



Relevance of Mahatma Gandhi Thought of Education in Present Times

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Abstract: Mohandas Karam Chand Gandhi, better known as Mahatma Gandhi, was a freedom fighter, social reformer and famous Indian educator. Gandhi said, "A detailed drawing of the best aspects of the child and man - body, mind, and spirit." Thus, he emphasized the integral or complete development of man. He not only thought about spiritual changes in man, but also emphasized social changes. His idea of education lives in every part of education. Gandhi prescribed an educational program known as "Nayi Talim" (basic education) where every child should be educated and trained to achieve an ethical goal in his life as well as a just social order. Gandhiji gave a scientific argument to the education system. He says that the purpose of education is to develop mental strength of character. Education is the body's response to the mind. Even today, educational psychologists have defined the teacher as a tool for the overall development of the individual. He talked about teaching through the mother tongue. He spoke about the harmony of the school and home environment and making education free. All of them are currently valid. Now the government is trying to get all children to school through universal education, which was once Gandhiji's goal. This article highlights Mahatma Gandhi's idea of education that affects all areas of the world. Everyone understands that it is important to build a comprehensive education system for children and men.

Key Words: Gandhian thinking, education, character, non-violence, adult education, mother tongue, vocational education.

1. INTRODUCTION :

Mahatma Gandhi was not only a statesman and freedom fighter; he was a great educator who gave "The Wardha Education Scheme" or "Basic Education System" which can be called the first model of a national education system that was work oriented, value based and mass centered. It is the first model of professionalization of education in India. His educational plan allows close integration between school and community so that children become more social and cooperative. This system was the first attempt to develop a native education system in British India. For Gandhiji, this education is the real education that helps to achieve the goals of life. To learn is to know what is worth knowing. So true knowledge is self-knowledge. But Gandhiji's educational philosophy is not only an educational philosophy aimed at the spiritual salvation of man, but is aware of the material dimensions of life. Gandhiji said, "Through education I aim to bring out the best in the body, mind and spirit of children and men." For Gandhiji, education is a means of uplifting not only the individual but also society as a whole. Like Gandhiji, he wanted to create a social order based on socioeconomic justice where "there will be no beggars or beggars, high or low, no millionaire entrepreneurs or semi-starving workers." Gandhiji's main objective was that education should promote the all-round development of the individual's personality as well as vocational training to meet the economic needs of the members of society. Gandhiji believed that every man has an equal right to the necessities of life, but he also has an equal duty to do manual labor with his body. To encourage these new values among the members of the society and to satisfy their economic needs and self-confidence, he emphasized handicrafts. The main features of Gandhi's educational thought were based on the values of truth, non-



violence, bread and work, stealing, non-possession, brahmacharya or chastity, swadeshi, untouchability, worship and prayer, fasting and service to humanity. For Gandhiji, education is not just about knowing letters, it means developing character. Currently, both the state government and the center spend money on education, reflecting Gandhi's idea of education. It can be women's education, adult education, religious education or vocational education.

2. OBJECTIVES OF THE STUDY :

The objectives of the study are given below:

- To study the educational contribution of Mahatma Gandhi and publicize it to the present generation.
- To study the impact of Gandhi's educational thought on the present generation.
- Analyze the importance of Gandhi's education system in the current situation.

3. METHODOLOGY :

A comprehensive and historical approach was used to achieve the objective of this study. For this, primary and secondary sources were used. Primary sources such as collected works of Mahatma Gandhi, Gandhi's speeches and Gandhi's articles in various newspapers and magazines were used. In addition to secondary sources available in the form of books, national and international journals, journals were analyzed and evaluated in the research process.

4. BASIC EDUCATION ACCORDING TO MAHATMA GANDHI :

Gandhiji tried to study a system of education called primary education. This educational system conforms to his philosophy of life and values. According to Gandhi's educational thought, the important features of basic education can be listed below.

A. Complete Development

Gandhiji repeatedly emphasized that education should give the child an opportunity for all-round development of the personality. He said that "true education is that which exposes and stimulates the mental, intellectual and physical capacities of children." During his lifetime, he severely criticized the current education system as a useless and pointless exercise for children.

