

Educational Thoughts of Mahatma Gandhi and its Futuristic Relevance – A Study

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Abstract: *M. K. Gandhi was born in modern-day India. He was a lovely and kind person who cared about everyone. He focused on the traditional spiritual way of life along with the overall growth that comes from schooling and how it relates to the modern world, especially in India. As a leader, philosopher, socialist, and educator, Gandhi is the man to look up to. He lives with the Karmayaog and Gyanyoga that have built up over time. That's what Gandhi thought about education: it should be free for everyone. There has been an effort to look at the effects of Gandhiji's educational philosophy, especially on the basic education curriculum. The main parts of this study are both empirical and analytical. They look at Gandhiji's educational theory, including his view on life, the history of basic education, what basic education means, what its main features are, and what its curriculum is. With the help of a scientific perspective, this paper also tries to look at the pros and cons of basic education in general and how it applies to modern society. He wanted to start a quiet change in society through basic education. This is not just about technique; it's about a new way of doing things that is centred on crafts and is full of spirit and self-realization and always looks for the truth. Finally, a critical assessment is made based on how useful Gandhian educational theory is for basic education in the present day. Philosophy helps education go in the right way. Even at the end of the world, Mahatma Gandhi's life and ideas are still thought-provoking for everyone. Gandhi's ideas about education are focused on doing things the right way. He thought that learning to read and write by doing was better than learning from books. Philosophical ideals always have to do with improving people's lives and the health of society as a whole. As expected, the number scores are high, and the problem of unemployment is also coming up quickly. In this paper, the researcher looks at Mahatma Gandhi's ideas about schooling and how they apply to the present day.*

Keywords: M. K. Gandhi

I. INTRODUCTION

Folks thought of Mohandas Karamchand Gandhi as one of the most wise and prophetic people in history. People saw him as akin to Buddha and Jesus, and the Indians called him the "Father of the Nation." They showed him love, respect, and loyalty in ways that had never been seen before. They crowded around him to see him and hear one world from his mouth. They put the dust from the way he had walked on their foreheads. People saw him as almost God himself, and they thought he had come to free them from slavery. Everyone in the world bowed to him with respect. He was so respected that even his enemies looked up to him. First, we'll talk about the historical setting. In 1937, the Government of India Act, 1935, became law. The Act said that Congress Ministries had to be set up in seven Indian states. Before this, Congress had been asking strongly for education to be free, required, and open to everyone. Once Congress had the power, it had to put it into action. There was no one more important in Indian politics than Gandhiji, and he stepped up to deal with the problem. Gandhiji knew very well how bad things were with schooling in the country. To make things better, he pushed for a basic education system based on traditional Indian culture and taught in the mother tongue. But this cost a lot of money, which meant that new taxes had to be paid. What made things even more complicated was that Mahatma Gandhi had threatened to ban everything, which would mean even more lost money. Congress cared about "both prohibition and compulsion." Gandhiji came up with the idea that the plan for mass education shouldn't be put on hold because of a lack of money. This became possible. Every child should be able to get

a free and required basic education if schooling could be made self-supporting by teaching a useful and useful craft. In a set of articles published in "Harijan" on June 31, 1937, Gandhiji talked about his ideas about education. These ideas later grew into the Wardha Scheme of Basic Education. There were disagreements in the academic world about Gandhiji's ideas. So, it was a good idea to have experts and educationists look over the plan. Finally, Gandhiji told the whole country about his Basic Education System at the Wardha Conference in 1937.

Objective of the Study

To study the Educational Thoughts of Mahatma Gandhi and its Futuristic Relevance

II. METHODOLOGY

The current study is qualitative in nature, and it investigated and construed relevant material in the form of articles, research papers, and books utilizing descriptive and analytical methodologies.

