



PHILOSOPHICAL THOUGHTS

MAHATMA GANDHI





"By education I mean an all-round drawing out of the best in child and man - body, mind and spirit. Literacy is not the end of education nor even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is no education. I would, therefore, begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. I hold that the highest development of mind and the soul is possible under such system of education. Only every handicraft has to be taught not merely mechanically as is done today, but scientifically, i.e. the child should know the why and the wherefore of every process."

M.K. Gandhi



Life sketch of Gandhi

- Gandhi was born on October 2, 1869, at Porbandar, Kathiawar, in Gujarat. Gandhi was youngest of the three sons of Putlibai and Karamchand Gandhi. His childhood name was Mohandas Karamchand Gandhi. His father was diwan of Rajkot
- When 18 years old (in 1888), he was sent to London to study law where he remained for three years. He returned to India in 1891, after the completion of his studies.
- Gandhi stayed at Africa 21 years.
- At the request of Gopal Krishna Gokhale, his “Political Guru” he joined the Indian National Congress. In 1930 Time magazine made him “Man of the Year”. In 1934 Gandhi resigned from Congress party membership. Gandhi returned to active politics again in 1936, with the Nehru presidency.

Life scetch of.....continued

- M. K. Gandhi is also called Bapu (Gujarati: endearment for “father”, “papa”) or Gandhiji or Nekad Faker or unofficially called the Father of the Nation or father of the modern India. Origin of this title is traced back to a radio address (on Singapore radio) on 6 July 1944, where Subhash Chandra Bose addressed Gandhi as "The Father of the Nation". On 28 April 1947, Sarojini Naidu during a conference also referred Gandhi as "Father of the Nation".
- . On 30th January 1948, in Delhi, when Gandhi set out to attend a prayer meeting, he was shot dead by an assailant Naathuram Vinayak Godse



Philosophy of Gandhi

- Truth: Truth is the Means to God realisation which is the ultimate aim of life. God is life, truth and light. He says 'Truth is God and God is Truth.' Thus truth in Gandhi's philosophy is "God".
- Non-Violence: According to Gandhi devotion to truth can only be practised through devotion and strict adherence to Ahimsa.
- Fearlessness: Gandhi's non-violence was based on two factors- fearlessness and satyagarh. "Fearlessness connotes freedom from all external fear- fear of diseases, bodily injury and death, or dispossession, of losing ones nearest and dearest, of losing reputation or giving offence, and so on."
- Satyagraha: According to Gandhi Satyagraha does not depend on outside help, it derives all its strength from within. Satyagarh means holding fast to truth
- Self-discipline and Self-purification: Gandhi always held the high ideals of purity, sacrifice and service.

Gandhi and Idealism Like all other idealists, Gandhi believes in the harmonious development of personality and advocates that different types of social culture and physical activities may be undertaken to achieve this end.

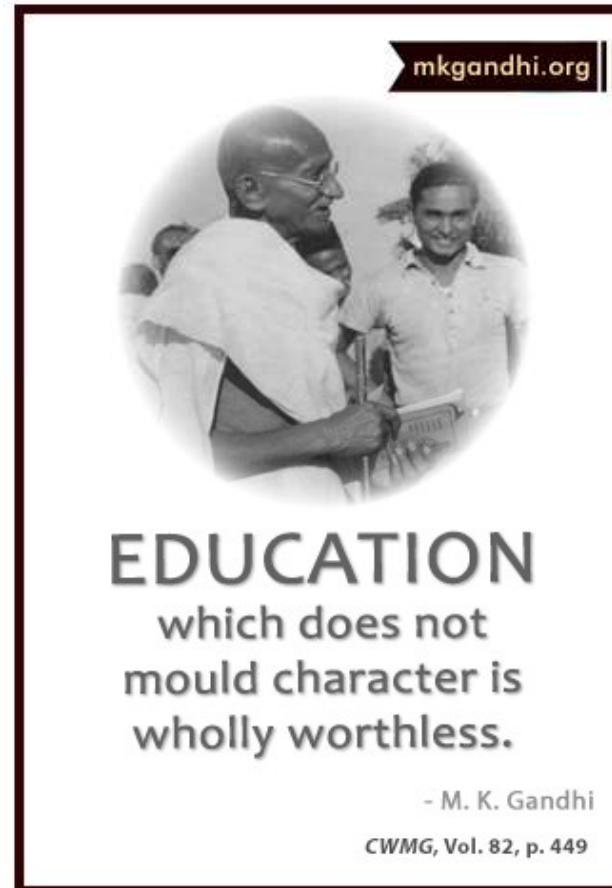
Gandhi and Naturalism Gandhi agrees with Rousseau that the child is good by nature and this fact must be kept in view by us while planning his education. He advocates freedom for the child. He greatly stresses the importance of educating the child in natural surroundings. He minimises the importance of text-book. The Basic system is based on activity of the child.