B. Free and compulsory education for all.

Gandhiji wanted primary education to be free and compulsory for all boys and girls between the ages of 7 and 14. According to Gandhiji: "I firmly believe in the principle of free and compulsory primary education in India. According to Gandhiji, education should be free and compulsory for all boys and girls between the ages of 7 and 14. Primary education should be given in the mother tongue of the student. Free universal primary education should be provided to all children in the village. This will strengthen the backbone of the country. This concept was implemented in Sarva Shiksha Abhiyan.

C. Vocational Education

Local crafts were the means or means of basic education. Handicraft was the main subject, through which the knowledge of other subjects was also transferred. Crafts were a mediator between the child and the practical world. Gandhiji emphasized vocational-oriented education, which was of great importance in the field of India. According to the Indian scenario, handicrafts would make education independent as it is not possible to train all the citizens and provide them with government jobs. Therefore, vocational training would help provide job opportunities to all citizens and make them self-sufficient. According to Gandhiji, the method of training the mind through human manual labor from the beginning would develop a disciplined mind. Such practical, productive work in education breaks down the current barriers of discrimination against physical and intellectual workers. The system would increase production capacity and also use spare time profitably.

D. The Mother tongue as a Medium of Instruction

One of the obvious shortcomings of the current education system is that education takes place in a foreign language. Thus Gandhiji emphasized the mother tongue as both a subject and a medium of instruction. This is quite natural and



academically justified. Increases the ability to understand and express new concepts in the field of education. It also develops clarity of thought.

E. Development of Creativity and Critical Thinking

Gandhiji emphasized the principle of "learning by doing" which stimulates the human mind to think creatively and critically. Early on, his strong emphasis on the work culture of students was to enable them to start production while studying. So the main purpose of his basic education was to use his head, heart and hand instead of focusing only on reading or writing. According to Gandhiji: "Through education I aim to bring out the best in the child and in the person: body, mind and spirit." Literacy could not be the main goal of education.

F. Emphasis on Cooperative Learning

True education is a lifelong process that helps develop a spirit of cooperation, tolerance, cooperation and responsibility. All these qualities are necessary for the development of human personality, which can create a comfortable balance between individuals and the social purpose of education. Gandhiji always emphasized cooperative learning. Crafting helps the child learn cooperative skills and understand the value of honest work.

G. Emphasis on Moral Education

Gandhiji believed that peace is essential in human life and can be achieved through education. Peace can only be achieved through morality and ethics. According to him, education should be based on ethics and morality. Gandhiji advised all students to consider morality and honesty an integral part of their education.

H. Emphasis on character building

Education is the most effective weapon in building genuine character of a student. The purpose of education must be character building. Character formation includes the moral, intellectual and social behavior of the student in all situations. A student should develop personality, compassion, kindness, impartiality and a spirit of devotion through education.

I. Development of independence and patriotism

The main purpose of basic education was to achieve comprehensive development of children through crafts and to create a sense of patriotism. Gandhiji wanted the primary education system to be self-supporting and every child to learn a trade or skill to earn a living. He wanted an education to secure a job. He said, "My Nai Talimini is not dependent on money. Operating costs must come from the training itself. Regardless of the criticism, I know that the only education is the one that is "own house". He also said: "Teachers deserve what they demand. It represents the art of living. Therefore, both the teacher and the student need to achieve teaching and learning. It enriches life from the beginning. It frees people from job search."

J. Development of faith in truth and non-violence

A unique feature of Gandhiji's educational philosophy was the application of the principle of non-violence in shaping the child as a future citizen of the world. The basic education system is full of the idea of non-violence and cooperative life, it is based on truth and non-violence. He believed that lies and violence lead to slavery and had no place in education. His educational plan was to create an era in which "class and communal hatred will be abolished and exploitation will be avoided". Gandhiji commented, "We cannot, we do not think of exploitation, and we have no other option than that educational program based on non-violence."

K. Social Service Awareness

Another important part of Gandhiji's educational philosophy is service and development of social awareness. The service includes love for the motherland. "The end of all education should certainly be service," said Gandhiji. Social awareness and a sense of responsibility can be developed through student participation in community service programs. The student must participate in various community services to develop responsibility and awareness of social services. Education must be based on social good, the well-being of all, and raise the human perspective.



