

Mondal, Ananya (2024). *The Implication of Educational Thoughts of Mahatma Gandhi in the Present System of Indian Education*, *International Journal of Multidisciplinary Research & Reviews*, Vol 03, No. 02, pp. 188-198.



INTERNATIONAL JOURNAL OF
MULTIDISCIPLINARY RESEARCH & REVIEWS

journal homepage: www.ijmrr.online/index.php/home

THE IMPLICATION OF EDUCATIONAL THOUGHTS OF MAHATMA GANDHI IN THE PRESENT SYSTEM OF INDIAN EDUCATION

ANANYA MONDAL

Ph.D Scholar, Department of Education, OPJS University, Churu, Rajasthan, India

How to Cite the Article: Mondal, Ananya (2024). *The Implication of Educational Thoughts of Mahatma Gandhi in the Present System of Indian Education*, *International Journal of Multidisciplinary Research & Reviews*, Vol 03, No. 02, pp. 188-198.

Keywords

Basic education,
Value education,
Moral education,
Unemployability,
Education system,
Decline of Morality,
Dignity of
labour, "Nai Talim"

Abstract

Mahatma Gandhi's educational philosophy and its relevance in contemporary India. Drawing from the Rig-Veda and Aristotle, it defines education as a means to foster self-reliance, selflessness, and holistic development. Gandhi's rejection of colonial education led to his proposition of Basic Education, aimed at empowering all strata of society and fostering societal progress. Emphasizing practical learning and character development, Gandhi envisioned an education system aligned with national aspirations and societal needs. However, despite Gandhi's visionary insights, the present education system in India faces various challenges such as unemployment, lack of practicality, moral decline, and disrespect for manual labor. This research seeks to address these issues by examining Gandhian educational principles and proposing reforms. By integrating moral education, practical learning, and appreciation for manual labor, it aims to build a robust education system capable of nurturing human resources and fostering national development. Ultimately, the study advocates for the application of Gandhi's educational ideals to shape a progressive and inclusive education system, aligned with the needs and aspirations of contemporary India. In contemporary education systems, the emphasis on mere literacy often sidelines the holistic development of individuals. Mahatma Gandhi's philosophy of education, rooted in the



comprehensive nurturing of body, mind, and spirit, provides a compelling alternative. This study explores the relevance of Gandhian principles in addressing the pressing issues plaguing modern education. The current educational landscape is marked by a disconnect between learning and real-world application, leading to disengagement and a lack of intrinsic motivation among students. This disconnect contributes to a host of societal challenges, including unemployment, unrest, and the erosion of moral values. Gandhi's vision advocates for an education that transcends rote learning, focusing instead on cultivating skills such as problem-solving, communication, and empathy. Central to Gandhi's philosophy is the concept of 'Nai Talim' or basic education, which integrates intellectual, physical, and spiritual development. Through hands-on learning and productive crafts, students not only acquire practical skills but also imbibe values like self-sufficiency and dignity of labor. This approach fosters a deeper understanding of character, emphasizing humility, service, and national consciousness. Gandhi's emphasis on cultural education underscores the importance of character formation over academic achievement. He envisions education as a means to foster global harmony and social cohesion, promoting mutual cooperation and understanding. Moreover, he advocates for the integration of ethics and morality into the educational framework, emphasizing the pursuit of truth and non-violence. In contrast to the prevailing emphasis on academic credentials, Gandhi prioritizes the development of individual character and moral integrity. He emphasizes the importance of humility and selflessness in utilizing knowledge for the betterment of society