MEANING AND PHILOSOPHY OF BASIC EDUCATION

From the word "base," which means the bottom or support of something on which the whole thing stands, comes the word "basic." As a leader, Mahatma Gandhi wanted to build a strong basis for education. With this goal in mind, he came up with this plan. The culture and history of India are used to shape this way of teaching. Its goal is to make a child independent by giving him the chance to use what he has learned in real life situations. Being the kid is the most important part of education, basic education is closely linked to the child's basic needs and interests. A student will be able to make money by learning a craft, which is at the heart of this plan. At the same time, learning these skills will help the student become a better person. Gandhiji thought that a good education should be based on the culture and life of the land. That's why he pushed so hard for connecting education to the environment. Gandhiji's concept of education shows how he thought about education in general. Now, what did Gandhiji think schooling was? When he talks about "true education," he means bringing out the best in a child or man's body, mind, and heart. Gandhi thought that being able to read and write was only the beginning of schooling, not the end. One way that both men and women can learn is through this. Because of this, he doesn't put much value on reading in his plan for education. Gandhiji was a real-life educational leader who loved to try new things. The way he achieved his life goal was through his experiments with truth and instruction. In a number of his educational experiments, he tried to show how his theory could be used to make the evolution and building of an ideal society possible. It was very important to Gandhiji to make a new social order based on truth and peace. A quiet social change is the only way to make this happen. He thought that a big change in the way schools work could help bring about this quiet social shift. There is more to Basic Education than just techniques. There is a new spirit and way of teaching that goes along with it.

MAIN FEATURES OF THE BASIC EDUCATION

The followings are the main features of the Basic Education;

Free and compulsory education

Gandhiji wanted all boys and girls between the ages of 7 and 14 to go to school for free and have to. In order to solve the problem of mass education in a way that worked for everyone, he came up with a plan for education that would fit in with Indian culture and civilization.

Education through Craft

The main idea behind this plan is to teach through craft or work-based activities. When a child does craft projects, they learn how to coordinate their senses and muscles and how important hard work is. Gandhiji thought that the best way to train the mind was to make village crafts from the start. He thought that this would lead to the real, disciplined growth of the mind.

Self supporting aspect of the Scheme

Gandhiji's main idea was that if the chosen skill was taught well, it would make enough money for the school to pay the teachers' salaries. His other goal was to treat work with respect and make sure that students could make a living in a humble and honest way after they graduated.

Medium of instruction

One of the decisions made at the All India National Conference in Wardha was that schooling should be given in the mother tongue. In this case, the Zakir Hussain Committee said that teaching the mother tongue correctly is the most important part of all instruction. No one can make their thoughts more precise or their ideas more clear if they can't speak clearly, read clearly, and write clearly. It also gives the child a chance to learn about the rich history of his people's thoughts, feelings, and hopes.

Ideal of citizenship

The idea of citizenship that is built into the basic plan is another important part of it. Its goal was to give the people of the future a strong sense of personal growth, honour, efficiency, and social services in a society that works together. The Zakir Hussain Committee thought that the younger generation should at least be able to learn about their own issues, rights, and responsibilities. To make sure that everyone gets the education they need to practice their rights and duties as a citizen, a whole new system is needed.

Flexible-Curriculum-and-free-Environment

The adaptability of the lessons and the freedom for each child to work at his own level are two other great things about basic education. Teachers and students are free to work on whatever they want under this plan, and they don't have to finish a certain amount out of fear of failing an exam. If the case calls for it, changes can be made to the curriculum. This means that the child will always remember what he learns based on his interests and abilities. The teacher is also free to set up the right setting for the child's growth.

Aims of Education

Gandhiji kept ultimate aim and immediate aims of education. In the definition of true education Gandhi explained freedom or Vimukti as true goal of education. We shall discuss here all the aims of education as follows:

Immediate Aims

1. Physical Development: Gandhi thinks that the body should be trained to be healthy and work well. "Physical education, arts and crafts, drawing, and music should all go together to bring out the best in both boys and girls and get them really interested in their classes," he said. He strongly thinks that the best way to educate the mind and heart is to work out the body's organs. He said this because he was going to make physical training mandatory through singing drills, Craft.

