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## Gandhian philosophy: Relevance in present system of education

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### Abstract

Mahatma Gandhi ideology was diversified in the ancient era, as for social upliftment he emphasised on secularism, gender equality, education to the girl child, moral values in life and to avoid untouchability. For economic benefit he initiated the swadeshi movement that is to boycott the imported goods for the benefit of the country. For international peace, he emphasised that we should avoid war and solve the disputes peacefully. For environmental protection he always believed in cleanliness, health and hygiene. Following on his footsteps our present Prime Minister Mr. Narendra Modi started the Swachh Bharat Mission in 2014. In the field of education he emphasised on basic education along with craft centered education which helps the students in earning their livelihood. In the view of prevailing situation, an attempt has been made in the present article to examine the relevance of Gandhian philosophy in present system of education. Father of the nation worked for every aspect whether it's social, economic or international but whether these contributions find their place in present scenario? Will the contribution in the field of education help the students in the 21<sup>st</sup> century? Well according to researches Gandhiji gave the scheme of education for modern India, which is known as the first blue print of national system of education, which is job centered, value based and mass oriented.

**Keywords:** secularism, swadeshi movement, swachh bharaat mission, basic education and craft centered education

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### 1. Introduction

Mahatma Gandhi widely known as humanist, pacifist of international fame and father of the nation whose ideology is well known in India because he adopted the aspects of peace, truth, love and non-violence. His contribution is diversified to alter the evil, social, economic and political system of the people. According to him, an ideal society is one which comprises of non-violent and democratic social order which also leads to a balance between individual freedom and social responsibility. In context to economic ideas, he emphasised on establishment of cottage and khadi industry. He was against the exploitation of human labour which was a result of capitalism. He was an environmentalist too as he believed that due to urbanization and modern civilization the villages would soon disappear and this finally would lead to environmental degradation. For bringing peace between the countries he emphasised on nonviolence, forgiveness and soul force. The recent researches has shown that the conflicts are complex in nature compared to their solution. In the global forum the global ideology such as global peace and global citizen are taken at backseat. But, in present scenario we find correlation between the ideology of Gandhi and what actually the world is doing these days so as to combat violence and bring peace.

### 2. Objectives of the Study

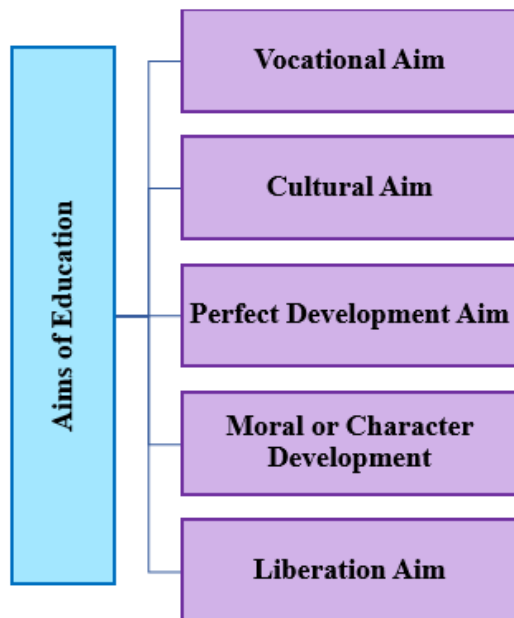
1. To study about Gandhi's philosophy of education
2. To study about kinds of education emphasised by Mahatma Gandhi
3. To study about relevance of Gandhian philosophy of education in present scenario
4. To study about schemes launched in India which are related to Gandhian ideology

### 3. Methodology of the Study

The present paper is based on secondary data i.e. research paper and scholarly articles. Therefore, the study is descriptive in nature.

### 4. Gandhi's Philosophy of Education

All essential elements which any good philosophy of education should possess are there in Gandhi's philosophy of education.



Source:

<http://lnmuacin.in/studentnotice/ddelnmu/2020/C%208%20EDUCATIONAL%20PHILOSOPHY%20OF%20MAHATMA%20GANDHI-A%20K%20Milan.pdf>

Fig 1: Aims of Education as per Gandhi's Philosophy of Education

In context of education, he emphasised on five aims of education and that were:

#### 4.1 Vocational Aim

The aim of providing craft-centered education was to enable the child to learn a productive craft which will help him to become self-reliant and develop the capacity to earn his livelihood.

#### 4.2 Cultural Aim

Mahatma Gandhi emphasised that cultural education should also be taught along with vocational education. He considered cultural aspect as important as academic aspect.

#### 4.3 Perfect Development Aim

As per him the real education is one which develops the three aspects of a child and that are body, mind and soul. He said "true education is that which draws out and stimulated the spiritual, intellectual and physical faculties of children."

#### 4.4 Moral or Character Development

In his autobiography, he emphasised on character development and believed that moral development is an essential part of educational development.

#### 4.5 Liberation Aim

Gandhi advocated two types of liberation aim which are related to education. The first aim is to liberate one from

slavery that can be economic, social and political. Second aim is to liberate the soul from materialistic things and devote oneself in spiritual living.



Source: According to (Dash, 2015)

Fig 2: Kinds of Education as per Gandhi's Philosophy of Education

The following are the kinds of education which were emphasised by Gandhi to achieve the above mentioned aims of education (Dash, 2015):

#### 4.6 Value Education

The concept of value education was advocated by him, which is in accordance with morality. According to him the initial base of any known philosophy of education is moral and ethical knowledge.