1. INTRODUCTION

“ An eye for an eye will only make the whole world blind...Be the change that you wish to see the world”. – M.K. Gandhi .Gandhian Philosophy and thought on education had brought a new dimension and fundamental changes for building up of a new social order based on mutual co operation, tolerance, truth and non-violence. But a dismal picture in the sphere of education is seen today as we have been failed to follow his glorious thought in the field of education. Educational Institutions have been the breeding ground of violence, communal conflicts, racial discrimination and social disintegration. Moreover, education of today has become completely out of touch both with the realities of national life and the upsurge of national aspirations. It has failed to cope up with the socio-economic problem stirring up in our country. The morality and human values of the youth of our country have been decreasing day by day as the system of education gives the youth a little insight in their national heritage, culture and values. But if we go through the Gandhian thought, we will find that he categorically emphasized on the development of social, cultural, economic, environmental and aesthetic values through the adoption of ‘ Learning by doing’ which will cause ‘all round

drawing out of the best in child and man –body, mind and spirit’. Gandhi wanted to make the child to be more practical rather than depending upon the accumulation of bookish knowledge. ‘Gandhiji’s purpose of education as to raise man to a higher order through full development of the individual and the evolution of a new man.

2. STATEMENT OF THE RESEARCH PROBLEM

In almost 66 years of our independence education in India still continues with some such blemishes that have hindered not only individual progress but also national development. Some of such weaknesses are being discussed below:

Human civilization is on the brink of several crises and Progress. This is due to lack of efficient Human Resources. Tremendous progress has been made in the field of Science and Technology. The work of Social and Economic reconstruction has reached to a Zenith of considerable pitch. But all social, Political and economic reconstruction involves many complicated problems of high intense due to lack of humanistic approach to education. The development of Science and Technology and rapid growth of populations have given a new dimension of problems in the 21st century and we are not preparing human resources with the help of qualitative education to tackle the new problems. The task of education is not merely turning out first- rate scientists, Engineers, Technicians and Doctors but making a good human being with the help of planning to impart proper education that creates both technical efficiency and human efficiency. Robots can never take the place of human beings having the quality of truth, beauty and goodness. A scientist or Engineer or Doctor who can manipulate his machines or apparatus and conduct his experiments successfully but becomes an unsuccessful poor human being if he fails to understand and empathize his fellow workers and fellow men associated with him. It is true education which makes a man responsive to decent emotion and structure of character and personality. Neglecting the value based education we are simply trying to make the wall of civilization on the base of sands. Human civilization will fall like a house of cards if our education fails to advocate and cherish practical efficiency and high technical skill, appreciation to dignity of labour, clarity of mind, community interests, and loyalties to fellow citizen, compassion and tolerance.

3. OBJECTIVES OF THE STUDY

The objectives of the study are as follows:

- O₁:** To find out the impact of Gandhian educational thought on all aspects of life.
- O₂:** To search out the trends of Indian education system in pre and post independence period and the influence of Gandhian views for the reconstruction of Education and generation of human resource.

O₃: To assess the influence of Gandhian thought in the process of all round development particularly in Life Skills of the learners.

O₄: To search out the relevance of Gandhian educational thought in the present Indian socio-economic and educational scenario for the progress of our nation..

O₅: To find out the impact of Gandhian values and ideologies for the development of Human Resource and for solving the educational crises arising in educational institutions in the 21st century .

O₆: To find out the process of development of education of women and untouchables leading to the national progress by following Gandhian line.

O₇: To search out the impact of educational thought of Mahatma Gandhi in developing environmental consciousness for sustainable development.

O₈: To help the future researchers by showing the new areas of research to reconstruct the Secondary Education on Gandhian line.

