

RELEVENCE OF EDUCATIONAL PHILOSOPHY OF MAHATMA GANDHI IN THE PRESENT SCENARIO

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ABSTRACT

Education is a process in respect to the training as well as instruction. It is the development of children as per the needs and demands of society, of which he is an integral part. According to the great Indian educationist, politician, socialist, philosopher and thinker Mahatma Gandhi, education is an activity which was necessary not only for social progress but also for the allround development of the children. It was fundamentally a process of life building or training in the art of human living. He has made an important contribution to the educational thought and practice. Hence an attempt has been made to analyze relevance of educational philosophy of the Mahatma Gandhi in the present scenario. The study has been carried out through the help of secondary sources and the researcher has undertaken content analysis method for the interpretation of the collected information.

Key words: Education, Educational philosophy of Mahatma Gandhi, Relevance.

Introduction

In the view of Mahatma Gandhi education was an activity which enabled individual in allround development i. e. social, moral, physical, mental. Mahatma Gandhi believed that the present system of education was not suitable to a poor country like India. He found the existing system of education to be lifeless and unsuitable to meet educational needs of the country. It was not only wasteful but positively harmful. He was in favour of a more utilitarian system of education. So he had the idea of changing the entire system of education. He carried a new experiment in education on the basis of new policy and with a new outlook. It was under his guidance that the Wardha Scheme of Education was adopted. The basic idea of his scheme is that education should be imparted through some craft and productive work. This craft if taught efficiently and thoroughly should enable the school to pay towards the cost of its teaching staff. According to him, this would also help the state to introduce immediately the scheme of free and compulsory education which is considered as Basic Education (Aggarwal J.C. 1981)

Objectives of the Study

- To study the educational philosophy of Mahatma Gandhi.
- To analyze the relevancy of educational philosophy of Mahatma Gandhi in the present scenario.

Methodology

- **Method:** The method adopted for the present study is content analysis method.
- **Tools of the study:** The researcher is used secondary data for the study. These sources are like articles, newspaper, observation etc.

Educational Philosophy of Mahatma Gandhi

The philosophy of basic education consists in replacing the policy of competition by the policy of co-operation in life and in reconstructing social life on the basis of co-operation. The new ideal should be taught in primary school so that children could learn to work together. Some of the basic tenets of his new educational philosophy are as follows:

- 1. Free and Compulsory Education:** Gandhiji wanted that free and compulsory education should be provided between the age group of 7 and 14 years for seven years on nation-wide scale.
- 2. Craft-Centered Education:** Basic education has the specialty that it arranges for basic education centering a particular craft, namely Agriculture, woodcraft, handloom and charka. One of the crafts is to be selected first and rest of education will revolve round it.
- 3. Emphasis on Mother Tongue:** Gandhiji emphasized that the medium of instruction be the mother-tongue. This would enable the children not only to understand clearly but also enable the children to express themselves effectively.
- 4. Self-supporting Education:** The Gandhiji's philosophy of education also belief that besides developing personality of the child the basic education would make education also self-supporting through the handicraft.

Aims of Education according to Mahatma Gandhi

The aims of education according Mahatma Gandhi is being categorized into two sets of aims:

Immediate aims and ultimate aims:

- **Immediate Aims**

- 1. All-round Development of Personality:** Another aim of education according to Gandhiji is to harmonious and wholesome development of personality. The aim accord with the

all-round development of body, mind and spirit. This emphasizes development of 2 H's- hand, heart and head rather than education of 3 R's- reading, writing and arithmetic.

- 2. Cultural development:** Cultural aim of education was not reflected by Mahatma Gandhi. Gandhiji attached Greater importance to the cultural aspect of education than to the literacy. According to him culture is not the product of intellectual work but the quality of the soul, permeating all aspects of human behavior.
- 3. Development of character:** nothing is appealed to Gandhiji more than the building of character as the chief aim of education. He regarded character as the expression of the whole personality including its ethical and spiritual aspect. An individual lives own life, the life of the society or the nation. Therefore he must play his role in this drama of life well.
- 4. Preparation of complete living:** Life is very complex in the present context. Gandhiji realized it and he formulated the scheme of education which would fit the child in later life. A child was considered prepared for complete living if he could adjust himself to self and society.

- **Ultimate Aims**

Knowledge of God, self realization, spiritualism and oneness with god was the ultimate aims of education according to Gandhiji. It helps an individual in the realization realize God. So, Gandhiji laid greater stress on development of the moral character, development of the whole which were directed towards the realization of the ultimate reality.

Relevancy of educational philosophy of Mahatma Gandhi in the present scenario

Gandhiji attached the highest value to the imparting of all-round education to children through creative and productive activities and promoting in them the qualities of self reliance and self help. Some of the relevance's of his educational thought in the present scenario are as follows:

- 1. Work-oriented Education:** The Well-known British thinker Wilfred Wellock also regards basic education as a valuable process for the establishment of cooperative living based on self supporting and community action. Work-oriented education alone could improve general discipline among students and resolve the tangle of unemployment among the educated Youngman.
- 2. Medium of Instruction:** Gandhiji was strongly opposed to the continuance of English medium of instruction in schools, colleges and universities. He is in favour of regional language as the medium of instruction up to the higher level of education. It is a matter of satisfaction that the Govt. of India has decided to accept this formula in a phased manner.
- 3. Moral and spiritual values:** Mahatma Gandhi was also emphasized on basic principles of all religions should be imparted to the students. He wanted to create an atmosphere of religious tolerance through a comparative study of different faiths. In the absence of proper ethical values and an atmosphere of religious tolerance, it would be impossible to make India a truly Secular state in accordance with the spirit of our Constitution.
- 4. Constructive work:** Gandhiji was most anxious that students should take an active part in constructive work of various kinds. They should cultivate intimate friendship with students of other regions in order to develop the real spirit national cohesion. It is hoped that the Scheme of National service corps recently launched by the MHRD would go a long way in cultivating a real interest amongst students for constructive work in accordance with Gandhiji's ideas.

5. **Three-language Formula:** Gandhiji had maintained that every student must learn **his** own mother-tongue, the national language and one international language during the educational career. It is also expected that the three-language formula recommended by the Union Government will be implemented by all the State Governments expeditiously.
6. **Curriculum:** Gandhiji suggested a very practical and broad-based curriculum. It is needed an integrated curriculum as proposed by Gandhiji which is psychology sound. It is high time the Indian Universities also introduced Gandhian thought in their curricula for various subjects.
7. **Self-Sufficient:** Gandhi's education helps an individual to earn his living independently. It enables children to stand on his legs. He said "You impart education and simultaneously cut at the root of unemployment." He wanted him to learn while he earns and to earn while he learns.

Conclusion:

Gandhiji had the idea of changing the entire system of education prevailing in India. His new experimentation in education is the basic of a new policy and with a new outlook. His effort was crowned with success. There was a demand from all sides for the replacement of the prevailing system of education by a more constructive and human systems which will be better interested in the needs and ideas of national life and better interested in the needs and ideals of national life and better able to meet its pressing demands (Pruthi, R.K 2005). At this critical moment Gandhi came as a succor. He formulated the basic system of education seeking to change the very foundation of society. The system lays emphasis on social aims, discipline, regularity and obedience. It is impossible as yet to estimate the historic significance of Mahatma Gandhi's educational ideas.

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