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### MAHATMA GANDHI'S EDUCATION POLICY IN PRE AND POST COLONIAL INDIA

#### ОСВІТНЯ ПОЛІТИКА МАГАТМА ГАНДІ В ДО- І ПОСТКОЛОНІАЛЬНІЙ ІНДІЇ

**Dr. Rina Avinash Pitale Puradkar**

#### ***Urgency of the research.***

*Education must aim at the integral development of personality and that we need to have complete education for the complete human being. The concept of the integral development of personality demands for the harmonization of the rational, ethical, aesthetic and spiritual.*

#### ***Актуальність дослідження.***

*Освіта повинна бути спрямована на інтегральний розвиток особистості. Повна освіта необхідна для повноцінного розвитку людини. Концепція інтегрального розвитку особистості вимагає гармонізації раціонального, етичного, естетичного*

*The personality develops best when the educational atmosphere provides to every children a good deal of freedom; freedom in pursuing inner inclinations, freedom in regulating pace of progress, and freedom in determining directions of education. Therefore the education should be child centre which will put the child in the centre of the classroom but also in the centre of the society itself. This paper tries to focus on the challenges present in front of India in the area of education system in pre and post Colonial period because right from the beginning of their relationship with India, the British, who had come as traders and had become rulers and administrators, had influenced the economic, political and educational systems of the country. Their impact on the cultural and social life of India was gradual. It is essential to review the educational policies under the British rule to understand the present and visualize the future. In the light of the very backdrop of the history of the development of free and compulsory education in India need to analyse pre-independence and post-independence policy of the education for the harmonization of education for making a complete human being because 21<sup>st</sup> century key challenges in front of youth are in search of meaningful career, in search of affordable manpower and flexible framework for it and universities are beset with one thought that degrees should be relevant and able to solve the real problems of the society.*

**Target setting.** Development of education system during the British period was determined by the needs of the colonial powers. If we analyse the development, we will find that the colonial interests of the British always shaped the then educational policies of India. As it is rightly said by Swami Vivekananda education system in India is "a clerk-making machine" because it is drafted as per the requirement of Britishers under the guidance of Lord

та духовного. Особистість розвивається найкраще, коли освітня атмосфера надає кожній дитині достатньо свободи; свободи розвивати внутрішні схильності, свободи регулювати темп прогресу та свободи у визначенні напрямків освіти. Тому освіта повинна бути сфокусована на дитині, повинна ставити дитину в центр навчального закладу, а також у центр самого суспільства. У цій статті ми намагаємося зосередити увагу на проблемах, що постають перед Індією у сфері системи освіти в до і після колоніальний період, оскільки з самого початку відносин з Індією, британці, які прийшли як трейдери, а стали правителями та адміністраторами, мали вплив на економічну, політичну та освітню системи країни. Їх вплив на культурне та соціальне життя Індії був поступовим. Важливо переглянути освітню політику під час британського правління, щоб зрозуміти сучасний стан та візуалізувати майбутнє. У світлі теми історії розвитку вільної та обов'язкової освіти в Індії необхідно проаналізувати політику освіти до і після незалежності з метою гармонізації освіти для створення повноцінної людини, оскільки основні виклики 21 століття для молоді це пошук серйозної кар'єри, дешевих людських ресурсів та гнучкі рамки для цього. У свою чергу, університети вважають, що освіта повинна бути актуальною і здатною вирішувати реальні проблеми суспільства.

**Постановка проблеми.** Розвиток системи освіти в британський період визначався потребами колоніальних держав. Якщо ми проаналізуємо цей розвиток, ми виявимо, що колоніальні інтереси британців формували тодішню освітню політику Індії. Як справедливо стверджує Свами Вівекананда, освіта в Індії це "машина, що виробляє клерків", і вона досі розробляється відповідно до вимог англійців, які було розроблено ще

Macaulay. This system of education was established in India at the cost of the traditional indigenous education system which was imposed on Indians forcefully. Before, this unfamiliar pedagogy of education in India both the Hindus and the Muslims had their own systems of education. Both the systems went into oblivion gradually and suffered a setback because of political turmoil and lack of a strong centralised political authority and want of suitable patronage (Purkait, 1992, p.1). It tried to eradicate social evils, but the Macaulayan education system has its own pros and cons. It is possible through English education to bring about "a class of persons Indian in blood and colour but English in taste, in opinions, in morals and intellect", and English education would result in a filter down effect by separating the classes from the masses but this system of education paved the way for divide and rule policy (Gosh 2007). So, this problem needs thorough investigation with proper solution.

