

A Theoretical Perspective on Gandhiji's Basic and Philosophical Views towards Education

Manoj Sharma, Research Scholar, Dept. of Philosophy, Janardan Rai Nagar Vidyapeeth University, Udaipur (Rajasthan).
Dr. Santosh Nayak, Professor, Dept. of Philosophy, Janardan Rai Nagar Vidyapeeth University, Udaipur (Rajasthan).

ABSTRACT

Education is one of the important institutions of society that plays a pivotal role in the development and maintenance of the social system. The contribution that Gandhiji made to education is one of a kind due to the fact that he was the first person in British India to try to develop a system of education that was indigenous to the country. His approach to teaching is a synthesis of pragmatism, naturalism, and idealism, which results in a harmonious whole. Idealism serves as the foundation for Gandhiji's philosophy, while pragmatism and naturalism are the guiding principles that assist in putting that philosophy into action. Hence, the aim of the study is to briefly present the basic and philosophical views Gandhiji toward education.

KEYWORDS: Education, Gandhiji, views, ideas, philosophical, etc.

1. INTRODUCTION

The term 'Education' is utilized in three detects: Knowledge, Subject and Process. In the first sense, all formal and casual knowledge picked up by a person amid his lifetime is named as his education. At the point when a person accomplishes degree up to certain dimension, we don't call it education. As, in the event that a person has anchored Master Degree, we use education in a very smaller sense and call that the person has accomplished education up to Masters Level. In the second sense, education is utilized one might say of order. As if a person had accepted education as a paper or as a control amid his study in any foundation then we use education as a subject. As a field of study education is a scrutinizing scan for theory and science of the way toward instructing. In the third sense, education is utilized as a procedure. Indeed when we discuss education, we talk in the third sense for example education as a procedure.

As a venture it contains different systems of education and, in this way, fundamentally an action. Be that as it may, sin this study we are managing just with second importance of education for example education as a subject or order that is instructed at different dimensions. The subject relates itself to readiness of instructors and study of teaching learning conditions. Most correctly the order of Education can be characterized as the study of procedure of instructing. It examines different factors, methods and components associated with the way toward instructing. It likewise considers different principles and thoughts oversee this procedure. A noteworthy motivation behind the education as a field of study is to comprehend and enhance the venture.

2. CONCEPT OF EDUCATION

Education is a basic human temperance, without education man is an adorable slave, thinking savage. Education is to humanize man. It is through education that man moves toward becoming man. He is the thing that education makes him. Education quickens the way toward getting man free of his unrefined organic nature. Education designs and shape man for society. His life must be celebrated through education and it is just the cultural and social part of human life which means man's preeminent position and, in this manner, constitutes the noblest work of nature.

Education infers experience, knowledge and modification with respect to man as he is invigorated towards growth and development. Education is depicted as a procedure of development. Through education man builds up his insight and thinking, gets knowledge and

develops good propensities and skills and basic human Excellency. In entirety, education empowers a man to acknowledge higher values of life basic for him to wind up the crown and wonder of creation.

In Indian view point, the term —Siksha has originated from the Sanskrit word —Shiksh. —Shiksh intends to secure knowledge or to influence others to learn or achieve knowledge. The term education represents both the study of the field and for the formal venture (or system) that is being contemplated.

As an action, the education undertaking is exceedingly perplexing. Its immediate reason identifies with the erudite person, moral, social, and physical development of our students, and its capacities, socially and communally, to keep up and enhance a vote based lifestyle, such multifaceted nature, with contending objectives and values, requires solid systematic reasoning and seeing so the system is operated in a keen and compelling way. In this manner the control of education has been intended to get ready researchers who are in charge of both the field of study of education and the education endeavor.

3. MAHATAMA GANDHI

“Gandhiji has secured a unique place in the galaxy of the great teachers who have brought fresh light in the field of Education”.

-Swaroop Sexana(Education Emerging in Indian Society ,Book)

Mohandas K. Gandhi was born in 1869 to a religious parent in the state of Gujarat in Western India. His marriage was arranged with Kasturbai Makanji when both were 13 years old. He went to London for his further study of law. In Southern Africa he worked constantly to work on the privileges of the outsider Indians. It was there that he fostered his doctrine of aloof obstruction against bad form, he began satyagraha and was as often as possible imprisoned because of the fights that he drove. Before he got back to India with his better half and youngsters in 1915, he had drastically changed the existences of Indians living in Southern Africa.