L. Cleanliness and Integrity

Students should be sensitive to the advantages and disadvantages of cleanliness and the vices of honesty. Gandhiji was against untouchability and the caste system from the beginning and worked tirelessly for its eradication. He claimed that Brahmins and untouchables were equal in his eyes. He publicly rejected the idea of high and low caste. At the age of 12, Gandhiji ignored his mother's warnings not to touch an untouchable who was cleaning the toilets in his house. He worked hard to break the centuries old caste system and remove the trace of untouchability from Hinduism.

5. Relevance of Mahatma Gandhi Thought of Education in Present Times :

A. Work oriented

He thought that through education you could bring out the best child in body, mind and spirit. He also said that literacy in itself is not education. According to him, education should be a kind of insurance against unemployment. For this, he focused on crafts and training in the field. If you look at the current scenario, we all feel that there is a need for such training because if we look around, we see many unemployed and underemployed youths moving here and there. Therefore, the filling of dissatisfaction and depression among young people is increasing. Young people have to work in other countries. For example, in the Indian state of Punjab, approximately 80% of families with members working abroad send money to their families in India. The state must therefore take care of education, so that it is job-oriented. In the National Education Policy of 2020, more emphasis has been placed on the professionalization of education, which can be said to follow Gandhi's educational thought.

B. Character formation as a goal

In his educational philosophy, character formation received great importance compared to literacy because character includes purity of soul, ideas, action and non-violence. If we look at the headlines of the American and British media, we realize that violence in schools in these countries is increasing day by day and teachers in these countries are very worried today. We also feel that the character of society is deteriorating and must be raised. Today even political parties use violence to raise their issues, which is a serious threat to democracy. After industrialization and the rising cost of living, men and women work to meet their daily needs. Sometimes they have to stay late from their office and on their way home from office they always fear the appearance of anti-social elements. These antisocial elements are the result of impurity of soul and ideas. Today, companies also need people who are honest, strong and helpful in their work. So this is the need to prepare a school curriculum according to Gandhi's views and teach them Bhagwat Geeta, Upanishads, spirituality, meditation so that later one can achieve purity of souls and ideas and progress on the path of non-violence and truth.

C. Social Development

According to Gandhi's thought, education should not only be about imparting knowledge, but should focus on the social development of the child. The child must learn to live in society and follow the norms of society. Now the world is going through a phase of social mobility. Because there is social unrest in the society and only responsible persons can help to maintain the harmony of the society, otherwise there can be social unrest. This could damage the democratic system that Gandhiji always advocated. Discipline and responsibility cannot be imposed from without, but must come from within. If you follow this in life, your life will be more beautiful and you will enjoy healthy relationships with your parents, sister, brother, wife, neighbors, friends, classmates, colleagues, young, old, etc.

D. Women's Education

Gandhiji advocated women's education. Gandhiji strongly emphasized the emancipation of women. He opposed boarding, child marriage, untouchability and extreme repression of Hindu counts and sati. The same was recommended by the Kothari Commission and the new education policy. The Government of India is working in this direction and the state of women's education is on a better platform than before. Today the government is trying to make reservations in jobs, politics etc for the betterment of women. In the 2020 National Education Policy, special attention has been given to women. NEP 2020 aims to address gender inequality in the recruitment of teachers in rural areas. It is hoped that new methods will be introduced into policy to ensure that merit and qualifications are taken into account and that women teachers are given appropriate forums for recruitment.



E. Importance of Nonviolence

Nonviolence is central in Gandhi's educational thought, which was the great weapon Gandhiji used against the British Raj during India's freedom movement. Gandhiji believed that non-violence and tolerance required great courage and patience. In a world passing through stages of warfare characterized by violence and terrorism, Gandhi's ideas on nonviolence are in demand more than ever. The International Day of Non-Violence is celebrated on October 2, the 25th anniversary of the birth of the hero of the Indian independence movement, Mahatma Gandhi. In its resolution of 15 June 2007, the United Nations General Assembly (UNGA) identified Remembrance Day as an opportunity to spread the message of nonviolence through education and public awareness. The resolution affirms the universal importance of the principle of non-violence and the desire to ensure a culture of peace, tolerance, understanding and non-violence.