4. SCOPE OF THE STUDY

The Students, of all stages whether it may be Primary, secondary or Higher education, are engaged themselves in accumulating bookish knowledge. Learning to them becomes a burden and monotonous. Intrinsic motivation in them is rare for achieving true knowledge or empirical knowledge. Education today does not help them to become self-sufficient and self-dependent in future. Even education of today is not so related to the new changes in the global perspectives and growing socio-economic problems stirring up in our country in the present century. In educational scenario what we notice today is indiscipline, impatience, violence, lawlessness, hatred, decrease of human values, lack of self-confidence, self-sufficiency and self-reliance, mental insecurity, stress, depression, anxiety, adaptation of foreign culture etc. The skills of Problem solving attitude, Decision making capacity, Communication, Interpersonal relation, Empathy, Social awareness, self-awareness, Coping up with emotion and Stress are not inculcated due to lack of active involvement of the learners in the Teaching-learning process. So 'all round drawing out of the best'-the goal of education is not fulfilled. As a result, unemployment, Student's unrest, violation of human rights, violation of rules & regulations, religious fanaticism, inhuman treatment to women, caste conflicts prevailed to greater extent in the present century.

Mahatma Gandhi was a philosopher in one hand and a 'Karmayogi' on the other. The Researcher tries to find out the truth as to how and whether the Gandhian Theories and Principles of education are the solution of all these crises prevailed in the field of education. How his thought on education could guide us to make the secondary Education more purposive and more objective based is the main object of the research problem. This is an attempt to prove if his principles and practices of education show a new dimension to reach the goal of Secondary Education and prevent the value erosion in the sphere of education and in all aspects of life.

5. RESEARCH PROBLEM

Education is a powerful tool to develop individual a complete human being. Secondary Education, as it lies in the middle of the primary and Higher Education, is a very important stage of education. Teachers of Primary section are selected from this stage and at the same time it is the gate way to Higher Education. Education of today has become completely out of touch with the realities of life and the upsurge of national aspiration.

Conversely, Students, of all stages whether it may be Primary, secondary or Higher education, are engaged themselves in accumulating bookish knowledge. Learning to them becomes a burden and monotonous. Intrinsic motivation in them is rare for achieving true knowledge or empirical knowledge. Education today does not help them to become self-sufficient and self-dependent in future. Even education of today is not related to the new changes in the global perspectives and growing socio-economic problems stirring up in our country in the present century. In educational scenario what we notice today is indiscipline, impatience, violence, lawlessness, hatred, decrease of human values, lack of self-confidence, self-sufficiency and self-reliance, mental insecurity, stress, depression, anxiety commercialization of foreign culture etc. The skills of Problem solving attitude, Decision making capacity, Communication, Interpersonal relation, Empathy, Social awareness, self-awareness, Coping up with emotion and skill of Stress management are not inculcated due to lack of active involvement of the learners in the Teaching-learning process. So 'all round drawing out of the best'-the goal of education is not fulfilled. As a result, unemployment, Student's unrest, violation of human rights, violation of rules & regulations, religious fanaticism, inhuman treatment to women, caste conflicts prevailed to greater extent in the present century. Mahatma Gandhi was a philosopher in one hand and a 'Karmayogi' on the other. The Researcher has tried to find out the truth as to how and whether the Gandhian theories and principles of education are the solution of the problem for development human resource. Moreover, his Political, Socio-economic, cultural views and educational thought could guide us as to how Human beings are developed as resources which is treated as the main object of the research problem. This is an attempt to prove if his principles and practices of education show a new dimension to the ways

to develop human resource and to prevent the value erosion in all aspects of life for an ideal human civilization.

6. DATA SOURCES

This step involves identifying, locating, and collecting information pertaining to the research topic. The information sources are often contained in documents such as diaries or newspapers, records, photographs, relics, and interviews with individuals who have had the experience with or have knowledge of the research topic. Interviews with individuals who have knowledge of the research topic are called oral histories. The documents, records, oral histories and other information sources can be primary or secondary sources. A primary source is a source that has a direct involvement with the event being investigated like a diary, an original map, or an interview with a person that experienced the event. Whereas, a secondary source is a source that was created from a primary source such as books written about the event. Secondary sources are considered less useful than primary sources.