2. Mental and Intellectual development: Gandhi thought that developing the mind and soul was just as important as developing the body. He said that just as mother's milk is important for our bodies to grow, education is also important for our minds to grow. Schools need to do this work.

3. Heart development: He thought that training the heart was more important than training the head. He thought that "culture of the heart must be more important than culture of the mind." Gandhi thinks that people will become like animals if they don't learn how to educate their hearts.

4. Individual and Social Development: Gandhi wrote in the Harijan on May 27, 1939, "I value individual freedom, but you must not forget that man is most of all a social being." He got to where he is now by learning to change how individualistic he is to fit the needs of social growth. Individual freedom is the rule of the last of the jun. For men's souls to grow, they need to grow as individuals. That's why social growth is important for soul growth.

5. Cultural aim: Gandhi thinks that the cultural part of schooling is more important than the academic part. Culture is the most important part of schooling and its foundation. "I don't want my house to be walled off on all sides and my windows to be stuffed," he said one time. I want the culture of all the world to blow as much as possible around my house, but I won't let any of them knock me off my feet.

6. Character or moral aim: Gandhi thought a child's spirit was very important. What they want is for schooling to help people grow as people. Gandhi said, "I have always put culture, heart, and character development at the top of the educational process." "I believe that building character is the most important and fundamental part of education." The goal of all information should be to build character and make people more pure.

7. Vocational aim: To protect against economic abuse, education that helps people become self-sufficient should focus on getting them jobs. They want every man to be able to support himself. As a result, they pushed for craft-based, self-sufficient, and industrialization in schools.

III. ULTIMATE AIM OF EDUCATION

Liberation development or spiritual development

We are ready for the greatest freedom, which is called moksha (liberation) or spiritual freedom, when our goals or freedoms are strong. He thought that the main goal of schooling should be to know God, become spiritual, and be one with God. Education should free the mind, the body, and the spirit. He meant freedom from economic, social, political, and natural slavery. He also meant freedom for the soul from worldly pursuits so it could devote itself to greater spiritual forms. As he put it, "real education should not lead to material power, but spiritual power."

Gandhi and Teacher

He thought the teacher should be a "model of behaviour," "an image of society," or "a collection of virtues." "Woe to the teacher who teaches one thing with their lips and carries another in their heart," he says. This is what he wanted teachers to do instead of telling them what to do. It is their job, he says, to make sure that their kids have good morals and strong character. An good teacher shouldn't have any bad habits. Be nice to people, and show them how to live a simple life and think deeply.

Gandhi and Discipline

He thought that the rules shouldn't come from outside. People should be self-disciplined or have a strong desire to follow the rules and laws set by their group, neighbourhood, or society. He thought it was important for the kids to have enough freedom to learn and grow. But they know that they will have to follow the rules and train hard if they want to fully develop their skills. There can't be order in a school without rules. He was against using physical penalties.

Gandhi and Curriculum

Gandhi made a good programme that was set up for elementary and middle schools, all the way up to class V. For both boys and girls, the same lessons were planned. This programme was mostly used in elementary school. This programme is based on activities. The brain needs to be taught by hand. Gandhi said, "In and of the future, spinning must be a required subject." So it is. We can't live without food, and the same is true for the old land: we can't become economically independent and get rid of poverty until we bring back home spinning. The content of this education were as:

A basic craft in accordance with the local needs and conditions

b) Mother-tongue

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.