#### 4.7 Religious Education

To give strength to the moral values of a student he introduced the religious education. His main motto of providing religious education was to develop the values of forbearance, tolerance and reverence in one's character.

#### 4.8 Buniyadi Education

Buniyadi education is an-another aspect of Gandhi's philosophy of education. He used the term buniyadi which indicates the education which is provided to rural people so as to promote village handicraft. The sole objective behind his attempt was to make the village people economically self-reliant. We see it as well-worthy in the modern perspective too.

#### 4.9 Nai Talim

He introduced nai talim as a principle of education which indicates that education and work are inseparable that means work education and experiential learning go along together. He promoted the craft centered education which was based on this pedagogical principle.

#### 4.10 Wardha Scheme of Education

In 1937, wardha scheme of education was launched under which the resolution was passed that at national level free and compulsory education will be provided for 7 years. Medium of instruction will be mother tongue and handicraft will be

taken into consideration for productive work taught to the students in those 7 years of education.

#### 4.11 Basic Education

This scheme was just launched after the Wardha Scheme of Education in which some additions were made. English was not given any place in the curriculum. This scheme emphasised on developing the qualities of an ideal citizenship. Basic education concept was started with the aim to purify heart and mind of all people and to create a society which is free from exploitation and aggression.

#### 4.12 Relevance of Gandhian Philosophy of Education in Present Scenario (Hassan, 2021)

Education acts as a source of illumination which helps the person in all spheres of life. It is said that education acts as a third eye of a man which helps him in developing insight and acting upon it. The Gandhian philosophy of education is a blending of three school of philosophies that are idealism, pragmatism and naturalism. Among these three the idealism acts as a base of education while naturalism and pragmatism helps in bringing the philosophy into practice.

- **Idealism-** For achieving the ultimate aim of education that is self-realization, he emphasised on the three aspects which a person must have in his personality that are truth, non-violence and moral values.
- **Pragmatism-** He gave the concept of craft-centered education in which learning by doing and learning by experience were emphasised.
- **Naturalism-** As per him the development of child must be according to his nature.

Gandhi's emphasis was, that education should be result oriented irrespective of formal academic education or some technical education because both of these education will foster for a career and livelihood. After independence of India, the Department of Education under the Ministry of Human Resource Development (MHRD) was set up, at that time the mission was quantitative spread of education, but in today's perspective it also requires qualitative spread of education so that an individual has a competitive spirit of taking initiative and develop his career (Satyajit Kalita, 2017)<sup>[8]</sup>. Gandhi used the term 'swaraj' not simply in the sense that we should get freedom from the British rule, he also supposed to use the term 'swaraj' that we all have to be self-sufficient to realise the actual meaning that is becoming financially self-sufficient (Satyajit Kalita, 2017)<sup>[8]</sup>. In the past decade, Right to Education Act, was passed in 2009, to provide free and compulsory education to the children between the age group of 6 to 14 years so as to increase the literacy rate. However, despite the increase in literacy rate, students with lot of degrees and post graduate degrees don't find employment or suitable job according to his or her qualification. According to Gandhi's philosophy of education, the teacher must have a sound moral character than only he/she can inculcate the values among the students which will lead him to a good ideal citizen.

There are some schemes launched in India in the past years which are related to the Gandhian ideology that is skill development of the person and providing education to the girl child. The following schemes are:

#### 4.13 Deen Dayal Upadhyay Grameen Kaushal Yojna

It was launched on September 2014. This scheme is linked with skill development for rural poor youth. The scheme aims to target youth under the age group of 15–35 years.

#### 4.14 Beti Bachao, Beti Padhao Yojana

'Beti Bachao, Beti Padhao' (BBBP) scheme was introduced on October, 2014, as a joint initiative of the Ministry of Health and Family Welfare, Ministry of Women and Child Development (MWCD) and the Ministry of Human Resource Development. The aim is to address the problem of decline Child Sex Ratio in India (the number of girls per 1000 boys).

#### 4.15 eBasta Scheme

In Pradhan Mantri eBasta scheme, school books which are based on the curriculum will be accessible in digital form. It is an online application platform. To bring teachers, students and publishers together on one platform and make the study material easily accessible are the main objectives of this scheme.

#### 4.16 Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS):

This scheme provides employment opportunity to people falling Below Poverty Line. It guarantees to give 100 days employment in a year to the village people. This scheme was launched in the year 2006. Earlier the name of this scheme was National Rural Employment Guarantee Act, 2005, while now the new name of this scheme is "Mahatma Gandhi National Rural Employment Guarantee Act" (or, MGNREGA).

### 5. Conclusion

There were shortcomings in the Gandhi's philosophy of education and that were

1. To avoid the usage of machinery for mass production.
2. To neglect English as a medium of instruction.

The past and the present government has initiated various programmes like "Startup Programmes" and "Make in India" which will give a person to start up his career and also provide employment to other job seekers. Various technical and financial assistance are provided to various entrepreneurs. A school or educational institution may be established in each state so as to follow the philosophy and values of Mahatma Gandhi and keep his ideology everlasting. Despite some of the shortcomings Gandhi's philosophy of education is still relevant as we need result oriented education which provides employment opportunity as well as the education which develops morality. Craft centered education is the first model of vocationalisation of education in India which emphasis on hands on skill and in present time it is the need of the hour.

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