F. Emphasis on democratic values

Gandhi's idea of education emphasized the development of democratic values in the child. According to Gandhi, the development of adequate citizenship and adaptation to the environment would make children worthy citizens of the country. Gandhiji's thoughts on education seem very relevant in the present social conditions. Gandhiji's view on education is really important in the present situation. The Kothari Commission stated: "The present system of education, designed to meet the needs of imperial power within the limits imposed by feudal and traditional society, requires radical changes to meet the goals of a modernizing democratic and socialist society. In fact, it is reevaluation. Education is needed, which in turn ushers in the long-awaited social, economic and cultural revolution.

G. The idea of 'Vasudhaiva kutumbkam'

If the whole world is in harmony with globalization, Gandhiji's goal of 'Vasudhaiva' kutumbkam' can be realized through such a universal education program. There is no distinction between boys and girls in the primary education system. Not only that, he thought about universalization and internationalism where all countries cooperate with each other. Thanks to the increasingly rapid global development, despite the existence of independent nation states, we are today facing an advanced state of interdependence. This space continues to grow. It doesn't matter if the nations of the world consider it a form of coercion, but moving forward together is now inevitable. Cooperation is important for all citizens of the world. In such a situation, the suggestions and opinions expressed by the Mahatma from time to time, full of internationalism, show their adaptability and importance. It will be better and more useful if the nations of the world, with Gandhi's views and suggestions at their core, start working in accordance with the requirements of time and space, and not work under compulsion. If you create a favorable atmosphere together, everyone in the world will do well. In the beginning, we discussed India's commitment to internationalism. Mahatma Gandhi wanted India to protect the creation of a world order dedicated to peace and prosperity. He also wanted India to fulfill that gigantic task, considering it as her responsibility. This is possible because India is capable of it because of its unique values, exemplary culture and commitment to non-violence. Therefore, India should step forward to create true and genuine internationalism and thus make itself an ideal for others in the world.

H. Adult Education

Gandhiji understood very early that society can be organized on a new and healthy basis by awakening and reorienting the minds of adults. The definition of adult education was discussed at the UNESCO Adult Seminar held in Mysore in November 1991. It was then concluded that adult education refers to a minimum basic education for every adult over the age of 18, but the benefits of this type of education could be modified and extended to younger youths. The State Council approved the "New India Literacy Programme" for the fiscal year 2002-2007, which will now cover all aspects of adult education in the country as per the National Education Policy (NEP) 2020. "Adult Education" is now called "Education for Everyone". Age is not a barrier to education and NEP 2020 policy has focused too much on it. Everyone knows the importance of education and anytime is the right time to do it. to begin There may not be opportunities in life to get a basic education, but if the resources are there and you have the spark to educate yourself, teachers will show you an easier way.

I. Mother tongue

Mahatma Gandhi was one of the biggest proponents of "mother tongue" as compulsory teaching in primary education. Children learn better and faster in a language they understand. Through their mother tongue, they enjoy going to school more and increase their self-esteem. The National Education Policy 2020 pushed that "the medium of instruction at least



up to Class 5 but preferably up to Class 8 should be home language / mother tongue / local language / regional language" for both audiences. and private schools.

J. Cleanliness

Gandhiji laid great emphasis on cleanliness or Swacchta as he used to say, "Swacchta Hin Seva". The recent Swacchta Bharat Abhiyaan, India's biggest cleanliness drive, aims to fulfill Babu's dream of cleaning India. But there is more to this cleansing than physical cleansing and the need to put more emphasis on the inner cleansing of the individual. So apart from clean roads and toilets in a clean India, we also need a corruption-free society with greater transparency and accountability.

6. CONCLUSION :

In short, it can be said that Gandhiji did not consider education as an end in itself, but as a means to an end. It is considered as a means of all-round development of the individual and the needs of the nation. Considering the problems in society such as unemployment, inequality, student unrest, moral decline, terrorism and violence; Gandhi's concept of education seems to be the need of the times. Gandhi believed that education should not only increase knowledge but also develop culture in the heart and hands. Another interest of Gandhi is character building. According to him, education was not education without character development. He considered a strong character as the basis of a good citizen. Gandhiji wanted to create small, self-contained communities with ideal citizens who were hard-working, self-respecting and generous people living in a small cooperative and communal environment. He hoped that local handicrafts become a teaching tool for the children, so that they develop their mind, body and soul harmoniously and also meet the needs of their future life. Such educational thoughts of Gandhi are important for development and offer solutions to current problems like unemployment, poverty, corruption and many others. In this work we have tried to discuss Gandhi's educational thought.

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