IV. RELEVANCE OF GANDHI'S EDUCATIONAL PHILOSOPHY

What Gandhi said about schooling comes from studying psychology, sociology, and economics, which is very useful in this day and age. Gandhi's thoughts about education not only call for new ways to teach, but also for a new way of life. Based on these kinds of ideas, a plan is sure to be innovative and flexible. Basic schooling is important for everyday life. These are current psychological truths. This idea, which is based on the socioeconomic structure, is very helpful for kids who are poor. An old saying in education goes like this: "Education should fit the child, not the other way around," which means that the child should fit the education. Even though these ideas have been said many times, they were only put into practice in India's basic education. In modern India, there is less and less touch between school and community. Gandhi's idea of close ties between school and community can help make this contact stronger. The current school system is based on Gandhi's ideas that each child should work at his or her own pace and make plans and carry them out in the way that works best for them. Child's interests are fulfilled today thanks to Gandhi's ways of teaching, such as learning by doing, correlation, experimentation, and work experience. His way of samadhi (listening, thinking, and practicing) is still used in yoga today. This type of teacher needs to be more involved than a regular teacher. The things that make basic education unique are connection. It puts more focus on working together than on competing. Child-centered education is a modern psychology idea that connects to the idea that basic education gives people chances to express themselves. Naturalism, pragmatism, and idealism are all mixed together in basic education. We agree that they

will need to follow the rules and train hard if they want to fully develop their skills. Gandhi pushed for truth, nonviolence, and moral standards so that people could reach the ultimate truth of self-realization. This is important for students to learn because students today are less disciplined and need to build their character and morals. The Kothari Commission (1964–1966) took his message into account when it said that work experience should be a part of all school programmes. It said, "In our country, a revolutionary experiment was launched by Mahatma Gandhi in the form of basic education." This was a reference to work experience. It's basically the same idea of work training. It could be said that he changed the way he thought about education in terms of a society that was starting to become industrialised. It is still taken care of in the form of helpful work that helps society. Craft is linked to learning, living, and the world. Co-ed schools are there. This idea works well for India, which is still developing because there aren't many teachers, different buildings, labs, libraries, computer labs, etc. It doesn't use words because it's built on an action and is full of first-hand accounts. There is a big need for technical schooling these days, like B. Tech., M. Tech., B. C. A., M. C. A., B. B. A., and so on. This has something to do with Gandhi's focus on developing craft-based job skills. Basic schooling is very important for a child's mental health because it affects their daily life. Gandhi also talked about the need for free and required schooling. The Indian law first said that Gandhi's idea of education should be used for kids between the ages of 7 and 14. In the end, this was made available at all times. He was against using physical penalties. The RTE act of 2009 says that the Indian government does not allow physical penalties at this time. Gandhi set up the basics of a national education system that would meet our needs, wants, talents, and hopes for the future. The person's physical, mental, and spiritual abilities, as well as their healthy growth, were all included. Gandhi talks about and fights for faith, women's education, mass education, and ending the practice of 'touching'. The results of his work are shown here. Gandhi was worried about India's lack of literacy. So they want to teach Indians to read and write. The Indian literacy rate is high these days—about 74.04%. No matter what its pros and cons are, we should never forget that for Gandhi, education meant teaching kids a new way of life based on selflessness and purity, which would lead to the creation of a society built on love and truth. Gandhi came up with his plan for basic education because he saw that many people were poor, illiterate, behind the times, angry, and falling apart because traditional social institutions were being broken up and small-scale rural industries were going away. Gandhi wanted to close the gap between rural and urban areas and fix the many structural and socioeconomic problems in Indian society. One important part of his plan was the basic education scheme.

Educational perspectives: When it comes to the education system, Gandhi believes that everyone should have access to free, equal instruction. At that time, there was a big need for everyone to go to school because people believed in a lot of myths. Up to now, getting a good education for free has been important for improving people's lives and the economy. Gandhiji had unique ideas about education because he was the first Indian to create a curriculum and teaching methods that put practical ideas first and woke people up with the idea of "Learning while Earning." Knowledge isn't what we keep on our record; knowledge is what we do to help other people. From an educational point of view, we can say that Gandhi's ideas are good and work, and they are still relevant today.

Economic perspectives: His dream is to build a Ram Rajya that makes everyone happy. In order to do this, he thought that social and economic situations had to get better. Gandhi's ideas about money have a big effect on the Indian economy. Gandhi makes all of his plans after looking at the whole country with a sharp eye. Large-scale industries are causing a lot of social and economic issues in India in this time of globalisation and privatisation. So, it's time to think about Gandhi's ideas about money again. Gandhi cared about the people and the environment in the villages and small businesses. Because both of them have a big effect on making India's economy better.