4. GANDHIJI'S OPINION ON BASIC EDUCATION

The idea of essential training is called as broad structure; here there is an arrangement to accomplish a target of abilities. It is for just psyche improvement. Yet, fundamental instruction including psyche, body and otherworldly improvement additionally given importance. Totally it an overall advancement of the youngster. The Basic idea of training is to instruct the youngsters to remove town normal asset. These prompts foster the town. Since India is a nation of town. This idea ought to be an underlying driver of in all parts of accomplishments.

So it called as achievement throughout the entire existence of training. It opposed the predominant latent, book-focused and assessment ruled framework. It rebel against the customary instructive example, carried out by British government. Gandhi acknowledged completely that the conventional framework is stunning and fake. He said I am persuaded that the current arrangement of schooling isn't just thoughtful yet emphatically destructive Here Gandhiji s worry there will be a hole among guardians and the youngsters and furthermore not ready to comprehend the occupation to which they were conceived. The expressions of Gandhiji the current arrangement of schooling don't meet the current prerequisite of the nation in any shape or structure. English has been made mode of instruction in every one of the greatest parts of learning's and has made an extremely durable bay or boundary between the exceptionally taught not many and the uninformed many. *(Another Approach to instructor and Education arising Indian culture, M.K.Gandhi, Page-302).*

The term instruction has been gotten from the term base this is known as a fundamental plan of schooling this is at first related with the essential necessities and the interest of the Indian youngsters. It is accentuation on the natural possibilities of the youngsters it is firmly connected with the fundamental control of individuals living in the towns regardless of position, statement of faith, variety, sex and religion. This plan is based on the old culture of India. The fundamental element of essential instruction or free and obligatory training the educational plan for the most part given significance to the art, first language, arithmetic, social investigations, general science, drawing and music, Hindustani means blend of Hindi and Urdu.

On the event of silver celebration of the Shiksha mandala established by the late Jamandal Bajaj, a public instructive gathering was persuading of Wardha on the 22nd 23rd October 1937. These considerations, directed by the Gandhiji himself brought forth the arrangement of essential schooling which Mahatma with viewed as is last and best to the country. This example connected the most elevated worth to the bringing in of all over instruction to kids through imaginative and useful exercises which advanced in them the characteristics of confidence and respect of work for non-manipulative social order. (*Education for Development, Sriman Narayana, India Needs Gandhi, Page-32*).

Essential training fosters the ability to learn, read and use arithmetic, to obtain data and to contemplate data. Essential instruction is additionally the doorway to advanced education works on individual pay. Research likewise shows the commitment of essential training to better regular asset the board and faster mechanical transformation and development. At the point when a huge portion of youngsters don't finish essential instruction, the efficiency of the workforce and the human potential from which the general public and economy can draw, are restricted. In a few creating religions, the typical degree of tutoring of the work is still not exactly essential training. Explores in this space have drawn out that such low degrees of human resources are in a general sense insufficient for supported improvement and neediness annihilation. It likewise has been called attention to that without six years of tutoring; the advancement objectives can't be accomplished.

After freedom government had an obligation to foster the instructive field it turned into an essential need to satisfy the fundamental requirements of the country. Schooling improvement connected with the essential requirements of political, financial and social prerequisite in the general public. For the general public needs to gone through the change, many commissions are figured out worry to the advancement of school system, sadly these 3 commissions couldn't ready to give an unmistakable choice which is especially appropriate to Indian school system. In 1986 the parliament of India during its spending plan and meetings took on the National Policy of Education.

4.1 National Policy On Education (NPE)

The NPE 1992 additionally target fostering a National System of Education up to a given level on widespread premise. It further suggests for the expulsion of incongruities and to adjust instructive open doors.

Apart from these above National Policy on Education, in order to ensure quality education following initiatives have been developed.

- Operation Blackboard (1987-8) intended to further develop the human and actual assets accessible in elementary schools.
- Restructuring and Reorganization of instructor training (1987) made an asset for the persistent redesigning of educators information and capability.
- Minimum degrees of learning (1991) set down degrees of accomplishment at different stages and modified course readings.
- National program me for dietary help to essential training (1995) gave a prepared supper consistently for youngsters in classes 1-5 of al government, government-supported and neighborhood body schools. Sometimes grain was appropriated consistently, dependent upon a base participation.
- District Primary Education Program (DPEL) (1993) underlined decentralized arranging and the board, further develops instructing and learning materials, and school viability.
- Movement to teach each of the (2000) meant to accomplish all inclusive essential instruction by 2010 through miniature preparation and school-planning works out, crossing over orientation and social holes.
- Fundamental Right (2001) involved the arrangement of free and obligatory instruction, pronounced to be an essential appropriate for youngsters matured somewhere in the range of long term.