Gandhi and Pragmatism He has an experimental approach towards life. Like Dewey, Gandhi believed that reality is that which can be verified. He says the child should learn from the experiments of life. The project method of the pragmatism and the Basic scheme of Gandhi have many common points.

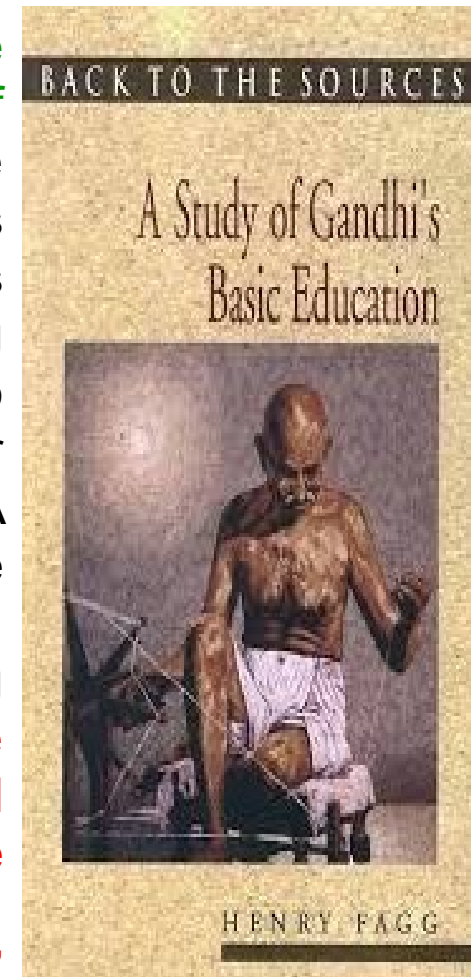
Gandhi and Realism Gandhi thoughts about the Progress of men, society and countries physical development was necessary. Education related to life, education made to behavioural, education made with the help of any industry, education made to self etc., made him realism.



Educational Philosophy of Gandhi



Gandhi's Philosophy of Education is a dynamic concept. He believed that education should bring about the development of the whole man. He regarded as one of the masters of the mankind, one of the great teachers of the human society. His educational thoughts were relevant to life, needs and aspirations of the emerging Indian society. He wanted that all teaching should be carried on through concrete life situations relating to industry or to social and physical environment, so that whatever the child learns becomes assimilated into his growing activity. A unique feature of Gandhi educational philosophy was the "application of the law of non-violence in the training of the child as a prospective citizen of the world." He criticised the existing British colonial system of education, determined the true nature of education and its purpose, suggested a new pedagogy and also build a comprehensive system of education suitable for the uplift of the masses which is known as "New education", "National education", "Basic education" or "the rural education" or " the wardha scheme of education". Basic education system is the behavioural form of his educational philosophy. The word 'Basic' is derived from the word 'Base' which means the bottom or the foundation of a thing upon which the whole thing rests or is made.



Basic Principles of Educational Philosophy of Gandhi

1. **Free and Compulsory Education for Seven Years:** From 7 and 14 years of age, education of each child should be compulsory, free and universal.
2. **Education should be activity craft centered:** It should be productive, manual and should centre round some craft. The whole education is to be imparted through it. All round development is realisable through action and activity.
3. **Education should be self supporting and self sufficient:** Gandhiji was fully aware of the financial condition of our people. He wanted to make education self-sufficient. He could not wait till sufficient funds were made available by the state.
4. **The medium of Instruction:** Education should be given in the mother tongue.
5. **The cult of Non-violence:** Gandhiji had firm conviction in non-violence. Education should be based on non-violence. Society's politics, economic and education must stand on non-violence, truth and justice.
6. **The Ideal of citizenship:** The ideal of citizenship is an important feature of basic education. The spirit of citizenship is filled in the child.

7. **Relationship with life**: Education should be closely related to life. In basic education everything is to be taught the principle of correlation.
8. **Based on Psychological and sociological motives**: Basic education is based on psychological and sociological factors. A scheme based on such foundations is certainly progressive and dynamic
9. **Correlation**: The most distinctive feature of basic education is correlation.
10. **Emphasis on Co-operation**: Its emphasis is on co-operation as against competition. The spirit of co-operation is developed through community activities.



