

Educational Philosophy of Mahatma Gandhi: In Present Scenario

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ABSTRACT

Mahatma Gandhiji our father of nation is not a man but he is an ideology of a modern world. He was not die but present among us. He is an all-rounder champion of world. His destination Mahatma from Mohan he won the world with nonviolence. He is self-confident and committed. He is hard working.in this article I present the educational thoughts about basic education. He agrees that human birth by parents but education makes a civilized human. He wants everybody get their right through the education. He is a good maker of society. He believes in equality. He says if you do anything you rely it is use full for poor's, if it is useful for poor's then you have done good work. He wants sarvoday in our society. He is a good thinker of all streams of society- political, economic, philosophical, and educational. He thinks about humanities but he feel human is the enemy of humanities. He say nature have capable for every human needs but not for greediness of human. His style is simple living and high thinking. He does any work not for him, only for us. He believes in the concept of us. Every human have spiritual power but these powers use in their profit.

As a teacher I feel educational importance of Gandhiji's thinking about world and our society is useful for spiritual, social, economic and selfless development of educational system through the educational policy. He always wants our students have hard working & committed job skill .he want our students prepare for every situation with the help of our cultural and familiar will power.

Development of familiar and cultural will power in our students, if we will develop a skilled based education system in our society. He want our students should do hard work which is useful for physical fitness and use full for income. He wants teachers should present ideal character among their students. The concept of sarvoday can be achieved with the help of social values, inscribed from the Gandhiji faith in Bhagwat-Geeta. The social values –Satya, Ahinsha Satyagrah and faith in God only be the way to develop a great man through education.

An all India National conference was held on October 22 and 23, 1937. The conference is called Wardha Educational Conference and the president of this conference was Gandhiji himself. Free and Compulsory education is facilitating for 7

to 14 age children at a Nationwide Scale. Mother tongue should be the medium of instruction. Throughout this period of 7 Years, the education should be around some forms of manual and productive work and for this purpose a handicraft must be chosen, based upon the environment of the child.

RTE 2009 as a fundamental right, launched by Union of Progressive Alliance (UPA) is related to Free and Compulsory educational thought of Gandhi ji. At the present time Pradhan Mantri Kausal Vikas Yojna (PMKVY) Launched by National Democratic Allianse. PMKVY concept is based on Gandhiji educational Philosophy for still training with education. PMKVY promote to Vocational Skills of Students for Vocational need. The New Scheme Swach Bharat Abhiyan of NDA Government is adopted from "Gandhiji Educational Philosophy related the health awareness. Its Slogan is "Swach- Bharat, Nirmal Bharat." The new Scheme of NDA Government Pradhan Mantri Jan-Dhan-Yojna is related to Sarvoday of Gandhiji.

Introduction: Mohan to Mahatma

Gandhiji life, ideas and work are of crucial importance to all these who want a better life for humankind. The political map of the world has changed dramatically since his time, the economic Scenario has witnessed unleashing of some disturbing forces, and the social set up has undergone a tremendous change. The importance of moral and ethical issues which was raised by him, however, remains central to the future of individuals and Nations. We can still derive inspiration from the teaching of Mahatma Gandhi who wanted us to remember the age old saying, "In spite of death, life persists, and in spite of hatred, love, persists".

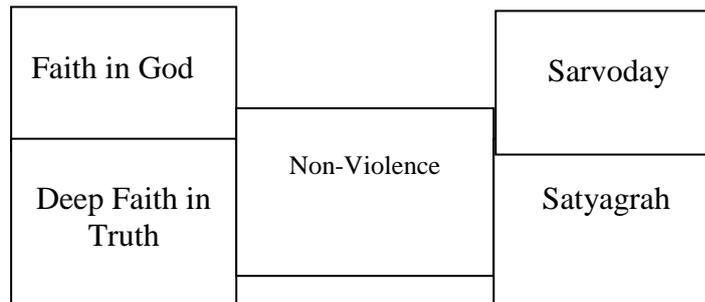
Ravindra Nath Tagore addressed him as 'Mahatma' and the latter called the port 'Gurudev'. Subhash Chandra Bose had called him 'Father of the Nation' in his message on Hind Azad Radio.

