



International Journal of Research Publication and Reviews

Journal homepage: www.ijrpr.com ISSN 2582-7421

Educational Thoughts of Gandhiji

Ratna Garai

Department of Education, University of Kalyani, Kalyani, Nadia, WB, India

ABSTRACT

Education system proposed by Mahatma Gandhi is called as "Basic Education". He mainly aims at the education in mother tongue and asked for activity centered education to make the children skilled and independent. Gandhiji wanted to construct small, self-reliant communities with its ideal citizens being all industrious, self-respecting and generous individuals living in a small co-operative and community. Many educationist provide their valuable thoughts to improve Indian education system. Among these fews are Sh. Ravinder Nath Tagore, Dr Sh. Saravpalli Radhakrishnan, Mahatma Gandhi etc. Here we are going to know about educational thought 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. Gandhiji considered man as the sum total of body, mind, heart and soul.

Keywords: Education, Mahatma Gandhi

1. Introduction

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 of 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..

2. Objectives of the Study

The Objectives of the study is –

- To know Gandhian views in education System
- To know Aims Of Education to Gandhiji
- To know Curriculum according to Mahatma Gandhi
- To know Method Of teaching according to Gandhiji

To know Gandhiji views on Women Education

3. Delimitation of the Study

The study was limited to comparative Study of education thought of Gandhiji And Content analysis was taken to achieve the objectives of the study.

** Corresponding author*

E-mail address: garairatna1996@gmail.com

4. Methodology of the Study

The study was based on Historical Work

5. Gandhiji : Educational Points of View

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 . 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.

6. 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.

7. Analysis and Findings of the Study

a) Aims Of Education Accordingly to Gandhiji :

Gandhiji's aims of education are implied in the meaning of education, and are correlative to his ideal of life. Among the immediate aims, we may mention the bread and butter aim, the cultural aim, the aim of harmonious development of personality, the moral and character development, individual and social aim.

b) Curriculum Accordingly to Mahatma Gandhiji:

Gandhiji says "The curriculum in bookish, theoretical and overcrowded, without providing rich and significant contents. In his curriculum, he includes the following Subject:

- Basic Craft
- Mother tongue
- Mathematic
- Social studies
- General Science
- Drawing
- Music

c) Method Of Teaching Accordingly to Gandhiji:

Gandhiji Suggest that when teaching the craft and through craft other subjects; stress be laid on the principle of the cooperative activity, planning, initiative and individual responsibility in learning.

Gandhiji also attaches great educational importance of Music.

Gandhiji advocates group singing as an instrument of disciplining our mind.

d) Gandhiji's Views on Women Education:

Gandhiji felt Strongly for the emancipation of women. He said, "*My greatest hope is women. They want a helping hand to lift them out of the hell in which they have been kept.*"

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 one another; each helps the 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 undo the great wrong that we have done her.

8. Conclusion

The modern system of education acts as an instrument to increase the value of consumerism, materialism, undue competition and violence. The growing concern over the erosion of ethical values, youth unrest, ecological violence and increasing cynicism in society have brought to focus the need of revival of indigenous Indian heritage and life-style. Gandhiji could foresee such possible developments half a century ago and advocated a new alternative of Basic education (Shah, 2017). By which Of course, the emphasis on learning through craft may be retained, but perhaps modified to suit the times. His educational thoughts are based on eternal principles of truth, love, self-sacrifice, character building non-violence, so, will never lose their relevance. The requirement is to adapt his thoughts according to the present scenario. When Environmental consciousness, moral values, intrapersonal skills, community and society oriented awareness are all inculcated in young minds through education, then only development of the country in true sense can be possible.

REFERENCES

-
- 1) Best, John W. (1963) "Research in Education" Prentice Hall Of India Pvt.Ltd. New Delhi
 - 2) Bhattacharya, B. (1969) "Evolution of the Political Philosophy of Gandhiji", Calcutta
 - 3) Datta, D.M. (1968) "The Philosophy Of Mahatma Gandhi", Calcutta University Press, Calcutta
 - 4) Shah, P.K. (2017), "Gandhiji's views on Basic Education and its Relevance", Pune Research an International Journal in English, Vol.3, Issue4.
 - 5) https://www.mk gandhi.org/articles/womens_empowerment.htm