Meaning of Education

Gandhi believed in the total development of the human personality through education. He advocated that education should start with hand. His emphasis was more on 3H's (head, heart and hand) than on 3R's (reading, writing and arithmetic). His concept of education means "an all-round drawing out of the best in the child and man-body, mind and spirit". He viewed education as a quest for truth and non-violence. Gandhi emphasised the craft-centered education. Gandhi said that "literacy should never be the end of education nor even the beginning. It is only one of the means whereby man and women can be educated". He felt that true education calls for a proper exercise and training of the bodily organs and mental faculties. Gandhi gives importance both of individual and society.



Aims of Education

Immediate Aims

- 1. Physical Development:** According to Gandhi ji, “Physical, handicrafts drawing and music should go hand in hand in order to draw the best out of the boys and girls and create in them a real interest in their tuition.” He firmly believes that the true education of mind and heart can come through a proper exercise of the bodily organs.
- 2. Mental and Intellectual development:** According to Gandhi along with the development of body, mental and soul development is also being must. He said that as the mother milk is necessary for the development of body, similarly education is necessary for the development of mental development.
- 3. Heart development:** Gandhi felt more urgency of the training of the heart than the training of the mind. In his opinion, “Culture of the mind must be subservient to the culture of the heart.” Without education of the heart,

4. Individual and Social Development: In the Harijan of May 27, 1939 Gandhi wrote “I value individual freedom, but you must not forget that man is essentially a social being. He has risen to his present status by learning to adjust his individualism to the requirements of social progress. Unrestricted individualism is the law of last of the jun.”

5. Cultural aim: Gandhi considers that cultural aspect of education as more essential than its academic aspect. Culture is the main foundation and an essential spirit of education.

6.Character or moral aim: Gandhi want the development of character by the education. According to Gandhi “I have always given top position to culture, to heart and character development in process of education. I consider character building as the main and essential basis of educational development”.

7. Vocational aim: Education for self-reliance should be job oriented to act as a safeguard against economic exploitation. They want all men to make self-supporting. So they forces in the fevour of craft- centered, self supporting and industrial education.



Ultimate Aim of education

On the solid ground of the aims or freedoms, we qualify ourselves for the highest freedom which is called moksha (liberation) or spiritual freedom. According to him Knowledge of God, self realisation , spiritualism and oneness with God was the ultimate aim of education. Education should liberate body, mind and soul. By liberation he meant liberation from economic, social, political and natural slavery, as well as that of the soul from worldly pursuit to devote itself to higher forms of spiritual. He said that “True education should result not in the material power, but in spiritual-force”.



Gandhi and Teacher

Gandhi ji wanted the teacher to be a 'model of behaviour' an 'image of society', 'a compendium of virtues'. He wanted teachers to teach by example than by precept. He says that it is the duty of teachers to develop high morals and strong character in their students. An ideal teacher should be free from any addiction. He needs to be polite and should set an example of simple living and high thinking.

Gandhi ji and Pupil

Gandhiji focuses on child-centered education. He believed that child brings his own experience to the school and they have to be reconstructed.

Teacher-Student Relationship

He wants the relations must be as an ancient time, where teacher student relations were as father- son. Where both helps, faithfully and respect of each other. He says that the teacher- student relations must be bases on mutual relation, mutual cooperation

Gandhi and Discipline

He believed the discipline should not be imposed from without. There should be self-discipline or an inner urge of the individual to obey the laws and regulations prescribed by the group, community or society. He wanted the children to have sufficient freedom so that they may develop and grow. But they accept that the discipline and training will be must if they wanted to develop their powers to the fullest. No school can be run without discipline. He opposed corporal punishment.

Gandhi and Character

The end of all knowledge must be building of character. Human being is nothing without character ,

Gandhi and Curriculum

Gandhi formulated a suitable curriculum which was intended for primary and junior Basic schools i.e., upto class V. The same curriculum was meant for both boys and girls. This curriculum was mainly implemented in Basic education. This curriculum is an activity-centered. The brain must be educated through hand. The content of this education were as:

- a) A basic craft in accordance with the local needs and conditions
- b) Mother-tonge
- c) Arithmetic
- d) Social studies
- e) General science: including nature study, botany, zoology, philosophy, hygiene, chemistry and physics
- f) Art work
- g) Music
- h) Domestic science for girls in place of general science after class-V.

