



## MAHATMA GANDHI 'S CRITICAL THOUGHT ABOUT EDUCATION

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### ABSTRACT

Education is a continuous process. It fosters our sensitive and vision which thrives national unity, enhance the potential for scientific methods to be implemented and brings freedom to understanding and contemplation and education is often in our constitution and achieving the goals of socialism secularism and democracy enshrined in our constitutions is helpful. We have to see that Our education system is built under the direction that can help establish the social system we want, which can give them the desired stability in a changing environment. Every person must know about his social environment related to himself and the society in which he lives. Whatever our area of expertise, Buddhism is a vital and human institution in our life. Therefore keeping in mind the reality, we have to be aware of the values. Mahatma Gandhi has given importance to human character-building. According to him, the aim of all knowledge (education) should be to build character. I have considered character building to the appropriate cornerstone of education. According to Mahatma Gandhi, the education being imparted to the student is incomplete as no attention is paid to the development of children. An ideal human being can sacrifice himself for humanity. According to him, nationalism is neither selfish, nor quoted, nor destructive. Gandhi was always ready for the welfare of the nation. The present paper can be presented in the context of modern educational philosophy, which can prove meaningful and useful in the present circumstances.

**KEYWORDS:** Education, Character, Critical Thought, Values

### INTRODUCTION

Education is the medium to make it cultured. The broad meaning of education is to make human friendly to society that is to change the behaviour of human beings by the aspirations of society. Spiritual, moral, character, and intellectual flourishing of man and society is considered possible only through education. Education is accomplished through scripture and wisdom, and education leads to the development of knowledge, wisdom, and intelligence in humans.

Gandhi himself wrote in "Harijan" 1937 Man has intelligence. There is a new gross body and not only move or soul. For the creation of a complete human being, a proper combination of the three is needed, and this is the system of education. Luckily Indian ascetics, saints and social reformers have done a lot to educate their country from time to time. However, there is a lot of decline in the values in the present society, which can be due to many reasons. To be aware of

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the values, we must re-evaluate our cultural heritage and understand it and generate strong inspirational loyalty towards the future we wish for the fulfillment of these two necessary-the planned teaching of languages and literature, philosophy, religions and Indian history and to introduce students to art, sculpture, painting, music, dance, and drama.

National values include these things, our values, cultural heritage, democracy, secularism, equality of men and women, environmental protection, social equality, the importance of limited family, and the need to implement scientific method. It will be necessary to decide that all educational programs should be organized according to secularism values . India cherished the ideals of "Vasudhaiva Kutumbakam" in India. Accordingly, the education system will have to be implemented so that a future-outlook is developed in future generations, and peaceful co-existence at the international level is expanded. " Gandhiji was always ready for the welfare of the nation. The present paper can be presented in the context of modern educational philosophy, which can prove meaningful and useful in the present circumstances.

According to Mahatma Gandhi –today, the country needs a true artist, a Scientists needs hardworking, farmers and labourers need literature. Does our student today have the ability to fulfill all these? Think with cold hearts. For the fulfillment of these deficiencies, priests of the country required, except the activities of cinema, dance, and luxury. Mahatma Gandhi did not write any Treatise on education so that his educational ideas can be understood in order. From time to time, he expressed his views in many articles of "Harijan." According to him, it is necessary to have behavioural skills in the child through education to get the skill of behaviour; the child should take shelter of handwork, Inspection, experience, experiment service, and love. Therefore, the aim of education is not only to impart general knowledge technical education but also to strengthen the mind, increase the logic of logic and create the spirit of democracy that makes a person a responsible citizen.

Gandhi has said in his sermon- "I tell you to love your enemies, who curse you, bless those who hate you, do good to those who mistreat you away and cause you trouble Pray for them so that you can give your father's child who is in heaven."Gandhi gave the message of some of the chief virtues like Ahinsa, Satya, Astley, Brahmacharya, and Aparigraha. Against Gandhi caste-based conservatism and other social evils that separate one class of human beings from other times. Gandhi tried to eradicate these evil practices only to establish a new society. "Keep all kind of malicious anger and hate feelings from the heart, but instead establish love and kindness in the heart for a living being. A man should win love, over anger, generosity over greed, and truth over untruth because hatred does n love. He was the priest of truth and non-violence. According to him, Truth is Brahman. The ending of the ego is an essential fact in a person's life. The renunciation of the ego is the most prominent religion. Only by losing oneself can Something be found. By incorporating the individual into society, the macro can be made useful. Kindness can be expected in a human being only when he his confronted with cruelty, violence, and untruth ect.instead of virtues of non-violence, love, and truth.



The way the religion of country love is today teaches that a person learns to die for family, a village for a village, a district for the state. A district should die for a state in the same way who should be independent of a country that can sacrifice himself for the welfare of the world when needed, it is my fantasy nationalism that my country is free, and there is no place for malice in the whole country voluntarily embrace death to protect the life of humankind when the purpose is present I wish that our nation should be like this.

