



Mahatma Gandhi's Thoughts and its Reflection on Indian School Education

Mangat Ram,

Research Scholar, Department of Education,
Panjab University, Chandigarh

Abstract

Mahatma Gandhi was a great Indian educationist and freedom fighter. He loves humanity. Truth and non-violence are the spirit of his philosophy. He was an idealist, naturalist as well pragmatist in practical life. He started a basic education scheme in the Indian education system for the all-around development of people. He is idealist in discipline, naturalistic in the learning experience, and pragmatic in lifestyle. Modern school education experiences and practices are reflections of Gandhi Ji's thoughts. He wanted Ram Rajya in a country where everyone has equal opportunities to grow up maximum in spite of discrimination in region, language, color, religion, caste, and culture. Indian school education is highly influenced by the thoughts of Mahatma Gandhi.

Keywords Ram Rajya, Non- Violence, Satyagraha, Craft-centered, Sarvodaya

Introduction

Mahatma Gandhi has an important place among Indian leaders and freedom fighters. He was highly influenced by the Vaishnav movement, Bhagwat Gita, Bible, John Ruskin's text 'Unto the last', Emerson Thoreau, and Leo Tolstoy. He followed the path of truth, non-violence, and humanity. His contribution is maximum in the struggle for independence from the British empire. He was born on 02 October 1869 at Porbandar in Gujrat in India. He completed his school education at Porbandar and Rajkot. He got married in childhood to Kasturba Gandhi in 1893. He taught his wife after marriage. He pursued a barrister degree from England. He came back to India in 1891 and went to South Africa. He protested there against the color discrimination policy of the government and continued it for 20 years to protect human rights. He came back to India at age of 47 years and he established Sabarmati Ashram at Ahmedabad in Gujrat. He started civil disobedience against the government in 1917 in favor of Indigo farmers and got successful to fulfill his demands in little time. In 1919, he supported the Khilafat movement, which was started to restore the collapsed status of Calipha in Turkey and got successful. It gives him the status of a national leader. The non-cooperation movement was started in 1920 against Jallianwala Bagh Massacre in Amritsar caused on 13 April 1919. It was the biggest movement after the 1857 revolution. Gandhi Ji disposed of it after the event of Chora- Chori in 1922. The civil disobedience (Dandi Satyagraha) was started again in 1930 due to tax resistance and British Salt Monopoly. He started freedom by leading movement Quit India Movement on 08 August 1942 and motivated people by saying 'Do or Die. It got successful and India got independence on 15 August 1947 but the nation was split in India and Pakistan. He was shot by Nathu Ram Godse on 30 January 1948. Many related studies were conducted and the findings were as – He established the equilibrium between the body, the mind, and the spirit (Jena, 2020). Character is similar to the foundation



(Sakhare, 2020). A process of life-building or training in the art of human living is his philosophy (Gohain, 2020). Simple living and high thinking are valuable in his philosophy (Chamyal, 2017). Socialism is another basic philosophical entity of Gandhian (Das, et.al. 2021). He advocated a balanced combination of intellectual and physical education (Mahakul, 2021). His philosophy is dynamic and realistic (Singh, 2019). Productive efficiency and practical skills through a craft in his education system (Borgohain, 2020). The principles of truth, non-violence, and satyagraha which result in people's hearts are base of life (Hassan, T. 2021). His philosophies were pragmatic and farsighted (Dehury, 2006). Education is a social revolution in his philosophy (Biswas, 2021). The concept of Basic Education is concerned with nature, the poor, the deprived, and the downtrodden (Kaur, 2015). He is considered a leader of the time ahead (Asopa, 2019). Literacy is not the end of education, not even the beginning (Balhara & Sehwat, 2019). Self-supporting education is the aim of education in his philosophy (Sharma, 2021). Education is the biggest key to self-reliance, development, and inclusion in today's global era to his philosophy (Shrivastava, 2020). Education on job orientation, character formation, social development, and giving valuable education are themes of education developed by Gandhi Ji (Malik, 2013). He opposed the machine-age civilization which exploits the poor and the weak (Kalita, 2017).

Significance of the Study

The Indian education system is progressive and valuable throughout History. Britishers have ruined the education system just to fulfill their deficiencies through Indians. There were a number of education commissions and policies related to the Indian education system and these determined the structure of education, aims & objectives, curriculum, teaching methods, evaluation, and other aspects of education also. In 1937, Mahatma Gandhi Ji proposed a system of Basic education in India. It is also known as Nai Talim and Wardha education scheme. It was support to the indigenous education system. This system is aimed at physical, mental, cultural, social, emotional, and inner development among learners. This system is based on craft centered, practical, and learning by doing activities. Gandhi Ji was an idealist, naturalist, and pragmatist in nature. There were many educational policies and recommendations in India after independence at regular intervals. Every policy has the influence of Mahatma Gandhi Ji's impact on its recommendations. Mahatma Gandhi Ji is called an international leader and follower of truth and nonviolence. Today's education policies, commissions, and their recommendations are directly or indirectly related to the educational philosophy of Mahatma Gandhi Ji. Today we come to know the learning gaps and deficiencies in education in Indian schools. This study makes us to know about the reflection of Gandhi Ji's philosophy in Indian schools.