5. DIFFERENT PROGRAMMES AND SCHEMES BY EDUCATION DEPARTMENT

1) Sarva Shikshana Abhiyana(SSA)

Under this serva shikana Abhiyana many projects are taken by the state government as indicated by the standards of state. The SSA has supported an assortment of school/group/block/locale/state level quality drives through the Department of Education. Group level month to month, youngsters' magazine is being distributed in all 2700+ bunches of the state where in kids' inventiveness; ingenuity, gifts and possibilities are routinely caught. Between school test contests are coordinated at Hobli/block/locale/state levels. There is support of schools in this program from everywhere the state.

2) Nali-Kali - A Recipe for Joyful Learning

In 1995, under the area essential training project on a pilot premise to upgrade nature of learning in schools. The state had driven youngster focused and action based learning in schools known as nali-kali(joyfull learning). This was subsequently developed an enormous scope from 2008 to 2009 for class I and II. During the year 2010 to 2011 this procedure is being executed in class I, II, and III in each of the 45476 government schools. Educators go through 6 days of nali-kali preparing during summer get-away. At least 2 instructors and a director of the relative multitude of schools and extra educators relying upon the enlistment in classes I and 2 are prepared for nali-kali technique.

3) Chinnara Angala - A Course to the Mainstream.

Chinnara Angala Two moths Bridge Course was directed throughout the mid-year get-away to bring the out of younger students into the standard. 369 focuses were begun and 6308 offspring old enough gathering 7-14 were signed up for these camps.

4) Baa Bale Shalege and Beediyinda Shalege Campaign

Under the Sarva Shiksha Abhiyaan (SSA) program completely out-of-younger students in the age group 6-14 are to be enlisted toward the finish of 2003. Towards this end, Chinnara Angala, Baa Marali Shaalege (Come Back to School), Cooliyinda Shaalege (from work to school) and the Enrollment Campaign have helped attract lakhs of youngsters to school. Through projects like Akshara Daasoha (Free hot late morning dinners plot), supply of free course books, free school regalia, and so forth, endeavors have been made to see that these kids don't leave the school.

5) Cooliyinda Shalege Programme [Labour to School]

To liberate them from the servitude of kid work and concede them to school is the main object of the Cooliyinda Shalege crusade. It is illegal; to draw in kids as youngster work with in the age bunch 6 or 14 and it is the protected fundamental right to Primary Education.

6) Listen & Learn & Mobile Schools

The "Keli-Kali" (listen-learn) program is being communicated from Gulbarga and Dharwar on All India Radio since August 2001. This is planned to energize understudies of IV norm and furthermore to achieve curiosity in their way of learning. Around 5 lakhs understudies and instructors are partaking in the advantages of this plan.

7) Tribal Education – Special Drive in a Forest

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6. PHILOSOPHICAL VIEWS OF GANDHIJI ON EDUCATION

His approach to teaching is a synthesis of pragmatism, naturalism, and idealism, which results in a harmonious whole. Idealism serves as the foundation for Gandhiji's philosophy, while pragmatism and naturalism are the guiding principles that assist in putting that philosophy into action. Because of this, people refer to him as a "practical idealist." His people believed in "education for life," "education through life," and "education all the way through life." For the purposes of this definition of Mahatma Gandhi, education refers to anything and everything that can be conceived of. The purpose of this paper is to make an attempt to discuss Gandhi's educational thought, specifically how his philosophy of life influenced those ideas.

He was a frail man who faced the brutality of military strength with the dignity of a simple human being, but Mahatma Gandhi is a spirit of profound wisdom and captivating humility. He was only armed with an iron will and inflexible resolve. He had a fundamental religious

faith in God. Even though we all have different bodies, he claims that we all share the same soul. This is despite the fact that we are all unique individuals. In a nutshell, Gandhiji had personal experience with and insight into the concept of unity in diversity. His outlook on life can be broken down into four categories:

- 1) Truth,
- 2) Nonviolence,
- 3) Fearlessness, and
- 4) Satyagraha

Idealism was the philosophical foundation upon which Gandhiji built his approach to life. In order to realize the ultimate truth of one's own self-awareness, he promoted the principles of truth, nonviolence, and morality as the means to do so. He is a child at heart, but he transforms into a pragmatist when he advocates learning by doing and learning through experience. All of these things lead to integration, which is absolutely necessary for efficient education and the overall development of a person's personality.

