

GANDHIAN PRINCIPLES OF EDUCATION IN MODERN EDUCATION SCENARIO OF INDEPENDENT INDIA: A BRIEF STUDY

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Abstract: Education is a dynamic process that contributes to the natural harmonious development of individual powers, which are inherent and innate. It contributes to the complete human development resulting in them desirable behavioural change and ultimately prepares for a better life. Gandhi was not an academic philosopher. Still one of the most valuable legacies that he has left to posterity is his educational systems crystallized in the Basic Scheme of Education and in his diverse addresses. An attempt has been made understand the Gandhian philosophy related to education and the implication of Gandhian philosophy in the present education scenario in India.

Keywords: Commission, Education, Gandhi, India, Right.

INTRODUCTION:

Education means, "To nourish", "To bring up" and "To rise" This means educating a child, nourishing or bringing out a child in accordance with norms, ends or aids. Education is continuous process which goes on whether school keeps or not. Education is a dynamic process that contributes to the natural harmonious development of individual powers, which are inherent and innate. It contributes to the complete human development resulting in them desirable behavioural change and ultimately prepares for a better life. Education is a process of development at different stages of human beings from infancy to the matured state. It is a process by where human being adopts himself gradually in various ways of use - physical, spiritual and environmental.

Philosophy of education has been defined as an attempt to find answers to questions, which are termed as ultimate. Normally Philosophers dealing with education is desirous of learning what is knowable and what he has to do with education. Philosophy of education helps to think clearly, carefully, rigorously and systematically relating to educational problems and concepts. Ancient Indian thinkers viewed education as idealistic or spiritualistic whereas the modern Indian thinkers regard education from the practical standpoint. Though Gandhi was influenced by Indian thought he was equally and deeply influenced by the western thinkers, writers, prophets of both the ancient and modern times Gandhi himself acknowledge his indebtedness to the west. Gandhi drew his inspiration on education from Ruskin. Both of them attached importance to education and constructive programmeⁱ.

OBJECTIVE AND METHODOLOGY:

The aim of this research paper is to analyse the Gandhi's thoughts on education in the perspective of globalization. Here, the paper tries to focal point the role of education in view of M.K. Gandhi in the context of present education

system of India. The paper is based on both analytic and descriptive methods.

REVIEW OF LITERATURE:

Mahatma Gandhi was visionary figure. He not only dealt with Indian politics and religious ethics but also took the issues related to Education seriously. His seriousness on Indian Education is reflected on 'Mahatma Gandhi on Education' by Anil Dutta Mishra. Mishra elaborately discuss about the various aspects of education which was dreamt by Gandhiⁱⁱ. Again, 'Makuuchi and Gandhi: Their Education Relevance for the 21st Century' by Namrata Sharma has made a comparative study of Gandhian Philosophy of Education with that of Tsuenesaburo Makuuchi of Japanⁱⁱⁱ. Again G. Pankajam in his book 'Pre-Primary Education: Philosophy and Practice' discuss the current education system in the context of Basic Education System prevailed in India. While 'Politics, Policy and Higher Education in India' by Sunandan Roy Chowdhury reflects the implications of Gandhian thoughts through the recommendations of committees constituted for educational reforms in modern India.

FINDINGS AND DISCUSSION:

Mahatma Gandhi was a political thinker and social reformer .one of the most valuable legacies that he has left to posterity is his educational systems crystallized in the Basic Scheme of Education and in his diverse addresses. Gandhi was not an academic philosopher. His theory or philosophy that he gave to the world was the result of his own daily living and his own experiences, since he was an experimenter all his life. By education, Gandhi means an all-round drawing out of the best in the child and man – body, mind and spirit. Here the 'best' is nothing else but the inner voice or truth^{iv}. Education which draws out the best or truth consist the development of the mind and body with a corresponding awakening of the soul. The system of

basic education proposed by Gandhi leads to the development of the mind, body and soul whereas the ordinary system of education cares only for the mind.