Objectives of the Study

1. To study the life sketch of Mahatma Gandhi Ji.
2. To study the educational philosophy of Mahatma Gandhi Ji.
3. To study perspectives of Indian education through Mahatma Gandhi Ji's thoughts.

Research Methodology



The historical research methodology was used in this study. The various research, articles, and journals were studied to complete this research work. Both primary and secondary sources were used in this research.

Philosophy of Mahatma Gandhi Ji

1. Gandhi Ji as an Idealist

He has stressed the individual's spiritual, character, and moral development. He stated that development in the real sense is understood as knowledge of God and self-realization.

2. Gandhiji as naturalist

He advocated child-centered education. He liked educational environment must be natural not artificial. He was a naturalist in teaching methods and learning methods also.

3. Gandhi Ji as a pragmatist

He used an experimental approach for a better life. He followed project-based and scientific methods for better education. The basic education scheme was a reflection of his pragmatic approach.

4. Ram Rajya

His philosophy desired Ram Rajya, where people live together to have equal opportunities besides any discrimination based on region, religion, culture, caste, and economic and political views to live a peaceful life.

5. Satyagraha

Satyagraha was an important component of his philosophy of life. He thinks that a citizen must be aware of his duties as well as his rights always. He made many non-violence protests against the British East India Company to save human rights in India also in South Africa.

6. Truth and Non-violence

God is truth and truth is God in his philosophy. It is the supreme principle of life. Human is noble being and the best creation of God. Violence is against the nature of humanity. He used non-violence during his entire movement against cruelty.

7. Aim and objectives

He proposed immediate aims such as vocational aim, cultural aim, character aim, development of leadership qualities, and social development. He also proposed moral and spiritual aims as the ultimate aims of education.

8. Medium of Instructions

Gandhi Ji wanted to promote Indian culture, literature, and languages so, he proposed that the medium of instruction should be the indigenous or local language. It is easy to produce learning through it.

9. Curriculum

He proposed natural science, social science, physical and health education, Mathematics, Music, and basic craft as carpentry, agriculture, spinning, weaving, etc., in the curriculum. There were specific teaching hours for general and craft subjects.

10. Teacher



He proposed that the teacher should be ideal for his students. He must have adequate knowledge to teach his students. He should play the role of a guide, philosopher, and promoter of education. The teacher should develop values among students.

11. Student

Education should be student center. They should be treated individually. The student is free to learn through craft-centered activities. The students must try to learn in a meaningful way. They should have high character.

12. Discipline

Gandhi Ji advocated a well-defined discipline. It should be self-developed by the learners. The students are free to learn through activities based on craft. The teacher is always a facilitator to increase learning.

13. Teaching Methods

Gandhi Ji proposed learning by doing, observation, discussion, lecture, questioning, cooperative learning, and learning through experimentation during teaching.

Mahatma Gandhi Ji's Thoughts and its reflection on Indian School Education

1. Aims and Objectives

Basic Education aims to develop the total personality using the hand, heart, and head. Free and compulsory primary education should be given in the mother tongue (Deb, 2021). He emphasized the development of body, mind, and spirit and all these three aspects of man (Biswas, 2021). There are the cultural aim, the harmonious development of personality, the moral and character development, and the social aim (Garai, 2021). He created an education that produces a sense of patriotism through the practice of handicrafts. He wanted to produce employment (Jena, 2020).

2. Free and Compulsory Education

Gandhiji wanted free and compulsory for the age group of 7 and 14 years in the whole country. (Gohain, 2020). The mother tongue should be used to teach primary school students. A free primary universal education should be given to villagers (Shah, 2017).

3. Curriculum

The curriculum materials and activities must use local and indigenous that are usable and inexpensive using (Chander, 2019). The curricular experiences of the child are constructive (Kumar, 2022). Basic Craft- agriculture, spinning & weaving, cardboard, wood & metal work, grading, business practice, book-keeping, mother tongue, Mathematics & General Science and social science, Music & Drawing are suggested for the round development of the students (Roy & Mitra, 2022).