**Actual scientific researches and issues analysis.** Macaulayan system of education of pre Colonial period grew, and it has become so hardened that in spite of great efforts at the recovery of Indian pedagogy, we find it extremely difficult to develop and establish in India the real soul of the Indian pedagogy and its new and progressive forms in post colonial era. In fact the problem is very serious, and a good deal of research is required before we can find the right direction and the right remedies to the maladies of present system of education; factories without any direction. Gandhiji believed, "The schools and colleges are really a factory for turning out clerks for Government." This paper tries to analyse the problem of Macaulayan education system and its impact on pre and post colonial period in India.

у часи керівництва лорда Макаулая. Ця система освіти була створена в Індії замість традиційної системи освіти корінних народів, та була насильно нав'язана індіанцям. До цієї незнайомої педагогіки освіти в Індії як індуци, так і мусульмани мали власні системи освіти. Обидві системи поступово перейшли у небуття і зазнали невдачі через політичні потрясіння та відсутність сильної централізованої політичної влади та належного патронату (Purkait, 1992, с.1). Система освіти Макаулая намагалася викоринити соціальні зла, але вона має свої плюси і мінуси. Завдяки англійській освіті можна досягти "класу людей, які є індійцями по крові та кольору, але які говорять англійською мовою, мають англійський смак, думки, мораль та інтелект". Англійська освіта призведе до ефекту фільтрації шляхом відокремлення класів з мас, але ця система освіти прокладає шлях для політики розділяй і володарюй (Gosh, 2007). Отже, ця проблема потребує ретельного дослідження та належного вирішення.

**Аналіз останніх досліджень і публікацій.** Система освіти Макаулая колоніального періоду поширювалася і стала настільки загартованою, що, незважаючи на великі зусилля, спрямовані на відновлення індійської педагогіки в постколоніальну епоху, нам вкрай важко розвинути і встановити в Індії справжню автентичну індійську педагогіку та її нові і прогресивні форми. Фактично ця проблема є дуже серйозною, і потрібно провести безліч досліджень, перш ніж ми зможемо знайти правильний напрямок і правильні засоби захисту від хвороб сучасної системи освіти - фабрики без напрямку. Ганді вважав: "Школи та коледжі - це справді фабрика для виготовлення державних службовців". У цій статті ми намагаємося проаналізувати проблему системи освіти Макаулая та її вплив на до- і

**The research objective.** *The main objective was to find the possible answers to the above mention problem and its impact. As a part of this research, we have to recognised that the greatness of the Indian system of education, during the periods when it proved to be more fruitful in producing great multisided systems of knowledge, in developing profound and inspiring systems of conduct and character building, in creating economic, social, political and stable systems of civilization, stability and prosperity and in creating inspiring multisided forms of art, literature and other aesthetic and pulsating activities for over all development of man in post colonial India.*

**The statement of basic material.** *The greatest educationalist, who played important roles in fashioning education systems have, in their quest to develop ideal processes and structure of education. The pioneering educational philosophers like Rousseau, Montessori, Pestalozzi, Bertrand Russell, Paulo Freire, and Piaget, it is now being increasingly recognised that education must be based on the psychology of the child-nature. Each human being is a self-developing soul and that the business of both parent and teacher is to enable and to help the child to educate himself, to develop his own intellectual, moral, aesthetic and practical capacities and to grow freely as an organic being, not to be kneaded and pressured into form like an inert plastic material. This new pedagogy impels a further realization of the potentialities of the child and its soul, a realisation that was explicitly stated in the writings of the nationalist leaders who inspired and led the movement of national education in India, such as those of Dayananda Saraswati, Swami Vivekananda, Mahatma Gandhi, Rabindranath Tagore and Sri Aurobindo. Their writings gave a clear expression of the deeper self and the real psychic entity within. In this paper I*

*постколоніальний періоду в Індії.*

**Постановка завдання.** *Головна мета полягала в тому, щоб знайти можливі відповіді на згадану вище проблему та її вплив. Як частину цього дослідження, ми повинні визнати велич індійської системи освіти в ті періоди, коли вона виявилась більш плідною у виробництві великої багатогранної системи знань, у розробці глибоких та надихаючих систем поведінки та побудови особистості, в створенні економічних, соціальних, політичних та стабільних систем цивілізації, стабільності та процвітання, а також у створенні натхненних багатогранних форм мистецтва, літератури та інших естетичних заходів для розвитку людини в постколоніальній Індії.*