Mohandas Karamchand Gahdhi was born On October 2, 1969, at Porbandar, a small town in Gujarat, on the sea coast of Western India. He was born in the distinguished family of administrators. So in which administrative quality developed from child hood. He was punctual and obeys full. He was impressed from her mother's Putlibai religious thoughts. So we can say the basics of ethics were developed from childhood in Gandhiji. His Grandfather had risen to be the Dewan of Prime Minister of Porbandar.

He studied initially an elementary School in Porbandar and then at primary and high school in Rajkot, it was one of the important cities of Gujarat. Though he called himself a 'mediocre Student', he gave evidence of his reasoning, intelligence, deep faith in the principles of truth and discipline at very young age. He was married, at the age of thirteen when still in high school, to Kasturba who was of the same age, and had four sons named, Harilal, Ramdas, Manilal and Devdas. He went to England on September 4, 1888 at the age of 18. He was vegetarian and Simple living. The environment of England was new for young Mohan Das. He came to touch new

religions and go in their depth. He impressed from Bhagwat Geeta. After more experiences about the other religions and cultures then he developed own philosophy of life for himself. He saw all kinds of religion presented to love, faith Truth and brother hood. He realized that human being according to nature is adoptable by the Environment. He think human was feel freedom from their thoughts. The philosophy of Gandhiji is not new but it is based upon the conclusions of experiences and all kinds of Religions.

The philosophy of Gandhiji:



1. Faith in God

Gandhiji believes in God. He knows our body move by a spiritual light which is called that spirit. He says every human born for self-realization. So the last aim of human life is the realization of God.

2. Deep Faith in Truth

Gandhiji thinks truth is the solution of all kinds of problems. He believes in the truth in every situation. He says truth is independent and always truth every where. Many experiments have been done by the Gandhiji for the truth. He believes in Satyam, Sivam and Sunderam. He says truth is not only in communication but adopted in our personality. He gives wide sense of truth. Gandhiji say do not fear from many kinds of truth it is just the leaves of a tree."

3. Non-Violence:

Gandhiji believe in Non-Violence. He says every human is a part of God, which is called that spirit. So he says our God cannot create violence for sorrow. So violence is not a quality of human. It is a quality of animals. He believes in Non-Violence but faith in defence. If need of violence for peace then he agree for defence. According to Gandhiji Non-violence is a parameter of tolerance. Tolerance is a best quality of human personality which creates a democratic and harmonious environment. According to Gandhiji Non-Violence is a key of discovering of truth.

4. Satyagrah:

The behavioral application of Non-Violence is called that Satyagrah which is a tool for our protest with peace. According to Gandhiji Satyagrahi believes in faith, Non-Violence, and Truth. In Satyagrah, Satyagrahi gets justice by the tolerance of their bodies against physical needs.

5. Sarvodaya:

Gandhiji believes in class less Society. He says, "We are sons of God," Then we are equal. He does not believe in the categorizations of Society. He is sad for the backward class's especially untouched concept in our society. He says it is dangerous for our Society and Nation. It is harmful for our unity. He wanted all round development of our Society. If our society unites then we get independence because British take chance of our discrimination. The thought of development of all society is called Sarvodaya.

Educational Philosophy of Mahatma Gandhi:

Educational Philosophy is the mirror image of General Philosophy of Gandhiji. He relates our philosophical thoughts in education. He mix ancient Indian thought with western philosophical thoughts. An all India National conference was held on October 22 and 23, 1937. The conference is called Wardha Educational Conference and the president of this conference was Gandhiji himself.

The resolutions passed were as follows:

- 1- Free and Compulsory education for 7 to 14 age children at a Nationwide Scale.
- 2- Mother tongue should be the medium of instruction.
- 3- Throughout this period of 7 Years, the education should be around some forms of manual and productive work and for this purpose a handicraft must be chosen, based upon the environment of the child.
- 4- This system would generate the remuneration of the teachers.
- 5- There should be no place for English in the curriculum.
- 6- There was no place for religious education in this scheme.

The image of Idealism, Naturalism and Pragmatism is seen in the educational Philosophy of Gandhiji.

"A Study of his writing will lead to the conclusion that Gandhi Ji was an idealist to the core." Dr. Patel M.S.