4. Medium of Instructions

The teacher should use the mother tongue to deliver his instructions in the classroom. The development of the personal, social, and cultural identity of a child is developed by language and mother tongue (Jena, 2020). Gandhiji emphasized that the medium of instruction be the mother- tongue and it should produce meaningful learning (Gohain, 2020).



5. Teacher

The teacher should play the role of an instructor, friend, philosopher & guide. The teacher should be a facilitator, a good communicator, a good human being, a good moral character & a good citizen (Roy & Mitra, 2022). The teacher should have full of the knowledge and he should help in the social and physical development of the students. (Kumar, 2022).

6. Student

Students must not take part in party politics but they must have patriotic. They should not join the political strikes. They should follow non-violence and they should be hardworking in nature. They must have good character (Gandhi, 1945).

7. Teaching Methods

He emphasized on learning by doing and activity method, a method of correlation for teaching. He proposed that the medium of instruction must be the mother tongue (Deb, 2021). He suggested learning by doing and he suggested the mother tongue as the medium of instruction (Biswas, 2021). The craft centered education involves cooperative activity, planning, initiative, and individual responsibility in learning (Garai, 2021).

8. Text-Book

The textbooks must be written by expert teachers and the books must be as per the needs of the learners so, both from the level of concepts and language must be according to the level of the students (Chander, 2019).

Conclusion

Mahatma Gandhi Ji proposed a new scheme of education. Gandhiji's model was not only holistic and practical, it is decentralized and integrated as per needs (Pandey and Pandey, 2021). Gandhi Ji did not promote foreign languages and culture. But, the issues like the scourge of terrorism, unemployment, gender discrimination, mental disability, and moral value crisis can be vanished by use of Gandhi Ji's philosophy (Phukan, 2021). Today education is becoming vocational it is the impact of the Basic Education scheme (Jena, 2020). His philosophy is universal in schools, all the moral, social, and ethical values are derived from the philosophy of Mahatma Gandhi Ji (Szenkovics, 2013). Today the concept of universalization and compulsory education, the secular outlook in education and vocational education, democratic values, non-violence, truth, experimental learning, learning by doing, integrated curriculum, women's education, adult education, love and humanistic attitude, etc., are the impact of Philosophy of Mahatma Gandhi in Modern schools in India.

References

- Asopa, S. (2019). Importance of Gandhian philosophy. *International journal of Political Science*. volume 5, issue 3, 2019, pp 44-48 ISSN 2454-9452 <http://dx.doi.org/10.20431/2454-9452.0503003> www.arcjournals.org
- Balhara, A. & Sehrawat, P. (2019). A study based on Mahatma Gandhi's life philosophy, educational philosophy and importance of his aims and ideals of education in building the Nation. *Pramana Research Journal* Volume 9, Issue 4, 2019 ISSN NO: 2249-2976.



- Biswas, K.H. (2021). A study on Gandhiji's Basic Education and its relevance in the modern education. *International journal of trend in Scientific Research and Development (IJTSRD) Volume 5 Issue 2, January-February 2021*. www.ijtsrd.com e-ISSN: 2456 – 6470
- Borgohain, G.M. (2020). Gandhi's educational philosophy and its relevance in the present context of society. *Mukt Shabd Journal volume - IX, ISSUE - III, March 2020 ISSN No: 2347-3150*
- Chamyal, D.S. (2017). A study based on Mahatma Gandhi's life philosophy, educational philosophy, and the importance of his educational thoughts in the modern era. *International journal of advanced educational research ISSN: 2455-6157*. www.educationjournal.org Volume 2; Issue 6; November 2017; Page No. 311-318
- Das, B., Bhattacharya, D., & Biswas, B. (2021). Relevance of Gandhian educational thought and philosophy in the present social context. *International journal of novel research in Humanity and Social Sciences. Vol. 8, Issue 1, pp: (1-7), Month: January - February 2021*, Available at: www.noveltyjournals.com
- Deb, P.R. (2021). Educational philosophy of Mahatma Gandhi and it's present-day implications. *International Journal of Creative Research Thoughts (IJCRT), Volume 9, Issue 12 December 2021. ISSN: 2320-2882*. www.ijcrt.org
- Dehury, D. (2006). Mahatma Gandhi's contribution to education. *Orissa Review. September - October – 2006*. Retrieved from <http://magazines.odisha.gov.in/Orissareview/sept-oct2006/engpdf/11-15.pdf>
- Gandhi, M.K. (1945). Constructive Programme: Its Meaning and Place. Retrieved from https://www.jmu.edu/gandhicerter/wm_library/gandhiana-constprog.pdf
- Garai, R. (2021). Educational thoughts of Gandhiji. *International Journal of Research Publication and Reviews Vol (2) Issue (2) (2021) Page 109-111. ISSN 2582-7421*. Retrieved from <https://ijrpr.com/uploads/V2ISSUE2/IJRPR172.pdf>
- Gohain, B. (2020). Relevance of educational philosophy of Mahatma Gandhi in the present scenario. *Journal of Shanghai Jiaotong University. ISSN:1007-1172*
- Hassan, T. (2021). Relevance of Mahatma Gandhi's philosophy and educational thoughts in 21st century. *International journal of research publication and reviews journal homepage: www.ijrpr.com ISSN 2582-7421*
- Jena, P.K. (2020). Mahatma Gandhi and basic education. Mahatma Gandhi from holy deeds to unholy death (Part-1). *Anu Books, 2020, ISBN-978-81-947224-7-2*
- Kalita, S. (2017). M.K. Gandhi's philosophy of education in the context of present education system of India. *IOSR Journal of Humanities and Social Science. Volume 22, Issue 11, Ver. 8 (November. 2017) PP 11-13 e-ISSN: 2279-0837, p-ISSN: 2279-0845*. www.iosrjournals.org
- Kaur, V. (2015). Educational philosophy of Mahatma Gandhi: A Perspective. *International multidisciplinary e –Journal. Vol-IV, Issue–IX, Sept,2015. Page 113*
- Kumar, S. (2022). The Notion of Education in the Philosophy of Mahatma Gandhi and Swami Vivekananda. *International Journal of Creative Research Thoughts. Volume 10, Issue 4 April 2022. ISSN: 2320-2882 www.ijcrt.org*