**Виклад основного матеріалу.** *Найвидатніші педагоги, які відіграли важливу роль у формуванні систем освіти, мали на меті розробку ідеальних процесів та структури навчання, освітянські філософи, такі як Руссо, Монтессорі, Песталоцці, Бертран Рассел, Пауло Фрейер та Піаже, визнавали, що освіта повинна базуватися на психології природи дитини. Кожна людина є душею, яка розвивається сама, а завданням як батьків, так і вчителя є дозволити і допомогти дитині виховувати себе, розвивати власні інтелектуальні, моральні, естетичні та практичні здібності та вільно рости як органічна істота, не ставитися до дитини як до інертного пластичного матеріалу. Ця нова педагогіка спонукає до подальшої реалізації можливостей дитини та її душі, реалізації, на яку було чітко вказано в працях націоналістичних лідерів, які надихнули та призвели до руху національної освіти в Індії, а саме Дайананда Сарасвати, Свами Вівекананда, Магатма Ганді, Рабіндранат Тагор і Шрі Ауробіндо. Їхні праці дали чітке визначення глибшого себе та реальної психічної сутності. У цій роботі ми спробували переглянути*

have tried to revisit the philosophy of education of M.K. Gandhi and Swami Vivekananda who tried to provide solution to the problem generated by Macaulayan education system in India. The basic material is to refer to their views from various authors' books and articles.

**Conclusion.** M. K. Gandhi and Swami Vivekananda tried to give some solutions to above said problem. Mahatma Gandhi promoted an educational curriculum based on 'Nai talim' pedagogical principle. Nai talim is a philosophy of learning and living. It is a call for decolonizing our minds as it holds open our notions of progress, success, freedom, happiness and well-being for critical interrogation. It is also a compass for creating a new politics, new economics, new spiritualities and new non-violent societies. Therefore, it must be continuously re-calibrated and re-imagined in dialectic conversations with what is happening in the world around us. Narayanbhai Desai once told that Gandhiji told him that we each need to create our own definitions of nai talim (basic Education) in order to keep it relevant and alive. We may be able to give to India of today a new pedagogy which would be rooted in the Nai talim education system as propounded by Gandhiji and yet ever progressive soul of India which has the capacity to express itself in new forms appropriate to the needs of the contemporary culture of India and of the world.

**Key words:** pre- and post- Colonial India, British rule, Macaulayan education system, education crisis, Clerk making machine, Indian pedagogy, Nai talim, non-violence, swaraj, holistic education pattern.

філософію освіти М.К. Ганді та Свами Вівекананда, які намагалися вирішити проблему, спричинену системою освіти Макаулая в Індії. Основний матеріал - це посилання на їхні погляди у різних книгах і статтях.

**Висновки.** М. К. Ганді та Свами Вівекананда намагалися вирішити вищезазначену проблему. Магатма Ганді пропагував освітню програму, засновану на педагогічному принципі «Най талім». «Най талім» це філософія навчання та життя. Це заклик до деколонізації нашого розуму, оскільки він відкриває наші уявлення про прогрес, успіх, свободу, щастя та благополуччя для критичного допиту. Це також компас для створення нової політики, нової економіки, нових духовних цінностей та нових ненасильницьких суспільств. Тому ця філософія повинна постійно перекалібруватися і переосмислюватися в діалектичних розмовах з тим, що відбувається у навколишньому світі. Нараянбхай Десай одного разу сказав, що Ганді сказав йому, що ми повинні створити свої власні визначення Най таліму (основна освіта), щоб ця освіта була актуальною і живою. Можливо, ми зможемо сьогодні надати Індії нову педагогіку, яка буде вкорінена в систему освіти Най талім, яку висунув Ганді, та буде брати до уваги прогресивну душу Індії, яка має здатність виражати себе в нових формах, відповідних потребам сучасної культури Індії та світу.

**Ключові слова:** до- і постколоніальна Індія, британське правління, система освіти Макаулая, освітня криза, машина з виготовлення клерків, індійська педагогіка, Най талім, ненасильство, сварадж, цілісний підхід до освіти.

**Urgency of research.** Education must aim at the integral development of personality and that we need to have complete education for the complete human being. The concept of the integral development of personality demands

for the harmonization of the rational, ethical, aesthetic and spiritual. The personality develops best when the educational atmosphere provides to every children a good deal of freedom; freedom in pursuing inner inclinations, freedom in regulating pace of progress, and freedom in determining directions of education. Therefore the education should be child centre which will put the child in the centre of the classroom but also in the centre of the society itself.