7. RESEARCH METHODOLOGY

There is no one approach that is used in conducting historical research although there is a general set of steps that are typically followed. These include the following steps although there is some overlap and movement back and forth between the steps:

- i. Identification of the research topic and formulation of the research problem or question.
- ii. Data collection or literature review.
- iii. Evaluation of materials.
- iv. Data synthesis.
- v. Report preparation or preparation of the narrative exposition.

Each of these steps is discussed briefly below:

Identification of the research topic and formulation of the research problem or question

This is the first step in any type of educational research including historical research. Ideas for historical research topics can come from many different sources such as current issues in

education, the accomplishments of an individual, a government policy, or the relationship between events.

8. SUSTAINABLE DEVELOPMENT AND GANDHI'S FRAME WORK THROUGH EDUCATION

Gandhian views on education harmonises the economic, political, social ,moral-religious aspects of life in the context of man's rising aspirations to sustain life in harmony with men and nature. Naitalim Education'is the process of a new type of education to keep balance between ecology and technology to ensure labour intensive production for proper use of resources. So it is assumed that if the curriculum of Secondary education is designed on Gandhian line as the essence of sustainable development lies in his philosophy, the students of this stage will learn the main objectives of sustainable development and will come forward to save the nature and natural resources. The environment education introduced in Secondary level may be designed on Gandhian line to sustain life in harmony with men and nature. The examination of the statement shown in the graphical figure corroborated the views.

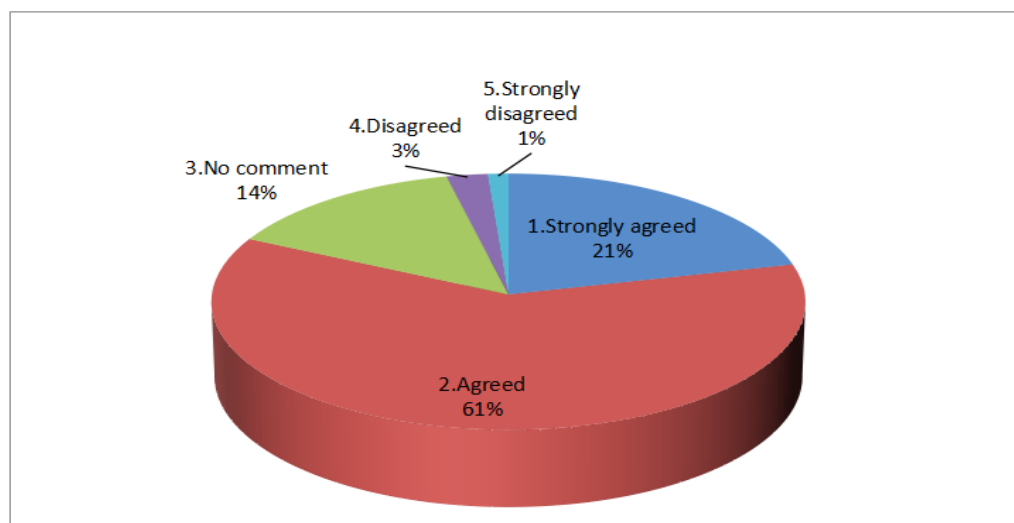


Figure 1: The new area of research in Secondary education on Gandhian Thought

9. DATA ANALYSIS

In India quantitative output has affected the quality of research in education with the growth of educational technology, modes of preparing research tools, advances in data collection, use of electronic devices. It is hoped that quality of research will be improved in the educational perspective. The development of educational research is based on priority of fields. In India contemporary issues are given more emphasis. The priority is decided according to the national needs. Different Commissions have suggested and recommended for appropriate and better system of education in the country. But various educational problems are not solved till the date. The researcher has suggested to follow the educational philosophy of Mahatma Gandhi and to make attempt for further research on the following topics related to education.