Gandhiji was not a professional philosopher, but he is considered to be one of the philosophers who believed in the concept of self-sacrifice because of the lessons he learned from his own life. It is abundantly clear from his philosophical writings that he has a deep affection for both personal and national liberty. His personality encompassed many facets, and he had a distinct point of view and strategy for addressing the challenges that were being faced by the nation. The nonviolent philosophy advocated by Gandhiji continues to be highly relevant in the modern world. According to him, practicing nonviolence does not entail yielding docilely to the whims of those who commit violence. It is also known as the truth force or the soul force. His Satyagrah is intended to be a resistance movement against unequal treatment of people. Satyagrah should have the moral face to achieve change of heart by self-suffering of the adherence to truth and non-violence as its guiding principles. This way of thinking about life aided him in developing his philosophy of education, which has the potential to serve as the real source of motivation for the educational system that is in place today.

The Gandhiji Basic Education was the actualization of Gandhiji's educational philosophy in a practical setting. His basic education takes on the challenging task of preparing young learners to become future citizens who are morally sound, individually independent, socially constructive, economically productive, and responsible. This can help solve the problem of youth unemployment by giving young people the training they need to become self-employed. Gandhiji was of the opinion that a child's education should aim to cultivate all of that child's capabilities in order to produce a fully developed human being. In this manner, a personality that has been fully and harmoniously developed is in a position to realise the ultimate aim of life, which may be referred to as God or the Truth. The following is what Gandhiji himself elucidated: "When I talk about education, I'm referring to the process of helping children and adults bring out the best in their bodies, minds, and spirits. Literacy is neither the first step nor the last step in the educational process. This is merely one of the ways in which a man or a woman can further their education." His fundamental educational principles include the following:

- Every child should be required to attend school for free, regardless of their family's financial situation, from the ages of seven to fourteen.
- The student's native language ought to serve as the medium of instruction.
- Literacy alone cannot be considered an adequate substitute for education. In order for a child to develop economic independence that will serve him well throughout his life, education should incorporate some form of craft as a teaching method.
- The child's education ought to foster the development of moral principles.
- The purpose of education is to develop citizens who are productive, responsible, and active. Through proper education, a child should be able to develop all of the latent abilities that are in accordance with the community of which he is an integral part.
- Through proper education, a child should be able to achieve the balanced development of their body, mind, heart, and soul.
- Every aspect of education ought to be taught by way of some productive craft or industry, and a meaningful correlation ought to be forged between education and the

industry in question. The sector should be structured in a way that makes it possible for children to gain valuable work experience through hands-on experience.

- It is imperative that education find a way to finance itself through the use of productive labour. Education ought to pave the way to financial autonomy and self-sufficiency as a means of subsistence.

Therefore, the development of a child's personality was considered to be of greater significance in Gandhiji's educational ideas than merely acquiring literacy or knowledge of a variety of subjects. In other words, he advocated for an education that was centred not only on the child but also on life.

The concept of "Basic Education" proposed by Gandhiji was job-focused, value-driven, and mass-oriented. At this juncture, it is essential to take note that these continue to be necessary components of an appropriate education in our nation. According to his philosophy of education, one's knowledge must be connected to both action and real-world experiences. Because of this, his lessons focus on hands-on activities. In order for the child to be able to grow himself on all levels (physically, mentally, and spiritually) and become a valuable contributor to society, the programme is designed to get the child ready for real-world tasks, such as conducting experiments and doing research. Gandhiji included Mother Tongue, Basic Craft, Arithmetic, Sociology, General Science, Art, Music, and Other Subjects Like These in This Activity-Centered Curriculum. In addition to this, he advocated that the curriculum for classes 1 through 5 should be the same for both males and females. After that, young men should learn some aspect of craft, while young women should focus on domestic science. It is important to keep in mind that Gandhiji's plan for basic education is only applicable to the primary and junior levels of schooling.

7. CONCLUSION

Gandhiji imagined an education that was profoundly established in one's prompt surroundings however associated with the cultures of the more extensive world, predicated upon pleasurable learning and individualized to the personality of the child. Class plans were made adaptable to take into consideration moves in the climate or unique thoughtfulness regarding regular marvels, and occasional celebrations were made for the children by Mahatma Gandhi. Mahatma Gandhi trusted that all resources of people, scholarly, physical, moral, stylish ought to be supported, developed in a decent educational system. It is concluded that "Basic Education" is the name given to the educational system that Mahatma Gandhi advocated for. He is primarily focused on education in the child's mother tongue, and he has pushed for education that is activity-centered, with the goal of equipping and empowering children.

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