Medium of Instruction

According to Gandhi, The foreign medium has made our children practically foreigners in their own land. It is the greatest tragedy of the existing system. As a result of English being medium of instruction we have lost all originality. We have become birds without wings. So there is very need to teach children in his own language ie **Matrhasha** (mothertounge)

தமிழ்
गुजराती
ଓଡ଼ିଆ
ಕನ್ನಡ
বাংলা
नेपाली
मराठी
ਪੰਜਾਬੀ
అలుగు
اردو

Gandhi and Methods of Teaching

Gandhi advocated the activity method –‘learning by doing’. Education is through the medium of and in correlation with a productive work. The industry should be such that the child is able to achieve **gainful work experience through practical work**. He says “Children take in much more and with less labour through ears than through their eyes.” **Follow- up (anukaran), lecture, explanation, question-answer, discussion, experiment, project and shrawan manan nidhhityasan (listenning, thinking and practice) methods were given great importance by Gandhi in the craft-centered method**

Gandhi and School

The school should be an **activity-school**. It should be situated in a natural atmosphere. As M.S. Patel has observed “The school of Gandhi’s imagination will not be a place of passive absorption of information imparted second-hand, but will be a place of work, experimentation and discovery, because it will follow an activity-curriculum. The child acquires his knowledge activity and utilises it for the understanding and better control of his social environment”.

Gandhi and Textbooks

He believed that the true text-book for the pupils is their teacher. He did not want to load the student with innumerable textbooks. Gandhi’s views on textbooks are similar to that of Rousseau.

Women Education

Gandhi especially focuses on women education. He says that women are not only our sister, mother, and wife but also human creature, social creature and God's super article (kriti). So they want to give safety to the women same as men. A wife is not a slave of the husband. Gandhi strongly favored the emancipation of women, and urged "the women to fight for their own self-development". He says that men-women are same as two wheels of any vehicle. He wants to provide ideal form in women as Sita, Dropadi etc., with the help of education.

Co-Education

He accepted co-education. According to Gandhi co-education can be arranged only on primary and higher education but not on adolescence

Adult Education

According to Gandhi the adult education is a type of mass education. Gandhiji were very unhappy because the most adults are illiterate. Gandhi wants to educate him with the help of Basic education. He wants to character development in the adult education.



Importance of Gandhi's Educational Thoughts in Modern Era

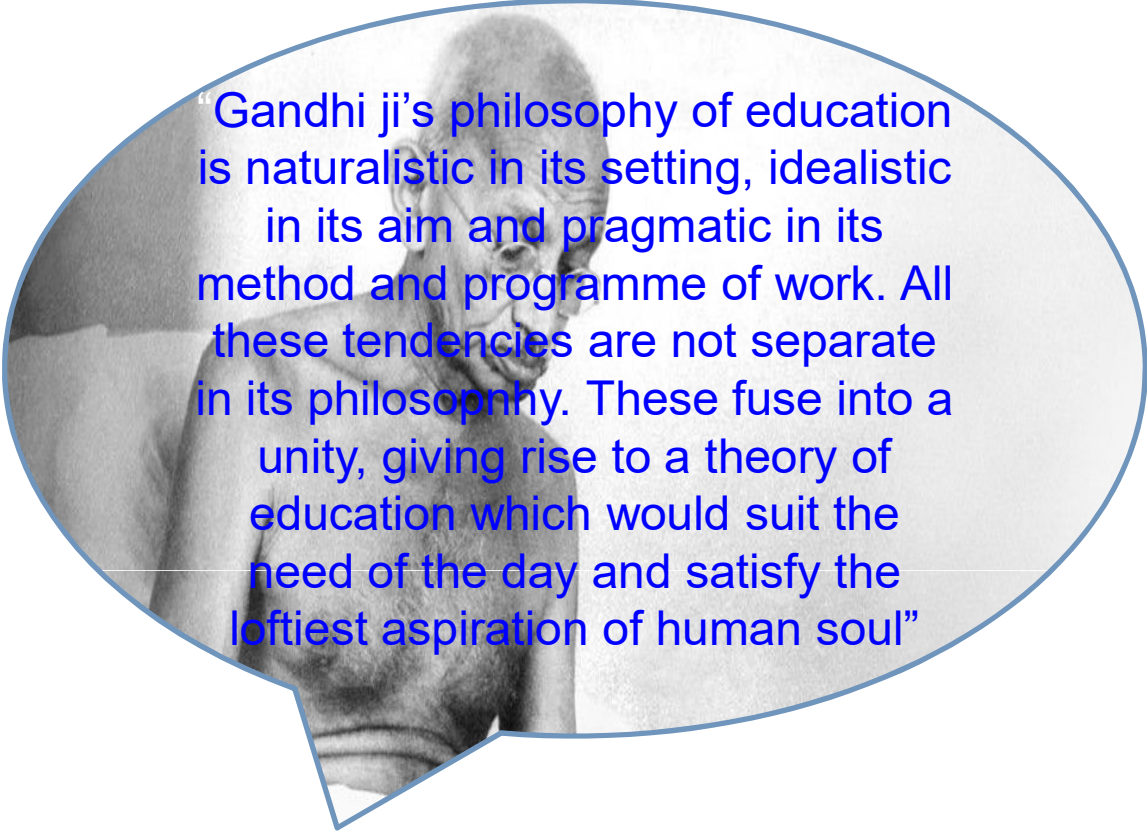
Gandhi's ideas on education not only prescribe new methods and techniques of education but also a new way of life. A scheme based on such foundations is certainly progressive and dynamic. Basic education is related to life. This is modern psychological maxims. It is based on the socio-economic structure which is very useful thought for poor students. Education should fit the child rather than that the child should fit education, is an educational maxim accepted as the days of Comenius, Rousseau and Pestalozzi. In spite of the repeated assertion of these principles, in the case of India it found expression only in the basic education. Nowadays in modern India the contact between school and community are decreasing so Gandhi's concept of intimate contact between the school and the local community helpful for increasing. Gandhi's thoughts; child works at his own pace and plans and executes in his own way which maxims is used in modern education system. In modern era, Childs curiosities are satisfied with the help of Gandhi's teaching methods: learning by doing, correlation, experimentation methods and work experience. His method shrawan, manan, nidhhityasan (listenning, thinking and practice) used in yoga in present time.