Development of education system during the British period was determined by the needs of the colonial powers. If we analyse the development, we will find that the colonial interests of the British always shaped the then educational policies of India. As it is rightly said by Swami Vivekananda education system in India is "a clerk-making machine" because it is drafted as per the requirement of Britishers under the guidance of Lord Macaulay. This system of education was established in India at the cost of the traditional indigenous education system which was imposed on Indians forcefully. Before, this unfamiliar pedagogy of education in India both the Hindus and the Muslims had their own systems of education. Both the systems went into oblivion gradually and suffered a setback because of political turmoil and lack of a strong centralised political authority and want of suitable patronage. Indian education had always been of a classical and spiritual rather of a practical nature. It was communicated through the sacred classical languages of the Hindus and the Muslims, namely Sanskrit, Arabic and Persian. The Tols and Madrassas were the highest seminaries of learning meant for the specialists. These institutions were not meant for education of an elementary kind. For primary education, there were in the villages, Patsalas and Makhtabs where the Gurus and Maulavis imparted knowledge to the boys of the locality. There was no school for the education of the girls though the Zamindars often had their daughters educated at home [1, p.50-53]. It tried to eradicate social evils, but the Macaulayan education system has its own pros and cons Macaulay's arguments in favour of English language were as follows:

- English is a modern language and is more useful than Arabic or Sanskrit.
- Among the languages of the west, English occupies a pre-dominant position. In India it is the language of the ruling classes. Further, the chances of its' becoming the language of commerce through the seas of east are very bright.
- Just as Greek or Latin brought about renaissance in Europe, English would do the same in India.
- The native Indians are willing to be taught in English and are not eager to learn Sanskrit or Arabic.
- It is possible to make the natives of India good scholars in English.

It is possible through English education to bring about "a class of persons Indian in blood and colour but English in taste, in opinions, in morals and intellect", [2, Web Res.] and English education would result in a filter down effect by separating the classes from the masses but this system of education pave the wave for divide and rule policy.

It is possibilities to see education in today's world as a contrast between conventional or the so-called English education and an alternative form based

on revolutionary ideas such as Nai Talim provided by Mahatma Gandhi. There is a considerable role of education in the making of our identities and worldviews. However, education is quantified through numbers – test scores, pay packages, highest percentages in board examinations, etc. In a country like India where education aims to provide a means to or rather an “escape” to a better life, we have confused literacy with education. Literacy in itself is no education, but being a quantifiable term again, this is what governments and society aspire for. Linked with this, education influenced by the current industrial economy focuses more and more on material wealth with the belief that wealth is prosperity and progress for a country. It encourages fierce competition instead of cooperation, along with specialization of skills instead of holistic understanding.

It is said that the focus of institutional education or schooling is to pave a way out of poverty for students in developing countries such as India. But this is just one-sided story. We should not forget that the other side of education is the role it is playing in separating of children from nature, from their family and community, and enforcement of a sedentary lifestyle, etc. Schooling today is about division of knowledge into academics subjects instead of being a holistic understanding of the world around us, and it further emphasizes text-based rather than experience-based learning. With stress on competitions and ranks, the schooling system has set a mould, and those students who don't fit into it classified as “failures”. Whereas the real aim of education ought to be to build on equitable and sustainable society. And this hope is based on the revolutionary ideas of education of M.K. Gandhi's Nai Talim.

‘Nai Talim’ ‘Nai’ means ‘New’ and ‘Talim’, which is an Urdu word, means ‘Education’. The Nai Talim concept of Education can be better explained in the words of Swami Vivekananda, he says that education is the manifestation of the perfection already in man. He stated that all knowledge, spiritual and secular, is stored in the human mind, just as a huge banyan tree lies within a tiny seed. The function of the teacher is only to help that seed sprout and grow by offering suggestions. Gandhiji emphasises the role of the teacher in the learning process. The child's relationship with the teacher is significant. Further, the distinction between teacher and the student gets blurred during the teaching-learning process since both pick up knowledge through practice.

To understand Gandhiji's call for nai talim and its relevance for the 21<sup>st</sup> century, it is first important (and maybe easier) to discuss what it is not. It is not a fixed system, method or curriculum. Nor is it a vocational crafts training program. Nor is it only for rural people.