Political perspective: We can say, "We are citizens of an independent India" today. This is possible because of the important things that some Great Indians did. In this group are also Gandhi's ideas. His ideas about nonviolence, truthfulness, honesty, brotherhood, and other things are very important in today's world. He won the war by being kind and loyal to his countrymen without hurting them. Ethical and behavioural point of view: In today's society, selfish improvements can't help spread morals and values. There are many examples in the 21st century that show that people become more attractive on the outside while their morals get worse. Self-control, one of Gandhi's traits, is very important in today's world, where people want to get and achieve more. Gandhi's moral traits, such as being on time, doing what you're supposed to, being honest, etc., should be taught by both the government and schools.

Society and social issues: Socialism is another important part of Gandhianism's philosophy. Gandhi had a very clear idea of what a classless society would look like, along with cutting poverty and hunger, creating jobs, giving everyone the same educational rights, improving Indians' health, and other things. These ideas are still important in today's world. So, the Indian government runs programmes like Ayushman Bharat for health care and education for everyone and Sarva Shiksha Abhiyan for education.

It's time to put Gandhi's ideas into practice in the right way if we want to solve problems like discrimination, sexism, women's education, and so on. Gandhi's ideas are still useful today, tomorrow, and forever. So, we fully follow M.K. Gandhi's ideas in order to build a truly independent country.

V. CONCLUSION

People from the middle class and top class didn't think much of the basic education system, but Gandhiji showed a new scientific outlook through this new educational planning (i.e., Nai Talim). Even though there are some problems with it, his socioeconomic concerns should never be ignored. The way it was used mechanically caused it to fail. It's not his theory's fault. Mahatma Gandhi's ideas about schooling will always be relevant. We can say that his philosophy is like a base for building a new nation after looking at his ideas and ideals. He looked at our country with the eyes of an eagle and came up with his basic education plan. Some people don't like Gandhi's educational theory because it doesn't put enough emphasis on physical education or the English language, doesn't take into account how technology is changing, doesn't evaluate children properly, puts too much emphasis on crafts instead of emotions, and so on. But when we think about his ideas and policies again and again, it helps us get past problems like these. As things stand, progress in technology and science doesn't always help solve important social problems like terrorism, unemployment, discrimination based on gender, mental illness, lack of morals, and so on. The life and ideas of M.K. Gandhi are still a concept that people all over the world follow.

Psychologists and sociologists have found Gandhi's ideas about schooling to be sound and based on science. It's also fine from a biology and a teaching point of view. Gandhi thought that the whole personality of a child could be improved by putting a focus on craft and manual work in his school plan. Planning, experimenting, coordinating, and judging are all important parts of any skill that makes something useful. This would help him improve both his physical and mental abilities. For a child's growth to go smoothly, learning by doing is very helpful. This will help students meet a lot of their emotional and creative wants, such as those for security, satisfaction, self-expression, self-confidence, and self-respect. The important idea of correlation will help with a well-rounded and combined education, as well as the overall growth of a person. Gandhi's ideas about education were completely in line with his ideas about nonviolence and a free society. Gandhi wanted to build a democratic society called "Sarvodaya Samaj." This society would be fair to everyone, peaceful, nonviolent, and based on modern philosophy. Gandhiji's philosophy of education is naturalistic in its setting, idealistic in its goal, and pragmatic in its method and plan of work, as M. S. Patel has rightly said. All of these traits are not separate in its philosophy. All of these come together to form a theory of education that fits the needs of the time and fulfils the highest human hopes. You could say that he believed in a perfect being as God, and he made it clear that everyone is capable of reaching this perfection. This perfect being or God is not his personal God or an abstract reality; it is the Truth of everyday life, which can be experienced by living the best life possible.

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