



## Educational thoughts of Mahatma Gandhi

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### Abstract

As we all know that education is a life long process and the process of insert new ideas in education system is still going on. From ancient time to modern the nature of education is changed through ages. Many educationist provide their valuable thoughts to improve Indian education system. Among these fews are Sh. Ravinder Nath Tagore, Dr Sh. Saravpalli Radhakrishan, Mahatma Gandhi etc. Here we are going to know about educational views of Mahatma Gandhi. Mahatma Gandhi was not only a great leader of national freedom movement but also a great philosopher. His educational views are valuable for our society. He touched every aspect of education.

**Keywords:** Education, Sh. Ravinder Nath Tagore, Dr. Sh. Saravpalli Radhakrishan, Mahatma Gandhi etc.

### Introduction

#### Brief Life of Mahatma Gandhi

Mohan Das Karamchand Gandhi well known as Mahatma Gandhi born Oct 2, 1869 in porbander in modern Gujrat. His father's name was Karamchand Gandhi and mother Putlibai. Gandhiji was married with Kasturba at the age of 13<sup>th</sup>. He studied law from London and came back to india in 1892. In 1893 Gandhiji went South Africa to be the lawyer for Abdullah's causin. He spent almost 21 years of his life in South Africa where he developed his political views and ethics. In South Africa Gandhiji fought against colour discrimination because whites were treating people differently on the basis of colour. Gandhiji used his well known weapon Satyagrah to oppose South india government. Gandhiji got success in his fighting against colour discrimination.

Gandhiji came back to India from South Africa in 1915. Gandhiji noticed that it was different India since he went to south Africa. For one year Gandhiji visited different parts of india on the suggestion of his political guru Gopal Krishan Gokhale. Gandhiji took part in Indian freedom struggle in 1917 with the champaran agitation in Bihar. Gandhiji then lead indian freedom struggle against British rule till the last time. Gandhiji's main struggle movement were khilafat movement, non cooperation movement, civil disobedient movement and quit india movement. Gandhiji passed away in 1948.

#### Gandhiji: Educational point of view

Gandhiji was not only a political leader but also was a great thinker or philosopher. He gifted his valuable thoughts also in educational area. Gandhiji's educational philosophy was realistic. He wanted education for the betterment oif society. Explaining the meaning of genuine education Gandhiji says, "Genuine education does not consist of cramming a lot of information and numbers in mind, nor it lies in passing the examination by reading a number of books but it lies in developing character. It is a real education which inculcates

internal virtues in human beings. If you can develop such virtues, it will be the best education" Gandhiji said that education is not only literacy but all round development. He said, "By education I mean an all round drawing out of the best in child and man-body, mind and spirit"

Gandhiji cleared that there is two aims of education. One is immediate and second is ultimate aim. Under immediate aims of education Gandhiji favoured vocational education. He said that education ought to be for children a kind of insurance against unemployment. Education should be provided capability for livelihood. He attached more importance to cultural factor of education than its literacy factor. Cultural is primary and basic thing which the girl should receive from school. Gandhiji also favoured character building education. Education is nothing without character building is the base of education <sup>[1]</sup>. The end of all knowledge must be the building of character; personal purity is to form the basis of character building. He said man is neither mere intellect, nor the gross animal body nor heart or soul alone. A proper and harmonious contribution of all the three is required for the making of the whole man and constitute the true economics of education. So Gandhiji was in favour of such education which perform all round development. Under ultimate aim self-realisation and spiritual development was the major factor in Gandhiji's Philosophy of education. Development of the moral character, development of the whole, all are directed towards the realization of ultimate reality, the merger of the finite being into the infinite. Gandhiji said- "Long before I undertook the education of the youngsters of the Tolstoy Farm, I had realized that the training of the spirit was a thing but itself. To develop the spirit is to build character. Gandhiji favoured harmonious blending of individual and social aim of education. He agreed that there is no difference between the two. Good character building is always banificiery for society. The function of education is to created ideal citizens. Ideal means an individual is overwhelmin g with virtues and is always well behaved.

