

## M. K. GANDHI'S THOUGHTS ON VALUES OF EDUCATION AND EDUCATION POLICY

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Introduction:

Mahatma Gandhi pays attention to the education in mother-tongue. He decided to give education in local languages for every boys and girls to develop their communication skills which help them in building their life. According to Mahatma Gandhi, Unemployment and other problems will be decreased because of such education. Idealism is the great philosophy of Gandhiji's life. To him, the great achievement of truth of self -realization is to adopt the ideals of truth as well as non-violence. Gandhiji believed in self -sacrifice that is his depth of love for nation. He started Satyagrah only for fighting against injustice and those who are suffered because of violence. His main vision is to vanish poverty, corruption and to develop the system of education. Gandhiji's main aim to give skill based training to learners that develops them to face any type of problems which comes in their future life. To him, such type of education will totally decline the unemployment and they will make change in new generation which will be beneficial to both individual and country. According to Mahatma Gandhi work and knowledge will not be remain aloof from each other because it is injustice. Each and every member of the society must accept the new education policies which increases more and more development of the society as well as country. Young generation will indulge in communication skills which creates enthusiasm among them. By such education learner can solve any problem in his life and become a good part of his society and country. According to Mahatma Gandhi character development is one of the essential aims of education. Every youth must know his self -realization to develop his future life. For the development of society and country, young generation should adopt the new ethics of education. According to Mahatma Gandhi primary education should be free and compulsory which should be given in mother tongue.

There are different levels of education which are adult, women, vocational and college education. But within these levels of education, primary education is more important for the basic to the learners. To him, young generation always in seek of something innovative ideas that will be beneficial for the both society and country. Colleges and universities have to provide basic materials to the young learners and motivate them for the development of their character. Try to provide the practical knowledge to young learners that they can be able to solve the problems related to superstitiousness as well as other problems among the illiterate people of country. Young literate generation spread awareness among the literate adults in rural areas as well as of their surroundings. Teacher should properly pay attention to handwriting and insist to their parents about good looking writing of their children. Today's English medium education becomes a big hurdle relates to the education in mother tongue. Education in other tongue raises a various barriers in between the learners and learned. So

that each and every Indian has to follow the principles and thought of Gandhi. His own conviction that a new social order based on the solid pillar of truth and non-violence would be evolved by means of education. These orders would exclude every type of exploitation-economic, social, political or even religious. Therefore, he thought that education would help in the evolution of a new India having an emergent social order marked by equality, justice and fraternity. Therefore, keeping in view the aforesaid factors, Gandhi evolved a new educational philosophy which revolutionized the prevailing system of education in its entirety. By education meant, “An all round drawing out of the best in child and man-body, mind and spirit.” Education real when it encompasses three aspects of personality-physical, mental and spiritual. As such, true education, according to him, is that which draws out and stimulates the physical, intellectual and spiritual faculties of children to their fullest. This education aims at producing whole man-who is a harmonious development of the faculties-body, heart, mind and spirit. Any scheme of education which emphasizes only one of these aspects is a lop-sided education. Further, he took education not in a parochial sense of only classroom teaching, but in its broad spectrum of a life-long process which begins at birth and ends with death. Therefore, education is a lifelong process: never ending process; a womb to tomb process.

Craft-centred education is not education plus crafts but it is education through craft. Craft is the nucleus of education. It is the centre of the entire teaching-learning process. Education in a sense should be centred on some productive craft. It is this education through which all-round development of the child can be possible. Further he added that the handicraft should not be taught mechanically but scientifically which implies that the child should know the why and wherefore of every process. His object was not to produce craftsmen but he wanted to exploit it for educative purposes. He wanted that stress should be laid on the principles of co-operative activity, planning, accuracy, initiative and individual responsibility in learning. It must be according to the natural and social environment. It should be tied with the life of the children. It should meet the vocational needs of the child in the changing social order. It implies that the child should be able to cover some part of his educational expenses by engaging himself in some productive works which would give him earning along with learning. It also enables the child to earn a living after completing his course of education preparing the child for future life. Gandhi realized that a poor nation like India that cannot provide education to all the pupils free of cost which necessitates education to be self-supporting and self-sufficient. It was envisaged that correlation should be the guiding principle of teaching all subjects. Different subjects are to be taught making craft as the focal point of teaching-learning process. Gandhi wanted an effective and natural correlation between the craft and other subjects and the co-ordination of various subjects. In Science subject, pupils can be asked to make a nature study for the growth of the cotton plants. Therefore, it is the starting point of teaching all other subjects and it is the medium through which different subjects are to be taught effectively by means of correlation. As such, he had distaste towards water tight compartmentalization of manifold subjects. A very

outstanding feature of his educational philosophy was the application of the law of Ahimsa in the training of the child as a prospective world citizen. He thought that non-violence was the panacea for all evils. His scheme of education wanted to establish a society free from communal hatred and all forms of exploitation. His plan of education was based upon the pillar of non-violence (Ahimsa). His aim was to evolve a non-violent society based on love, mutual respect, sympathy and co-operation through education. Gandhi attached greater importance to the cultural aspect of education than to the literacy. Culture is a quality of mind which may be reflected in his daily conduct. According to him culture is not the product of intellectual work, but the quality of the soul, permeating all aspects of human behaviour. It is, therefore, an important function of education that children must be taught to have winsome conduct and the career and our pupils must not remain alien in their native lands with rich cultural tradition and ethos. He made character building as the central purpose of education. He said that character as the expression of the whole personality including its ethical and spiritual aspect. Thus if character is well built, the society would evolve itself in a new form and fashion without dependence upon others. Gandhi said that the individual must work out his perfection in and through a spiritual society.

**Conclusion:**

To achieve the progress of the education, various qualities of education should be given to the new learners as well as motivation to the researchers of quality education. It should be necessary to establish new education policies in various subjects for acquiring the various skills to the learners. Learners will get the ample knowledge about the previous traditions as well as new technical education. According to Gandhi, lecturers should create new practical based methods for the syllabi and try to implant in the mind of the students in accordance of bright future which built their personality as well as useful for the development of society and country. For the child education, teacher should provide oral knowledge which will be easy to them for practical knowledge that creates enthusiasm in them about education and they will discard phobia about education.

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