Gandhi's ideal education used to be in the category of art, and according to him, by becoming a learned scholar with knowledge, the ultimate goal of leader knowledge should be character building. Gandhiji's education was a life-long and nation-wide process until we know how to live a real life. All studies are useless. There is no scope of design in real life. Gandhi has defined –education in this way, keeping given the development of personality physical mental and spiritual powers-education right education is that which brings out the best qualities inside the child and develops them. What another book can there be more than the book of humanity, and the human body can make the mind and soul erupt into the best forms. The society arranges to educate the person in a holistic manner, which leads to the development of civilization, culture, and religion, etc. and education plays a vital role in making human life better civilized and cultured.

According to Mahatma Gandhi, the values of education should be discovered only in experience. Gandhi says that "education which does not purify the mind, does not make it a means of subsistence and the courage and ability to remain independent, in higher education irrespective of the wealth of information, logical skill and language scholars present is not true education. In his autobiography, Gandhi wrote, "I have always placed the culture or character formation of the heart first. I have considered character building to be the appropriate cornerstone of education. Gandhi has written in his autobiography, "I have always given first place to the heart's culture or character building. I have considered character building to be the appropriate cornerstone of education."

Character means internal fortitude and unity. Mahatma has considered the purpose of education to be character-building. According to him- "I always gave first place to the culture or character of the heart. I considered the character to be the proper foundation appropriate for the education of children, and if the foundation is strong, then with the help of other things, children can learn themselves. Gandhiji considers character building as the education of the soul. He says that physical development requires physical exercise.

Similarly, spiritual practice is also required for the education of the soul. Gandhi has thus conceived the high aim of education. According to him, the basis of the values of human life being spiritual and religious, the nature of the objectives of education should be such that it incorporates the thinking elements of Indian culture. Truth, non-violence, kindness, unity, love, devotion, humanity, simplicity, sympathy, and sacrifice are such life values, which Mahatma Gandhi has given in his education philosophy. Education is not limited only to the person's improvement and garden; according to the description, education also has a social purpose. In



this way, the importance of truth, in human life, unity in unity development of insight, upliftment of morality, etc. is knowledge.

These objectives cannot be disregarded in the context of cutting-edge Indian education. Om this point of view, the objective of education propounded by Mahatma Gandhi is essential for the present education because the child is not complete. He is headed for perfection. The teacher suggests all those measures to the teacher; therefore, the Guru's place in education is significant. There should be such an environment in the school that children can experiment. Children should get opportunities for experiments. Because by experiments, they can reach the truth quickly. Gandhi considers disciplined life as very important. According to him, the symptom of true civilization is impermanence. Instead, it is to thoughtfully and by our desire, which we keep getting reduced because of true happiness and satisfaction. They are against harsh discipline. They want the guru-disciple relationship to develop like ancient times.

The future of any nation depends on the character of its citizens. Character building is done through education. Character means moral character. Without it, no person or society can progress. Before giving parents and teachers should be characterful, their ideals, thoughts should be high because the child tends to follow. If the teacher and parents are characterful, only then can children develop moral qualities and moral sense. Also, the education system should be in such a way that the development of character qualities in children. According to Gandhi, "the education of letter knowledge does not raise anyone's moral level even more than a mole. Character building is something completely independent of education". Mahatma Gandhi falls in the category of best academics. The influence of their philosophical principles beliefs and ideals has universal and universal by violating the boundary of the country.

According to Gandhi, the human mind has incredible powers to hold knowledge; knowledge cannot be attained without purification of mind. The ending of ego is an essential fact in a person's life. Only by losing oneself can he be found. By integrating the person into society, the community can be made useful, so life utility is considered to achieve the goal. Gandhi considers the process of physical, mental, intellectual, and spiritual development of a person and considers education as such a means, which gives progress to the individual and society and provides the pace of development. In Gandhi's view, the critical basis of education is spiritual debate and morality. Education is an essential medium For a man to improve his hereafter with this world for his spiritual development.

## CONCLUSION

The quality of "self-reliance" imperative in a person through Gandhi's education. When the child finishes school education, they can stand on their own feet; for this, they will have to acquire professional skills. The efficiency of business is beneficial for the country and society and the individual himself. Gandhi has emphasized on the purpose of "commercial "and livelihood. He said that to make revolutionary changes in education and give them a new direction, the main objectives of education needed to be determined. Till now, the main objective



of Indian education has been to provide education to the youth, which is hitting the reality of people's lives.

The education imparted from this one-sided approach can never prove beneficial for the country. Therefore, along with the spread of knowledge, the country's basic needs should be the primary objective of education suited to the culture and democratic society. This can be possible only when all aspects of education are kept high. Gandhi should not confine his thoughts to only one side of life. He considered All-round development of the child as the aim of education. According to him, along with being the teacher of knowledge and the scholarship, it is also a means of attaining higher life and outlook. They mention knowledge and skills as helpful for the creation of a higher life. Provide such education through which children can develop qualities like humble, discipline, duty, devotion, courtesy, and virtue. They wanted to do freedom of the human soul through education so that the thinking and decision power of the freedom of the human soul should be developed. According to him, self-knowledge helps bring a person into contact with the whole of humanity. The person is the focal point of the world; life expresses itself in that.

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