Nai talim is a philosophy of learning and living. It is a call for decolonizing our minds as it holds open our notions of progress, success, freedom, happiness and well-being for critical interrogation. It is also a compass for creating a new politics, new economics, new spiritualities and new non-violent societies. Therefore, it must be continuously re-calibrated and re-imagined in dialectic conversations with what is happening in the world around us. Narayanbhai Desai once told that Gandhiji told him that we each need to create our own definitions of nai talim in order to keep it relevant and alive.

Mahatma Gandhi believed that the goodness of the individual formed the constituent part of the goodness of the society. Like John Ruskin, he considered 'man' is the most important to bring a peaceful and harmonious society. He says, "The individual is the one supreme consideration" [3, p. 378]. "Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for making of the whole man and constitutes the true economics of education" [4, p.179]. His concept of political system is closely connected with education. In a good political system, there must be the element of goodness necessarily present in every man. There is the need of a proper education system to the individuals in order to bring out such element of goodness. He talks about education is more comprehensive than that of the literal meaning. He says, "By education I mean an all round drawing out of the best in child and man—body mind and spirit. Literacy is not the end of education not even the beginning. It is one of the means whereby man and women can be educated. Literacy in itself is no education" [5, p. 291].

**Actual scientific researches and issues analysis:** Macaulayan system of education of pre Colonial period grew, and it has become so hardened that in spite of great efforts at the recovery of Indian pedagogy, we find it extremely difficult to develop and establish in India the real soul of the Indian pedagogy and its new and progressive forms in post colonial era. In fact the problem is very serious, and a good deal of research is required before we can find the right direction and the right remedies to the maladies of present system of education; factories without any direction. Gandhiji believed that the schools and colleges are really a factory for turning out clerks for Government. Thus, it is necessary to analyse the problem of Macaulayan education system and its impact on pre and post colonial period in India.

Gandhiji thought that education is closely associated with the socio-economic development of the society. He took up scheme for basic education in which vocational training or work experience is the utmost important. It is due to the fact that it stimulates the human mind for creative thinking or dignity of manual labour. He thought that such creative thinking should be taken up from primary to higher level education. His view on basic education is greatly influenced by his philosophy of satya (truth), ahimsa (non-violence), firm belief in God, dignity of labour. Wholesome work is the medium of education and it should get connected to medium of socially useful and productive work. The Kothari Commission also followed Gandhi's ideal of vocational training in education. This commission says, "We recommend that work experience should be introduced as an integral part of all India education—general or vocational. We define work experience as participation in productive work in school, at the home, in a workshop, on a farm, in a factory or in any other productive situation" [6, p.7]. This commission re-emphasizes the Gandhian principle of learning by doing in the modern education. The main aim of education is the development of human personality. He expanded fourfold personality in the individual that is body, mind, heart and spirit. True education stimulates the spiritual, intellectual and physical strength of the individual. Gandhi's view on education of heart speaks of sympathy, fellowship and deep feelings of love. The



aim of education is not only to produce good individual but also one must understand one's own responsibilities in which one lives. One who understood his or her responsibilities would lead to the spirit of social consciousness and social mindedness. Then, all the activities of such persons will have a social content as well as co-operation to others.

**The research objective.** The main objective was to find the possible answers to the above mention problem and its impact. As a part of this research, we have to recognised that the greatness of the Indian system of education, during the periods when it proved to be more fruitful in producing great multisided systems of knowledge, in developing profound and inspiring systems of conduct and character building, in creating economic, social, political and stable systems of civilization, stability and prosperity and in creating inspiring multisided forms of art, literature and other aesthetic and pulsating activities for over all development of man in post colonial India.

Vinoba Bhave, the follower of M. K. Gandhi, beautifully describes how Nai Talim must be re-integrated into our everyday life. He states that we believe that it is possible for us to learn all day long, work all day long and enjoy ourselves all day long. There is no joy apart from knowledge and work. The watchword of Nai Talim is 'Sat-Chit-Anand'. Sat is work, without which life cannot go on; chit is knowledge, without which life lacks freedom; and without anand life loses its flavour.