Mahakul, K.B. (2021). Mahatma Gandhi's vision on education : Its relevance in the 21st century. *IJCRT2002105 International Journal of Creative Research Thoughts (IJCRT). Volume 8, Issue 2 February 2020. ISSN: 2320-2882. www.ijcrt.org.*

Malik, U. (2013). Relevance of Mahatma Gandhi's Philosophy in Today's Scenario. *Indian journal of applied research. Volume: 3, Issue: 10, ISSN - 2249-555X*

Pandey, k., & Pandey, A. (2021). Mahatma Gandhi's contribution to education. *TechnoLEARN: An International Journal of Educational Technology TechnoLEARN: 11(1): 53-58, June 2021 DOI: 10.30954/2231-4105.01.2021.10*

Phukan, K.T. (2021). The educational philosophy Of Mahatma Gandhi and It's Necessity on present context. *Quest Journals Journal of Research in Humanities and Social Science Volume 9, Issue 12 (2021) pp: 16-18 ISSN(Online): 2321-9467 www.questjournals.org*

Roy, D., & Mitra, J. (2022). The modern era of Gandhi's philosophy & education. *International Journal of Educational Science and Research (IJESR) ISSN (P): 2249-6947; ISSN (E): 2249-8052 Vol. 12, Issue 1, Jun 2022, 155–164. Retrieved from <http://www.tjprc.org/publishpapers/2-49-1645422174-14IJESRJUN202214.pdf1.pdf>*

Sakhare, T.D. (2020). Mahatma Gandhi's educational philosophy and the importance of his educational thoughts. *International journal of advanced research in Science, Communication, and Technology. Volume 10, Issue 2. ISSN (Online) 2581-9429 ISSN (Print) 2581-942X*

Shah, P.K. (2017). Gandhiji's views on basic education and its present relevance. *Pune Research. An International Journal in English. Vol 3, Issue 4. ISSN 2454-345. Retrieved from <http://puneresearch.com/media/data/issues/5a07d31f66536.pdf>*

Sharma, S.S. (2021). The Concept of Education in the Philosophy of Mahatma Gandhi and Swami Vivekananda. *Quest Journal of Research in humanities and Social Science Volume 9, Issue 8 (2021)pp: 78-81 ISSN(Online): 2321-9467 www.questjournals.org*

Shrivastava, A.P. (2020). Gandhian Philosophy of Education: A vision for social inclusion in Education. *Scholars Journal of Arts, Humanities and Social Sciences Abbreviated Key Title: Sch J Arts Humanit Soc Sci ISSN 2347-9493 (Print) | ISSN 2347-5374. (Online) <https://saspublishers.com/sjahss/>*

Singh, N. (2019). Social & Educational view of Mahatma Gandhi. *Pune research times. An international journal of contemporary issues. Vol 4, issue 2. ISSN 2456-0960.*

Szenkovics, D. (2013). The Relevance of Mahatma Gandhi's Philosophy for the 21st Century. *Acta Universitatis Sapientiae, European and Regional Studies, 4 (2013) 89–99. Retrieved from <http://www.acta.sapientia.ro/acta-euro/C4/euro4-6.pdf>*