"By Education I mean an all-around drawing out of the best in child and man-body, mind and Spirit." - Mahatma Gandhi

"Literacy is not an end of education but it is the beginning. It is only one of the means where by man and woman can be educated."

Mahatma Gandhi.

According to Gandhiji:

I value individual freedom, but you should 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 to social progress. Unrestricted individualism is the law of the best of Jungle. We have learnt to strike the mean between individual freedom and Social restraint, Willing Submission to Social restraint for the Sake of the well-being of the whole Society of which one is a member.

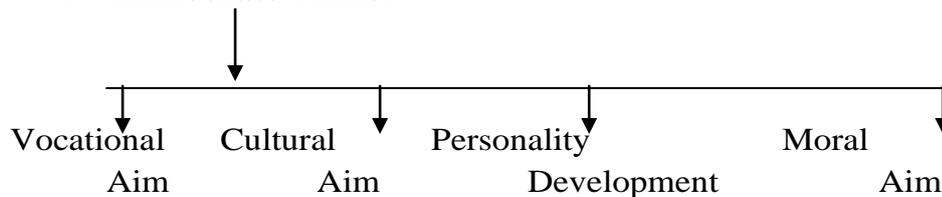
Educational Objectives by Gandhiji:

1. Ultimate Aims
2. Immediate Aims

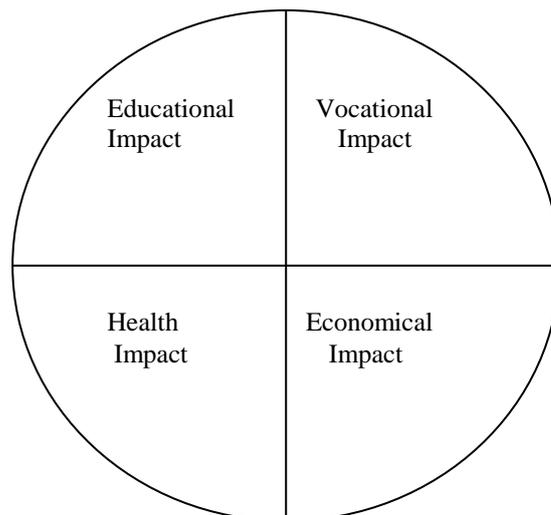
1. Ultimate aims of Education:

“This belongs to the Realization of the ultimate reality, knowledge of God and self-realization.” Human values developed by the education in children.

2. Immediate Aims:



Impact of Educational Philosophy of Gandhiji in modern India: In Present Scenario:



In present time world face big problems Terrorism, Unemployment, War, Economic Recession and nuclear weapons Competition (Iran, North Korea China, Russia, Pakistan etc.).

Islamic state (Terrorist Organization) attract the youth of all over worlds for unethical wishes, because the educational system developed as only vocational aims without ethics.

Intelligence agencies caught many Indians which they want to join ISIS. So Gandhi Philosophy and educational thoughts are very useful for making an ethical and social based educational system. Heavy industries are at this time in recession. So Kutir Udoyog is successful for the vocational needs. So skill based free and compulsory education system is a need of Indian Economy.

D.S. Kothari Commission (1964-66) recommended the work experience concept which accepted by Wardha Educational Scheme.

New Educational Policy (1986) gives socially useful Productive work (SUPW) the Concept which is similar to Wardha education scheme.

1. Vocational Impact:

At the present time Pradhan Mantri Kausal Vikas Yojna (PMKVY) Launched by National Democratic Alliance. PMKVY is that concept which is based on Gandhiji educational Philosophy for still training with education. PMKVY promote to Vocational Skills of Students for Vocational need.

2. Health Impact:

The New Scheme Swachh Bharat Abhiyan of NDA Government is adopted from "Gandhiji Educational Philosophy related the health awareness. Its Slogan is **"Swachh- Bharat, Nirmal Bharat."**

3. Economic Impact:

The new Scheme of NDA Government Pradhan Mantri Jan-Dhan-Yojna is related to Sarvodaya of Gandhiji

Educational Impact:

RTE 2009 as a fundamental right, launched by Union of Progressive Alliance (UPA) is related to Free and Compulsory educational thought of Gandhi ji.

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