- a)The research work may be under taken to study on the Aims and Values of Secondary education.
- b)The research work may be taken into consideration to initiate further research on the study of changing values in the 21st century
- c)The projects may be considered for the research on Educational and Social mobility, Secularization and Modernization
- d)There are further scope of research on Education for Environmental consciousness and Sustainable development.
- e)The project may be undertaken on The role of teachers for character building education.
- f)Research work may be undertaken on Education of women sect for the equalization of educational opportunity.
- g)The project may be undertaken on Problems posed by multilingualism at secondary level.
- h)Research work may be undertaken on the Curriculum design in the changing circumstances of education.
- i)The project may be undertaken on The development of human resource and the progress of education

j) Research work may be undertaken on the development of Life skills and education for future living

k) The project may be undertaken on The development of norms of for adolescent behavior in Indian culture.

l) There is scope for further research on the educational development of the village and the change in village politics

10. CONCLUSION

In 21st century, a number of progressive methods of teaching and a variety of audio-visual aids are implemented to make the teaching-learning process in classroom more effective and attractive. But proper man making and character building education is not being imparted. Theory has been given more importance rather than practice. In the present system of education students are being failed to achieve self-reliance and self-confidence. Total development of personality of the student at Secondary level is not occurred. Students have been losing their faith towards the glorious tradition and culture of India. Social, political, economic and moral values have been eroded. Self-learning or auto-learning is not gained. The relation between Students and Teachers has been decreased. Teachers are losing their respect and dignity in society. Dependence on private tuition is tremendously grown. Students at secondary stage have lost their interest to go to schools. It is a great concern of poor attendance of students in class x and xii when the terminal external examinations are held. Students do not feel necessary to make contact with the teachers. Only achieving the degree or diploma has become the target of the students. Behavioral changes are not truly taken place. Education of today is not related to the new changes in the global perspectives and growing socio-economic problems stirring up in our country in the present century. What is a great concern in the perspective of education today is indiscipline, impatience, violence, lawlessness, hatred, decrease of human values and lack of self-confidence, self-sufficiency and self-reliance, mental insecurity, stress, depression, and anxiety.

11. Authors Contribution

The writers affirm that they have no connections to, or engagement with, any group or body that provides financial or non-financial assistance for the topics or resources covered in this manuscript.

12. Conflict Of Interest

The authors declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

13. Plagiarism Policy

All authors declare that any kind of violation of plagiarism, copyright and ethical matters will taken care by all authors. Journal and editors are not liable for aforesaid matters.

14. Sources Of Funding

The authors received no financial aid to support for the research.

References

- [1] Dehury, D. (2008). Mahatma Gandhi's Contribution to Education. Orissa Review, Orissa: vol.LXV, No.5
- [2] Gangrade, K D. (2003, October-December.). Gandhian approach to empowerment of women. IASSI Quarterly. 22(2); p. 5-33
- [3] Gangrade, K D. (2004, January-June.). Gandhian approach to empowerment of women. Roshni. p. 19-24
- [4] Gangrade, K D. (2004). Gandhi's Autobiography and Moral Lessons. Rajghat, New Delhi: Gandhi Smriti, and Darshan Smriti, Retrieved from www.mkgandhi.org
- [5] Gudavarthy, A. (2008, 31 May-06 June). Gandhi, dalits and feminists: recovering the convergence. Economic and Political Weekly. 43(22); p.83-99
- [6] Jha, S. (2004, 10-16 July.). Charkha, 'dear forgotten friend' of widows: reading the erasures of a symbol. Economic and Political Weekly. 39(28); p. 3113-3120
- [7] Tendulkar: D. G. (1953). Mahatma. Publications Division, Ministry of Information and Broad Casting, Government of India, Vol.111.



[8] Tennyson, O. (1999). Mahatma Gandhi, the Misinreated Laureate,' Nobel e-museum peace Editor.

[9] Varkey, C.J. (1940).The Wardha scheme of education: an exposition and examination. London, Oxford University Press.

[10] Veeraiah, B. (2003). Education in Emerging India. New Delhi: Himalay Publishing House.