Fundamentally, Swaraj is an invitation to a recovery of our expanded sense of Self – a deep-felt desire to transcend the pain of separateness, alienation and fragmentation that was hurled on to the modern world, and to reclaim our profound inter-connectedness with all life. Vinoba Bhave laid down a strong framework of Nai Talim for recovery of the Self from institutionalization. According to him, self sufficiency has three meanings. The first is that one should not depend on or exploit others for one's daily bread. The second is that one should have developed the power to acquire knowledge for oneself. The third is that man should be able to rule himself, to be aware of his senses and thoughts. To this, I would add a fourth dimension of finding our right relationship as part of Nature. In today's world of competition and gazed, we are complaining that children are suffering from Nature-Deficit-Disorder from being indoors all day and being addicted to video games. Contrary to what modern science has taught us, Nature is diverse, alive, intelligent, conscious and wanting to communicate with us. We are not separate from nature, but an integral part of it. We need to re-internalize the old adage that what we do to nature, we do to ourselves. This cannot be done by sitting in a classroom all day or in front of TV, mobiles or tablets.

**The statement of basic material.** The greatest educationalist, which played important roles in fashioning education systems have, in their quest to develop ideal processes and structure of education. The pioneering educational philosophers like Rousseau, Montessori, Pestalozzi, Bertrand Russell, Paulo Freire, and Piaget, it is now being increasingly recognised that education must be based on the psychology of the child-nature. There is also a glimmering of the realization that each human being is a self-developing soul and that the business

of both parent and teacher is to enable and to help the child to educate himself, to develop his own intellectual, moral, aesthetic and practical capacities and to grow freely as an organic being, not to be kneaded and pressured into form like an inert plastic material. It is this glimmer of the realisation that we find in the two momentous reports of UNESCO: “Learning To Be” and “Learning: Treasure Within” [7, p.41]. The message of these two Reports is to develop a new pedagogy that is to be centred on learning to learn, learning to know, learning to do, learning to live together, and learning to be.

This new pedagogy impels a further realization of the potentialities of the child and its soul, a realisation that was explicitly stated in the writings of the nationalist leaders who inspired and led the movement of national education in India, such as those of Dayananda Saraswati, Swami Vivekananda, Mahatma Gandhi, Rabindranath Tagore and Sri Aurobindo. These writings gave a clear expression of the deeper self and the real psychic entity within.

Gandhi's first experiments in education began at the Tolstoy Farm ashram in South Africa. It was much later, while living at Sevagram and in the heat of the Independence struggle, that Gandhi wrote his influential article in Harijan about education. In it, he mapped out the basic pedagogy.

A national education conference was held at Wardha on 22–23 October 1937; where he stated that even though in India at pre Colonial period Britishers were governing at central but provinces are with Indian and there we can introduce ‘Nai Talim’ pedagogy. Afterwards two model schools were opened at Wardha and nearby Segaon. Post-basic education and pre-basic education schools were developed after Gandhi's death.

Gandhiji's mantra of Basic education for all is, Education for life, Education through life and Education throughout life; where education is self-reliant and autonomous. Autonomous means education is free from political, religious, financial and commercialization of it. Gandhi's model of education was directed toward his alternative vision of the social order. It is an embodiment of his perception of an ideal society consisting of small, self-reliant communities with his ideal citizen being an industrious, self-respecting and generous individual living in a small cooperative community. Nai Talim also envisaged a different role for the new teacher, not simply as a professional constrained by curricula and abstract standards, but rather as a person relating directly to the student in the form of a dialogue. A teacher who establishes rapport with the taught, becomes one with them, learns more from them than he teaches them. He who learns nothing from his disciples is, in my opinion, worthless. In this way, a true teacher regards himself as a student of his students. If teacher will teach the pupils with this attitude, teacher will benefit much from them.

Nai Talim is a principle which states that knowledge and work are not separate. Mahatma Gandhi promoted an educational curriculum with the same name based on this pedagogical principle. It can be translated with the phrase 'Basic Education for all'. However, the concept has several layers of meaning. It developed out of Gandhi's experience with the English educational system and with colonialism in general. In that system, he saw that Indian children would be alienated and 'career-based thinking' would become dominant. In addition, it

embodied a series of negative outcomes: the disdain for manual work, the development of a new elite class, and the increasing problems of industrialization and urbanization.