### **Basic Education**

Gandhiji was a great revolutionary person. He had deeply overall the aspect relating to life. Gandhiji set-up Phonenix Ashram in SouthAfrica He took up experiments of education, thus it can be said that the seeds of educational thoughts were in Gandhiji in South Africa. Gandhiji gave a new vision of education to educational world by placing Vardha educational scheme before the nation in 1937. It covered only the primary state of education. But in 1945 Gandhiji put the concept of comprehensive basic education (Samagra Nai Talim) training before the nation.

### **Child-centred education**

Gandhiji favoured child-centred education. He gave importance to personality of a child rather than subject. It is necessary to touch the heart of a child.

### **Free and compulsory education**

**Gandhiji** favoured free and compulsory education for children age of between 7 to 14 years. Gandhiji included primary, middle and high school in these seven years education.

### **Learning by doing and craft education**

He believed in learning by doing. Activity and interest is the central part of Teaching. "The hand will handle tools before it draws or traces the writing, the eyes will read the pictures of letters and words as they will know other things in life, the ears will catch the names and meanings of things and sentences", According to Mahatama Gandhi. In Gandhian phylosphy of education craft should be in centre of education. Craft centred education, develop mental or intellectual capability. There could be dignity of labour responsibility, feeling of cooperation in craft centred education. Education should be for self support. Gandhiji also favoured there should be cult of non-violence in education. Gandhiji wrote, " Where the whole atmosphere is redolent with the pure fragrance of Ahinsa (non-violence) boys and girls studying together will live like brothers and sisters in freedom and yet in self imposed restraint, the students will be bound to the teachers in the ties of filial love, mutual respect and mutual trust" Gandhiji also favoured life centred education. Education should be correlate with life, activity and problems of a child.

### **Medium of education**

Gandhiji was agreed to provide education in Mother tongue. He stressed that mother tongue should be the medium of instruction. Real education is not possible without mother tongue.

### **Discipline**

Gandhiji accepted the importance of discipline. But he was in favour of self control discipline. He says that self control discipline helped to be a good and ideal citizen. He stressed to keep the children in healthy environment. If the boys and girls do not learn discipline in their school days, money and time spend on their education is a national loss <sup>[2]</sup>.

### **Teaching Methods**

- Education trough craft.

- Emphasis on activity and learning by self experience.
- Correlation method.
- Lecture and questioning method.
- Mother tongue as medium of instruction.

### **Gandhiji Views on Women Education**

The Mahatma's views on women's education are based on his belief in woman being a complement of man and are therefore out of sync in modern context. Man and woman are of equal rank but they are not identical. They are a peerless pair being supplementary to on another; each helps other. As for illiteracy among the women, its cause is not mere laziness and inertia as in the case of men. A more potent cause is the status of inferiority with which an immemorial tradition has, unjustly branded her. Man has converted her into a domestic drudge and an instrument of his pleasure, instead of regarding her as his helpmate and 'better half'. The result is a semi-paralysis of our society. Women has rightly been called the mother of race. We owe it to her and to ourselves to und the great wrong that we have done her.

### **Education for Social and Spiritual Development**

In Gandhian views of education's aim into develop the society. Gandhiji wanted such type of education which deals with the development of society. The development of society is not an automatic thing, individual have to be indulged into service for that pose. For Gandhiji individual development and social progress an interdependent. Education as conceived by Mahatma Gandhi and advocated by him primarily aims at the formation and development of the spiritual and mora personality of each and every individual who is a active member of society. Gandhiji says,"Education is thus an awakening of soul."

In conclusion we can say mahatma Gandhi's view on education had wide range and touched every aspect of education for the development of the society. He is the starting point of modern educational theory and practice of the east <sup>[3]</sup>. His educational views are very relevant to the modern society. He supported that education should be for every class of the society. He always stressed such type of education which should develop full strength of a child. He said, "My idea is not merely to teach a particular profession or occupation to the children, but to develop the full man through teaching that occupation."

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