Gandhi's philosophy of education comprises all essential elements which any good or adequate philosophy of education should possess. He advocates the concept of value education, which is based on morality. According to Gandhi moral and ethical knowledge is the first point of any good philosophy of education. Any education system that lacks moral and ethical knowledge cannot be termed as good. The underlying meaning behind this thought is that, without morality or ethical knowledge no student in the real sense can be considered to be healthy—both mentally and physically. In the curriculum of independent India moral education is now given full priority. A landmark in the history of moral education was the appointment of the Committee on Religious and Moral Instruction (CRMI) by the Government of India in 1959. The Kothari commission in 1964 recommended moral education in school curriculum. Very few of the states have provided for moral education as a subject of study in their schools, although the importance of moral education is generally appreciated. The Haryana Govt included moral education in the curriculum for the students of Class VI to 12 and the subject was launched.

Mahatma Gandhi advocated the introduction of religious education, to strengthen the moral foundations of a student. Gandhi holds that a curriculum of religious instruction should include a study of the tenets of faiths apart from. He believed that religious education brings the values of forbearance, tolerance and reverence in one's character. Gandhi writes in the „Young India“ of 6th of December 1923, “A curriculum of religious instructions should include a study of the tenets of faiths other than one's own. For this purpose the students should be trained to cultivate the habit of understanding and appreciating the doctrine of various great religions of the world in a spirit of reverence and broad minded tolerance.”^v Character building has first place in Gandhian education. Character is similar to foundation. A building built on sand collapses whereas a building erected on a strong foundation lasts for long time. Gandhi holds that the school must be an extension of home. There must be agreement between the impressions, which a child gathers at home and at school to achieve the best results. The alien type of education produces a gulf between the educated classes and the masses^{vi}.

Gandhi states that English cannot and ought not to become the National language. In this connection Gandhi refers to the requirement of a national language. It should be capable of serving as medium of religious, economic and political intercourse throughout India. Gandhi believed that Education must be imparted through mother tongue. The Conference of the Education Ministers of the State (1948), recommended the adoption of mother tongue as the medium of instruction at the primary and secondary school levels, with the state language when it differed from the mother tongue to be studied as a compulsory subject.

Article 30 of the Constitution allows linguistic groups to receive education in their mother tongue and to set institutions of their choice for this purpose. In 1966 the education commission wanted to implement the three language formula in a very liberal way. The three languages could be mother tongue and two non-native modern languages. But this formula was interpreted differently by different states. In its preamble to the draft syllabus, it was stated that the curriculum of Tamil Nadu spelling out the education policy laid emphasis on the two language formula, the mother tongue, and English while giving importance to learning through mother tongue.^{vii} While in Assam, Mother tongue or regional language was prescribed up to Class I-X as first language.

Mahatma Gandhi stood for the educational system, which is literary and productive, but the existing system of education is completely separated from the life activities of the child with moral degradation. Gandhi's basic idea was to make education self-supporting through craft, agriculture and other productive work there by by-passing potentially the need for government funding support. The first basic school was established at Sevagram near Wardha in 1938 under Gandhi's personal supervision but the proposal of basic education was opposed by congress leaders and industrialists. The system of basic education proposed by Gandhi leads to the development of the mind, body and soul whereas the ordinary system of education cares only for the mind.

CONCLUSION:

If we see from the perspective of Indian education system, definitely we can say that Gandhi's philosophy of education has a great relevance. After independence of India, the Department of Education under the Ministry of Human Resource Development was set up. At that time the mission was the quantitative spread of education. Literacy was the ultimate goal of education, because of which unemployment still a burning problem of education. To tackle these problematic challenges M K Gandhi's views on education can be great support. Gandhi feels the need of result oriented education for India. A student should gain education according to curriculum and moral guidance and as such improve his physical strength. Draw backs of India's education system has been an issue well debated over in the past. But still our education system fails to bridge the gap between theory and practice. Another important aspect of India's education system is that it fails to make man human beings in the true sense. Because, we the educated people mostly are the responsible for many inhuman activities now a days. We may have lots of university degrees, but until and unless we are not able to be morally sound, these degrees are meaningless. So we need such type of education which can able to make ourselves morally sound. Here Gandhi's philosophy of education can lead us a way.

NOTES AND REFERENCES:

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