classes arise from the child's interest and desire and should not be forced on him by the adult. The basic craft should reach the pupils with a high degree of skills in agriculture, weaving, woodwork, etc., to increase their self-respect since the product of their labour has a market value and tend to remove the false idea that manual work is objectionable(RSWEC,1939, p.35). Gandhiji planned to impart primary education through the medium of village handicrafts like spinning, carding, etc. It is conceived as the spearhead of a silent social revolution with the most far-reaching consequence. It provides a healthy and moral relationship between the city and the village. It could eradicate some of the worst social insecurity and poisoned class relationships. It could check the progressive decay of the villages, the unnatural division between the 'haves' and 'have-nots' and independent from imports, machinery, or technical skills(Harijan,1937). His concept of craft-centered education is quite different from the way followed in ancient India because he does not concentrate on the craft for its own sake. The craft is a proximate means for coordinating a vast repertoire of educational experiences and the center for the radiation of everything we want the individual to learn in school. Crafts is a physical and social environment meeting point and may represent a subject of general science, social science, creative and expressional arts(Mukalal,1997, p.170). Education through vocational or craft is based on the unity of knowledge and work. The union of learning and work will develop intelligence and obtain knowledge and information from the crafts. The gulf between high and low, rich and poor will disappear, labour will receive the honour, society will be served and protected well, and every village will be self-reliant(Gupta,2005, p.124).

According to NEP-2020, our country is vital for vocational education to run efficiently and correctly, incorporate elements into the school curriculum, and expose children to art's utility and value. Practical vocational training is always fun for many young students and may offer a glimpse of future professions and reinforce the dignity of all labour. Knowing basic livelihoods and life skills such as gardening, pottery, woodwork, and electric work is essential. It will be taught at the foundational and elementary levels to become aware and interested in the professions well before finishing high school. The vocational arts, such as gardening and clay works, will be introduced in the foundational years of 3-8 to completely integrate experiential learning through working with one's hands. The students in Grades 6-8 will take a fun year-long course and give hands-on experience with a sampling of important vocational crafts such as carpentry, electric work, metal work, gardening, pottery making, etc. Vocational courses, in addition to the more traditional academic course, will be offered in Grades 9-12 in secondary school, and all children will

have access to all courses offered. Students will have plenty of choice regarding the curriculum, being allowed to mix and match academics with skill education, sports and arts, and soft skills training (DNEP, 2019, pp.94-95). The students are trained for relevant vocations of the local area to improve the likelihood of finding jobs locally after Grade 12 and to receive assistance selecting their vocations through counselors stationed at school complexes. They remain in school until the completion of Grade 12 to receive supplementary broad base general education such as courses in entrepreneurship, soft skills, communication skills, digital and financial literacy courses, and part-time apprenticeships and skills training can supplement with education at school (DNEP, 2019, p.366).

5. Education of Girls:

The original Wardha scheme allowed free and compulsory education to all boys and girls between the ages of 7 and 14. However, girls might withdraw after completing their 12th year if their guardians so desired (RSWEC, 1939, p.2). All the girls would not cease at this stage as they may apply for parallel courses in the upper classes of basic school as boys. Girls would continue their education with a suitably modified syllabus in senior basic school. The courses should be framed especially suited to the aptitude and requirements of older girls and based on subjects such as cooking, laundry work, needlework, home crafts, the care of children, first aid, etc., and the instruction should correlate with the practical activities by following the general principles of the basic education (RSWEC, 1939, p.5). Many girls or women are content under the behests of their parents or husbands and never do independent thinking in political affairs. To overcome these, practical education is needed to carry out their rights and independence and to teach them to think independently, release from the chains of caste and costume, bring a change, realize women's strength, capacity, and sacrifice, and give a place of honour for women (Harijan, 1946).

NEP-2020 mentioned that girls' education is an essential cross-cutting theme to reduce poverty and violence, promote community health, and foster development dividends that carry on into the next generation. The fundamental strategy of girls' education is to uplift Indian society, give more attention to girls, achieve gender equality in education, and integrate gender as a cross-cutting priority in all aspects of policy implementation. The policy also mentioned the Gender Inclusion Fund to provide quality and equity to all girls in education. The government of India ensure 100% participation of girls in school and higher education, attain all levels of education by closing gender gaps, foster gender equity and inclusion by changing mindsets and halting harmful practice, increasing the capacity of leadership for girls in current and future role models, getting access to provide sanitation and toilet, bicycles, conditional cash transfers, etc. It focuses on supporting quality and equitable education for all girls and increasing women's leadership positions in schools, such as heads, teachers, hostel wardens, health workers, security guards, sports instructors, etc. To prevent school-related gender-based violence, a toilet with a regular stock of menstrual hygiene products will be available, and access to safe and reliable transportation, including a bicycle access program. For gender sensitization in school, all educational institutions will mandate conduct awareness on gender issues to break stereotyped gender roles, build harassment-free environments and equal treatment, legal protections, prohibition, prevention, redressal of girls or women such as protection of children from sexual offense act, prohibition of child marriage act, sexual harassment of women at workplace act, and maternity benefit act, etc. and also aims to raise teachers of gender-sensitive and inclusive classroom management (DNEP, 2019, pp.145-148).

Conclusion

The above context clearly showed the basic understanding of education and knowledge, knowing that it

could transform the society or nation and its citizens. Education is not meant for the certificate examination of a standard; it is the process of acquiring and applying proper knowledge in society. It has different meanings and definitions but aims only at realizing knowledge and self-reliance. For this reason, Gandhiji emphasized his education system on moral and spiritual for humanity, and village and rural crafts for rural development of a country. His ideas of crafts and vocational education could solve the problem of unemployment and violence. It seeks freedom, equality, and justice in society. It has a profound idea of a solidified political system, equality, and independent society, mere economic development, advancement in science and technology, use of logic, social development, substantial livelihood, a realization of knowledge, and socio-political and economic activities. He has the idea for the perseverance of human values in peace and harmony, national integration, and love for others without discrimination based on caste, creed, race, sex, colour, and ages. It has a sense of active participation, envisions for the future, and self-supportive, equitable, inclusive, and fair serving of citizens. However, the Draft National Education Policy (DNEP) 2019 mentioned Mahatma Gandhi's name only once without any appreciation but there is some relevance of Gandhi's educational ideas in NEP-2020, showing that his ideas are still valid in this 21st-century era. The NEP-2020 tried to achieve the holistic development of children, early childhood care, and education and introduced new curricular and pedagogical structure, 5+3+3+4 hierarchical structure, multilingualism, equitable and inclusive education, compulsory education, gender inclusion, vocational education in school. National Education Policy-2020, and Nayee-Talim have similar features but not precisely. The themes and ideas of education in both are identical regarding national interest and future generations. Both approaches are based on social, political, and economic freedom, equality, and social justice. Both have deep similar insights in the context of Gandhi's vows, such as Truth, Ahimsa, Non-stealing and possession, Fearlessness, Removal of untouchability, Bread-labour, Swadeshi, Sarvodaya, etc. Lastly, the influence of Gandhi's Nayee-Talim is very much evident throughout the NEP- 2020, albeit not so expressly acknowledged and similar to the conduct of humanity.

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