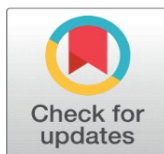


# INCLUSIVE GROWTH AND MOTHER TONGUE AS MEDIUM OF INSTRUCTION AS ADVOCATED BY NATIONAL EDUCATION POLICY (NEP 2020)

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## ABSTRACT

Gandhiji was not technically an educationist like Tagore or Aurobindo but his view on basic education testifies to the fact that he was a social educator. He advocated social revolution (reform) to go hand in hand with any political revolution and education is an important means to bring about any social revolution and reform. His educational ideas are summarized as Education of children upto 14 years of age should be free, compulsory and universal. Mother tongue should be the medium of instruction and English should not be given any importance in the curriculum. Making the people literate is not making them educated, education is a much higher process. It should develop human values in the child and should enable the child to realize the ultimate truth (God) through non violence and purity of means. Education should develop all powers of the child to adjust in the community to which he belongs. Education should develop the total personality of child, his mind, body and soul. To enable the child to earn his living, craft should be the medium of instruction. It is a must for the economic self reliance of the child. These crafts should be related with the local industries, i.e., the crafts for a child should be locally chosen. The main aim of basic education is to purify the heart and mind of the people and create a society free from all exploitations and aggressions. Child should also be given work experience through practical training. Theoretical knowledge without getting it into practice is useless. Schools should be made a place of activity for the child. All work experiences should be given to the child in schools. Education should make responsible, useful and dynamic citizens. Inculcation of universal moral values through education in the child is the pre-requisite for achieving any success in the field of education. Mahatma Gandhiji believed in a classless society by decentralizing powers to village panchayats and parishads and by raising the economic standard of lower sections of the society. He wanted to create exploitation free society by increasing the employment opportunities for the poor. His socialism is different from that of Marx in the sense that Marx believed in the supremacy of matter while Gandhiji was the staunch supporter of spiritualism. Other differences between the two are given as he did not believe in the incumbency of class struggle like Marx. He did not believe that state's ownership of means of production would end exploitation. In spite of these he had a strong faith in socio-economic equality of man.

**Keywords:** Ultimate, Exploitation, Aggression, Inculcation

## DOI

[10.29121/shodhkosh.v3.i1.2022.5709](https://doi.org/10.29121/shodhkosh.v3.i1.2022.5709)

**Funding:** This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

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## 1. INTRODUCTION

Inclusive growth basically means making sure everyone is included in growth, regardless of their socio-economic class, gender, sex and religion. Now-a-days emphasis also be on disable or divyangjan. Inclusive growth approach takes on the long term perspective and the focus is on productive employment. It requires from us a new vision and a new resolve. In a developing economy like India, inclusive growth means more and more governmental schemes as well as programmes support to attain the desired rate of economic and human development. Technology, capital, human resources and educational opportunity for almost all the citizens and equity or fairness are the key factors which affect inclusive development. More than ever, cooperative leadership among business, government and civic societies are

needed to establish sustainable growth and raise the living standards. Overall task of human development and inclusive growth must be fulfilled to make a high score on the global platform. The present challenges in our country is to foster economic growth, wealth distribution i.e. fairly, comprehensive development of the underprivileged class and the deprived sections of the society by way of providing education for all, increasing agricultural production, fill the technology gap, remove child labour, increase the role of the public sector after liberalization has further underlined the need for focusing on better education and also put political pressure on further reforms. Public Private Partnerships have the potential to drive growth, particularly in the educational sectors, we should believe in the power of entrepreneurship and in giving people the so-called economic freedom.

## **2. WORK EDUCATION**

According to Mahatma Gandhiji, everyone must perform some useful work for his or her livelihood and for the service of the society. We should do work assigned to us properly and in such a way that our work will helpful in the overall development of the society. Everyone should become economically strong and self-reliant, so that he can fulfill our basic needs. Every work in society is equally important and has value, so respect should be given to all types of works. We should also respect manual labour and not hate people involved in manual labour. Because just like a teacher, an artist, an advocate, serves the nation by his/her abilities, a manual labourer also serves the country through his/her work. According to Mahatma Gandhiji, education and work are the major devices for the all round development. Work education brings harmonious development of hand, head and heart. Work education does not indicate child labour because there is no exploitation of children. Rather by companionship, cooperative engagement shoring, caring and contributing and by supporting each other, the aim of the all round development of children is achieved. Our education system should adopt the culture of work-education. Work Education contains cooperative activities, cultural programmes, group works, team project, cohesions and social learning, mass prayer, creative programmes, agricultural work, gardening, carpentry, handicrafts work based on local need, spinning and weaving, leather work, wood work, clay modeling, embroidery, bamboo craft hygiene and health based programmes, cleaning, common and mass lunch, physical activities exercises yoga, P.T. drills, games and sports.

## **3. COMMUNITY ENGAGEMENTS**

Mahatma Gandhiji dreamed of such a society, where there is no discrimination based on caste, community, religion, gender, region and class. All the works are honorable and sacred. All the religions are same in the roots and fundamental teaching. There should not be superiority or inferiority among classes or caste based upon worth, wealth or profession. We all are human beings and humanity is all of the above. In the multi-religions and multi-diverse country like India, for establishing proper social equilibrium and healthy social life we have to train and educate our students/learners in such a way, that human values, social skills and morality can be inculcated in their heart and behavior. By inculcation of moral virtues, human values, equality, social justice, respect for diversity cooperation, unity, love, peace and non violence; social evils like exploitation, inequality, injustice can be eradicated. Therefore, the social, educational, political and economical life must be build on love, sympathy, compassion, collaboration, non-violence, trust (truth) and justice. As we know that school is the miniature form of society and diverse communal life, so without any discrimination and narrowness school communal life should be concentrated on social, cultural, human democratic and moral virtues. For this purpose, educational institutions, schools as well as colleges and universities (other higher educational institutions) should be focused on work, activity and experiment in the local and cultural environment. Teacher must be a practitioners and followers of values rather than advisor or preacher of values. In activities practiced in work education, Teachers should ensure the participation of energy student that belongs to different caste, class, gender, community, region and religions. Special/gifted learners or students, oppressed and minority students, disabled students, socially and economically backward students should be actively involved in all he activities without any biases, gender discriminations and subjectivities.

## **4. ELEMENTS OF INCLUSIVE GROWTH**

- Quality Education, quality research.
- Poverty Reduction and increase in quantity and quality of employment.

- Agricultural Development.
- Social sector Development.
- Social advancements in India due to the strong influence of the culture and regional disparities.
- Healthy nutrition among children and women.
- Achievement of high rank among 170 countries on Human Development Index.

After independence, India is yet suffering from the social evils like illiteracy, corruption, scams, unemployment, riots, communal disharmony and value degradation. Mahatma Gandhiji believed that education should be relevant to the need and problems of our society. Education should be used as a weapon to shun away the vices and evils in our society. So, our education system and curriculum should be reframed and reconstructed.

Mahatma Gandhiji dreamed of such a society, where there is no separate caste or classes, no discrimination based on class, caste, gender, community exists. Gandhiji's Nai Talim covers diverse activities, practices, skills intervention programmes, experimental learning, work education and community engagement, which are helpful in the development of an individual personality as well as in upliftment of the rural and local society.

### **CONFLICT OF INTERESTS**

None.

### **ACKNOWLEDGMENTS**

None.

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