The three pillars of Gandhi's pedagogy focuses on the lifelong character of education, its social character and its form as a holistic process. For Gandhi, education is 'the moral development of the person', a process that is by definition 'lifelong'

Gandhi's disciple, Vinoba Bhave developed the idea further as a means of social transformation. The crux of Nai Talim lay in overcoming distinctions between learning and teaching, and knowledge and work. Vinoba discusses the need to redefine the relationship between teacher and student, they must each regard the other as a fellow worker. Instead, the 'teacher' was to be skilled in a *kala/hunar* (and to derive sustenance from this and not a teaching salary). The student was to live, work and grow with the teacher and his/her family. In this process s/he would learn the *kala/hunar* — the skill as part of a way of life, code of ethics, web of relationships, etc. Finally, Nai Talim was conceived as a response to one of the main dialectics of modernity as Gandhi saw it--the dialectic between human being and 'machine' or 'technology': In this dialectic, man represented the whole of mankind, not just India, and the machine represented the industrialized West. It is for this reason, among others, that Gandhi placed such central emphasis in his pedagogy on the role of handcrafts such as weaving, metal work, pottery, spinning; they symbolized the values of self-sufficiency or Swaraj and independence or Swadeshi.

The several educational experiments are taking place in urban areas to re-imagine Nai Talim Pedagogy for the 21<sup>st</sup> century which focuses on self-designed learning like at Swaraj University, Creativity Adda, and Yashwantrao Chavan Open University. For Instance, Swaraj University has two year higher education program, which is based in Udaipur, where 17-30 year old youth join as 'khojis' to work on their dreams. The focus is on self, sustainability, social justice and regenerative livelihoods. Emotionally and spiritually healing ourselves from the violence of schooling and modernity is a central feature. The program is conducted in Hindi. The khojis have started up projects in organic farming, solar energy, nature conservation and eco-trekking, designing products from waste, filmmaking, dance therapy, pranic healing, etc. We envision our khojis to be job creators for others, rather than job beggars. Many of them are also supporting other young and old people to reconnect with their passions. They are strongly attempting to challenge the dominant school monoculture of competition, compulsion, fragmented knowledge, I.Q., and certification. We start by acknowledging the diversity of multiple intelligences, learning styles, knowledge systems, and natural ecosystems that exist. For us, every child is 'intelligent' and every community has deep creativity attuned wisdom. We are trying to up new frontiers for who we learn from, how we learn, where we learn, when we learn, what we learn and unlearn.

Gandhi also maintains that education is essential for the attainment of the goal of peace. It can be attained only through morality and ethics. According to Gandhi, education is the realization of the best in man - body, soul and spirit. All

his thoughts, actions and speeches are based on ethics and morality. From the ethical perspective, education may be considered as a means of attainment of salvation. It helps to the path of the complete peace. Peace is the absence of violence and hostile thought.

**Conclusion.** M. K. Gandhi and Swami Vivekananda tried to give some solutions to above said problem. Mahatma Gandhi promoted an educational curriculum based on 'Nai talim' pedagogical principle. Nai talim is a philosophy of learning and living. It is a call for decolonizing our minds as it holds open our notions of progress, success, freedom, happiness and well-being for critical interrogation. It is also a compass for creating a new politics, new economics, new spiritualities and new non-violent societies. Therefore, it must be continuously re-calibrated and re-imagined in dialectic conversations with what is happening in the world around us.

Marjorie Sykes, an educationist devoted for life to Gandhiji and Nai Talim pedagogy, writes in her book that "the story of Nai Talim, that in Gandhiji's perception, this curriculum aimed at preparing a good society, not just a literate and/or educated one. Seen from the context of an education system specially developed for a newly born democratic nation, it can be said that Nai Talim aimed to fructify education that gave freedom; freedom from ignorance, illiteracy, superstition, psyche of servitude, and many more taboos that inhibited free thinking of a free India. In Gandhiji's words and vision, Nai Talim was aimed at becoming the spearhead of a silent social revolution" [8, Web Res.].

The range of teaching tools that Gandhiji prescribed to actualise Nai Talim were as revolutionary and unconventional as the concept itself. The Nai Talim pedagogy thus sought to create free and enlightened individuals, who would then constitute a good society, not just a free country. Vinoba Bhave states that we can live rightly only when we earn our livelihood in bodily labour. If we do not do this, we are a burden for other people [and fossil fuels] to carry on their backs, and our lives cannot be free of violence. This is the idea that is the main essence of Nai Talim. Our current factory-schooling system is, however, producing a huge pool of consumerist parasites who are taught the formula that 'school = marks = degree = good package = more stuff = happiness.' India is slowly realizing that this formula which converts young people to 'human resources' and makes them slaves to the global economy is actually a recipe for massive frustration, depression and societal and ecological breakdown.

