



RESEARCH PAPER

**EDUCATIONAL PHILOSOPHY OF GANDHIJI- A STUDY****B. Sailakshmi***(Assistant Professor of Economics, CSSR & SRRM Degree and P.G. College, Kamalapuram-516 289, Kadapa Dist.)***ABSTRACT**

Mohandas Karamchand Gandhi was a man considered one of the great sages and prophets. For Gandhiji social progress and educational reconstruction are therefore interrelated and react on each other. Education is said to have two legs i.e., Philosophy and Psychology. While Philosophy has a great bearing on the aims of education, Psychology determines the methods of education. Mahatma Gandhi propounded a new scheme of education for India which is known as the Wardha Scheme, or Basic Education. To Gandhiji education was an integral part of a comprehensive plan. He formulated to reconstruct the Indian society as a whole according to his ideas of human happiness and development. The Wardha Scheme prepared under the direction of Mahatma Gandhiji attempts to replace the traditional system by a more dynamic and human system which will help bring into existence a new era of planning and cooperation in India.

Keywords: *Philosophy, Education, Basic Education, India.*

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INTRODUCTION

As a spiritual and political leader of India, Mahatma Gandhi was naturally concerned with education which is one of the central problems of politics. All his constructive programmes-social, political, economic and educational—are organically inter-connected. Gandhiji himself writes: "My life is indivisibly whole, and all my activities run into one another; and they all have their rise in my insatiable love of mankind."

For Gandhiji social progress and educational reconstruction are therefore interrelated and react on each other. Educational reorganization is necessary for bringing greater and greater freedom to the people of India in the social and this freedom

in the social, political and economic spheres and this freedom in its turn will bring further improvement in education.

Education is said to have two legs i.e., Philosophy and Psychology. While Philosophy has a great bearing on the aims of education, Psychology determines the methods of education. Philosophy answers the questions of what and why of education and psychology of 'how' and 'when'. Each one without the other is incomplete so far as planning of the education of the child is concerned. Both supplement each other. The basic system of education is the outcome of the philosophy and psychology of the child. This system is based on the



twin needs of the society and the child it aims at providing adequately for the social, cultural, economic and political needs of the India of today and tomorrow. Gandhiji's definition of education gives an insight into his philosophy of education. Now, what is education according to Gandhiji? By true education he means an all-round drawing out of the best in child and man, body, mind and spirit. For Gandhi mere literacy is not the end of education not even the beginning. It is only one of the means by which man and woman can be educated. Therefore, he attaches little value to literacy in his scheme of Education.

Mahatma Gandhi propounded a new scheme of education for India which is known as the Wardha Scheme, or Basic Education. This plan aims at the reconstruction of the present educational system of India. The Wardha Scheme prepared under the direction of Mahatma Gandhi attempts to replace the traditional system by a more dynamic and human system which will help to bring into existence a new era of planning and cooperation in India.

BASIC EDUCATION

M.S.Patel in his book *"True education philosophy of Mahatma Gandhiji"* rightly says that educational philosophy is original in the sense that he arrived at it through personal experience without drawing on the accumulated experience of others. It may not be original in the sense that the like of it was never purchased by anybody in the past; but it should be noted that its presentation and adaptation on a nation wide-scale are undoubtedly novel and original. In the words of Acharya Vinoba Bhave, "It may not be a new thing but it has been presented in a new light." Gandhiji himself says: "I do know that the aim in the middle ages or any age was never to develop the whole man through crafts." The idea is original. Basic education is the result of Gandhiji's experiments and experiences spread a long time. It will have far reaching consequences and will have its way into distant lands. In short, his new scheme of education is new, epoch-making, original and revolutionary. Gandhiji's philosophy of education is Indian in origin all that is good in Naturalism and Pragmatism.

To Gandhiji education was an integral part of a comprehensive plan he formulated to

reconstruct the Indian society as a whole according to his ideas of human happiness and development. Gandhiji hoped that by making Basic Education universal and compulsory for all children up to fourteen years of age, he would be cutting at the root of inequality based on caste and class, particularly when education was to be given through some form of productivity. When children belonging to different castes and classes would rub shoulders together while pursuing the productive activity, false notions of superiority and inferiority derived from their caste and class affiliations are given up. In the words of Dr. Salamat Ullah, Gandhiji's thoughts on education have as much relevance to education today as they had earlier, and probably more so when our national goal is to expect every individual to strive for the well being of all. The word Basic is derived from the word base which means the bottom or foundation of a thing upon which the whole thing rests or is made.

The movement of Basic Education launched by Mahatma Gandhiji more than 30 years ago, proposing a new type of elementary education for the nation which would centre around some form of manual and productive work and have intimate links with the life of the community, was a landmark in the history of education in India. It was a revolt against the sterile, book centered, examination oriented system of education that have developed along traditional lines during several decades of British rule. It created a national agitation, which may not have transformed the quality of education at the primary stage, but which has certainly left its impact on educational thought and practice on much wider sphere.

CONCLUSION

Although the people and middle and upper class of the society under estimated the system of basic education Gandhiji demonstrated a new scientific out look through his educational planning (i.e., Nai Talim). In spite of its various drawbacks, his socio-economic concern can never be neglected. The failure of it was by its mechanism of application.

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