The teacher of basic education has to be more active than the traditional teacher. The most distinctive features of basic education are correlation. Its emphasis is on co-operation as against competition. Basic education gives opportunities for self-expression which is related to modern psychological concept child-centered education. Basic education is Combination of Naturalism, Pragmatism and Idealism. He accepts that the discipline and training will be must if they wanted to develop their powers to the fullest. Gandhi advocated the ideals of truth, non-violence and moral values to achieve the ultimate truth of self-realisation. These values are important to develop character and moral values in student in present time, because in the present time students are more indisciplined. The application of Gandhi's concept of education was first suggested for children between the ages of 7 and 14 by Indian constitution. This was later on extended to all the stages. He opposed corporal punishment. Corporal punishment is banned by Indian government in present time according to RTE act 2009. The basic education scheme was an essential ingredient of Gandhi's plan to eliminate the rural-urban divide and redress the structural and socio-economic imbalances that were abound in Indian society.



Conclusion

Gandhi educational philosophy is found to be sound and scientific psychologically as well as sociologically. It is also quite adequate pedagogically and biologically. By emphasising craft and manual work in his scheme of education, Gandhi felt whole personality of the child can be improved. Any kind of productive craft would involve planning, experimenting, coordinating and evaluation. This would develop his intellectual powers along with physical ones. Learning by doing is immensely conducive to the coordinated development of the child. This will enable students to fulfil many of their psychological needs and creative urges like satisfaction, security, self-confidence, self-respect and self-expression. The vital principle of correlation will promote a well-integrated and well-balanced education as well as an all-round development of the personality. Gandhi educational philosophy was fully in accordance with his non-violence and democratic social order. Gandhi's democratic society will be a "Sarvodaya Samaj" in which there will be social justice, peace, non-violence and modern humanism.



“Gandhi ji’s philosophy of education is naturalistic in its setting, idealistic in its aim and pragmatic in its method and programme of work. All these tendencies are not separate in its philosophy. These fuse into a unity, giving rise to a theory of education which would suit the need of the day and satisfy the loftiest aspiration of human soul”

M.S Patel

Creations

Quotes

- *The Story of my Experiments with Truth The Story of my Experiments with Truth*
- *Hind swaraj*
- *India of my dream*
- *Prarthna pravchan*
- *Geeta Mata*
- *Constructive Program- Its Meaning and Place*

- *The weak can never forgive. Forgiveness is the attribute of the strong.*
- *Where there is love there is life.*
- *In a gentle way, you can shake the world.*
- *Hate the sin, love the sinner.*
- *The future depends on what we do in the present.*
- *Action expresses priorities.*
- *I will not let anyone walk through my mind with their dirty feet.*
- *If you don't ask, you don't get it*

Thank you!



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