Vinoba Bhave poetically articulated the soul of Nai Talim as *yoga* (union of individual with the divine), *sahyoga* (collaboration), *udyoga* (meaningful work). He emphasized the importance of humility, Narayanbhai Desai speaks about *Preeti* (Love), *Mukti* (responsible freedom), *Abhivyakti* (expression).

We not only have to reclaim the organic connections between the Head and the Heart, the Hands and the Home (nature), but today even control of the 'Head' is under siege as our minds and lives become increasingly controlled by the processes of 'digitization'. There are more mobile phones in India than toilets. Under such scenarios, pedagogies of 'unplugging' will be increasingly important to reclaim our consciousness as whole beings. Re-plugging into the

pregnant power of 'community' is also a critical aspect for Nai Talim. We have very limited power to influence larger systems as individuals. New and viable political, economic and cultural movements will depend on a strong foundation of communities. To have healthy, ethical, spiritual and practical communities we need to nurture the today's generation with Gandhian and Swami Vivekananda pedagogy.

Today's corporate culture and global elite have led me to believe that Nai Talim is more important for today's and next generation whether belonging to rural or urban area. Nai talim for rural peoples will have to also be re-imagined with a focus on revitalizing a new cultural confidence in rural communities about the value of a rural nature-centered lifestyle and how to resist the onslaught of the global economy. In conclusion, I believe more than ever that there is an urgent need for Nai Talim as we face many levels of social and ecological crises in the world. The god of money has taken centre stage. The global economy is trying to commodify everything: supporting the unparalleled growth of huge corporations (larger and more powerful than many nation-states), land/water/fossil fuel grabbing and SEZs, privatization, subsidies, free trade agreements, urbanization, etc. Even yoga and spirituality has become a commodity. Gandhiji advocated swadeshi and satyagraha and gave it to India as a best gift rather according to me the last and finest gift by Gandhiji to India and to the world is 'Nai Talim' or 'New Education', where learning begins with action and not with the books, and action turns out to be reflection. So, building on this notion, we need to reconnect Nai Talim to localization – resisting the global economy and regenerating our local economies, local ecologies and local cultures. This will call for more imaginative forms of social, political and economic action as the market has become more seductive and the State apparatus has become more insensitive and intolerant using more surveillance and more violence towards those who resist. Maybe it is time to build a society that is more sustainable and equitable with holistic education pattern. This pedagogical system is based on the key principal that act locally but think globally. Here learning is the process of earning where child learns how to earn self esteem, autonomy and there by self-actualization.

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## POSTCOLONIALISM AND THE PROSPECT OF POLITICAL DEONTOLOGY: PLATO, KANT AND SCHOPENHAUER IN A PRE-CRITIQUE

ПОСТОКОЛОНІАЛІЗМ ТА ПЕРСПЕКТИВА ПОЛІТИЧНОЇ ДЕОНТОЛОГІЇ: ПЛАТО, КАНТ І ШОПЕНГАУЕР В ПОПЕРЕДНІЙ КРИТИЦІ

Panos Eliopoulos

### **Urgency of the research.**

*Postcolonialism is a rich theory that offers the opportunity for a wide discussion that expands to Ethics and Politics. Nonetheless, as every other theory, it must be seen within the possibility of a dialectical manner.*

**Target setting.** *Certain peoples have been exploited for years. Other peoples have become their exploiters. This paper aims to argue for and against the ethical and political dilemmas that are involved in this situation.*

**Actual scientific researches and issues analysis.** *The paper deals with an analysis of where the problem of colonialism is a one-sided issue that cannot be examined philosophically. Thus, we take into consideration three philosophical theories that hopefully will add insights to the interpretation of colonialism and postcolonialism.*

**The research objective.** *The*

### **Актуальність дослідження.**

*Постколоніалізм - це багата теорія, яка дає можливість широкої дискусії, яка поширюється на етику та політику. Тим не менш, як і будь-яка інша теорія, вона повинна розглядатися в діалектичній манері.*

**Постановка проблеми:** *Деякі народи експлуатуються протягом багатьох років. Інші народи стали їх експлуататорами. Цей документ має на меті дискутувати за та проти етичних та політичних дилем, які беруть участь у цій ситуації.*

**Аналіз останніх досліджень та публікацій.** *У роботі розглядається питання про те, де проблема колоніалізму є однією проблемою, яку не можна розглядати філософськи. Таким чином, ми враховуємо три філософські теорії, які, сподіваюсь, додадуть розуміння інтерпретації колоніалізму та постколоніалізму.*

**Постановка завдання.** *Мета*