



Mahatma Gandhi's Philosophy on Education

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Abstract:

In this research paper given Gandhi's educational ideals, were thus meant to transform backward, illiterate, exploited, desperately poor peasants into self-confident and self-respecting citizens of a new community and nation. Education was one of the several planks of his larger civilization agenda. In which the independence of India was the main thrust. So in this paper discuss on Mahatma Gandhi's thoughts on education Philosophy & his policy.

Keyword: - educational thoughts, educational philosophy.

Introduction:

Gandhi was elitist and most practical of our major educational thinkers of this century. Gandhi's idea of culture can be summed up in his reply of to Rabindranath Tagore: "I do not want my house to bewail in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. I refuse to live in other people's houses as an interloper, a beggar or a slave

Objective:

1. To understand Gandhiji's view on Education
2. To know Mahatma Gandhiji's educational thought's & philosophy
3. To understand Gandhiji's educational structure

Data & Methodology:-

The study is based on the on the census data and some primary data information and observation some data. The data has been furnished from the related articles, research papers, reports and 11th plan document of the government of India. Some data has furnished from the websites of the government of India and Maharashtra, as well as time.

Educational philosophy of Mahatma Gandhi:

"By education I mean an all around draw in gout 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 adwoman can be educated. Literacy in itself is no education" – Harijan, July 31st, 1937 In his philosophy of education Gandhi rises above dualistic thinking and tries to resolve all anti thesis between various opposing aims. Gandhi planned this system of education so that all this would be accomplished without the horror of a bloody class – war, because the schools will be a co-operative. Communities where students will learn lessons of love, truth, justice, co-operative Endeavour, equality and brotherhood of man and social service. With these, ideals in view, students will grow into citizens who will form a society known as the 'Sarvodaya Samaj'. In which the aim is to attain a new humanism based on non-acquisitiveness, non –violence and truth. This concept of education is inconformity with the modern concept of education. It is universally admitted in the modern times that personality constitutes body, heart and mind, and it is the function of education, therefore, to bring about a harmonious development of all these aspects of human personality. In Gandhi an educational philosophy the teachers' roles very significant. "It is the duty of the teacher" says Gandhi, "to teach his pupils discrimination. If we go on taking in indiscriminately, we would be no better than machines."

Nature of Gandhiji's Educational System:

Gandhi's proposal intended to stand the education system on its head. The social philosophy and The curriculum of what he called 'basic education' thus favored the child belonging to the lowest stratum of society. In such a way it implied a programmed of social transformation. It sought to alter the symbolic meaning of 'education' and to change the established structure of opportunities for education. He was also of the opinion that manual work should not be seen as something inferior to metalwork. He felt that the work of the craftsman or laborer should be the ideal model for the 'good life'. Schools which were based around productive work where that work was for the benefit of all were, therefore, carrying out education of the whole person - mind, body and spirit.

The Basic Philosophy:

1. True education is all-round development of the faculties, best attained through action. It bases itself on the fact that knowledge and understanding develop in relation to problems set right by action. Information thrust on the mind only burdens the memory and causes
2. Education must be concrete and interconnected, not abstract or given in isolated sections. Concrete education allows the learner to manipulate problems or sets of problems and study their relationships, character and artistic sense.
3. Education must be imparted in the child's mother tongue and organically connected with the child's Social and Cultural environment.

Aims and Goals:

1. All boys and girls in India should grow up to seek truth and peace.
2. All children should grow up as citizens in a new social order, based on Co-operative work and with the understanding of their rights, responsibilities and obligations in such a society.
3. Every individual child should have full opportunity for the balanced and harmonious
4. Development of all his/her faculties and should acquire the capacity for self-reliance in every aspect of a clean, healthy and cultured life, together with an understanding of the social, political and moral implications of such a life.

The Five Stages:

1. **Adult Education** - involvement of educated parents (with productive skills) and the community for a happy, healthy, clean and self reliant life. An educated adult's participation is closely connected to the success of pre-school, primary and secondary education.
2. **Pre-School Education** - for children under-7, both boys and girls, to develop their faculties conducted by School teachers in cooperation with the parents and the community. It includes physical nurture, medical care, personal cleanliness and health, community cleanliness and health, self-help, social training, creative activities in work and play for the acquisition of basic concepts, speech training, development of mathematical sense, nature study, art and music and spiritual development.
3. **Primary Education** - education for self sufficiency, of eight years duration for children in the age group of 7-15, with the same subjects and curricular contents for both boys and girls, irrespective of their caste or class.
4. **Secondary Education** - education through self-sufficiency or vocational education of four years duration, with the same curricular contents for adolescent boys and girls in the age group of 15-18, irrespective of their caste or class. It must provide for a great range of productive activities to support the community and provide the basis for sound and well-organized knowledge
5. **Tertiary Education** - It should either lead to the responsibilities of adult family life or some form of professional training in the university\

Programme of Work

There are five fundamental activities around which the programmed of work for adult education, pre-school education, primary education and secondary education are recommended.

1. **Clean and Healthy Living** to focus on personal and social habits and attitudes of health, cleanliness and hygiene towards self and community; practical skills to carry out all types of proper cleaning and sanitation work efficiently.

2. **Self-Reliance** to focus on economic self support for its own sake and for character training.
3. **Productive Basic Crafts** to focus on three most suited crafts for children by age for developing intelligence and general knowledge. The three basic crafts are the main centre of correlation for the "core subjects" of language, mathematics, general science and social science.
4. **Citizenship in Community** to focus on developing habits and attitudes of cooperation and neighborliness at home, at school and in the community.
5. **Recreational and Cultural Activities** to focus on games, dance, music, drama, festivals relating to social, religious, historical and national significance.

Implementation Strategy

1. The Panchayat Samitis, and local bodies along with the teachers must decide the objectives, curriculum and syllabus. However, it must be according to age and developmental norms, as well as gender sensitive.
2. The curriculum materials and activities must be indigenous, inexpensive using common objects of ordinary Indian life and people.
3. The text books must be written by renowned teachers themselves from the child's
4. view point both from the level of concepts and language.
5. Practical and theoretical training should be given to the teachers, on the needs of the villages, in the villages itself. Use the same teachers for adult education as it saves on planning and capital outlay.
6. The latest instructional technologies must be utilized for imparting training.

Basic Education:

The proposal introduced by Gandhi is of revolutionary type, which saves immense labor. It is economical on the other hand. Gandhi holds that an intellect which is developed through the medium of socially useful labor will be an instrument for service and it will not easily be led astray or fall into devious path. Gandhi looks upon education as an integral whole and also as an instrument of social revolution lifting the human life continually to something better culturally, socially, morally and spiritually. Gandhi has named his educational programme as 'Nai Talim' which implies

new education under which education has become life centered, instead of textbook centered. 'Nai Talim' has been defined as education for life, through life and throughout life. 'Nai Talim' has been divided into pre-basic, basic, post-basic, university and social education. Pre-basic is the nursery school part, basic is elementary education for a period of eight years, between 7 and 15 years of age. Post-basic is High school education and social education has become adult education. 20 Gandhi has taken up basic education for boys and girls between 7 and 15 years of age for a period of 8 years.

Conclusion:

Lastly we can conclude that, Gandhi's basic education and philosophy was 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. We can draw out a number of useful pointers in it. Gandhi's insistence on autonomy and self-regulation is reflected in the ethos of informal education. Gandhi's conception of basic education was concerned with learning that was generated within everyday life which is the basis on which informal educators work. It was also an education focused on the individual but reliant on cooperation between individuals. There is also a familiar picture of the relationships between educators and learners

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