

Thoughts of Mahatma Gandhi on Child Education: A Study

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Abstract:

Nai-Talim introduced by Mahatma Gandhi in India in the year of 1937. Before that the Kindergarten, Nursery and Montessori schools systems were not introduced in Indian history for Indian Children. Gandhiji gives a new preschool idea for Indian about education. Also pre basic education system was introduced children less than seven years. He was conducted educational experiments in Sabarmati and Sevagram Ashram as well as his Tolstoy farm. Due to dissatisfaction of Indian education system he realized that the existence education system was numerous limitations. In this paper we are going to study the thoughts of Mahatma Gandhi on child education.

Key words: Thoughts, Mahatma Gandhi, Child Education, NaiTalim, Educational experiments

Introduction: Gandhiji wanted to construct small, self-reliant communities with its ideal citizens being all industrious, self-respecting and generous individuals living in a small cooperative and community. In the Indian history before independence majority of the people were deprived leading to mass literacy. Gandhiji's contribution to education is unique in this sense that he made the first attempt to develop an indigenous scheme of education in British India. It's our thoughts that English is very important and we neglected our mother tongue. The content is only based on bookish and theoretical. Hence education could not fulfill our basic needs and grids. Though, he wanted to realize that all human beings will be able to improve their condition with the help of education. He said that Literacy in itself is no education. "True education", says Gandhiji, "is that which draws out and stimulates the intellectual and physical faculties of the children." He thought that education should be practice based which produce useful citizens for nation's development. Such philosophy of life helped him in developing his philosophy of Education which can be the true source of inspiration for the present system of education. The final aim contains self-realisation, oneness with God in society and facts of God. According to Gandhiji, God-realisation is the highest aim of life and education after which human beings must to endeavor. "True education should result not in the material power, but in spiritual force." In fact, Basic Education has failed to develop and modify its program for a shifting society in an age of science and technology. Modification of the scheme is the need of the hour to suit modern needs of life and society. The scheme has been hailed all over the world for its intrinsic potentialities. If it is transformed on contemporary lines then it may aid as one of the most interesting and productive techniques of instruction at elementary stage.

Mahtma Gandhijis basic principles on Education includes:-

1. Educating of each child should be compulsory, free and universal in India, but the medium of instruction should be mother-tongue.

2. Education should base on economic independence and self-reliance which is based on practical.
3. Education should be developing human values in the children.
4. Useful, dynamic and responsible citizens should be creating by education.
5. Education should achieve the harmonious development of child's body, mind, heart and soul.

Review of literature:In fact, Basic Education has failed to develop and modify its program for a changing society in an age of science and technology. Modification of the scheme is the need of the hour to suit modern needs of life and society. The scheme has been hailed all over the world for its intrinsic potentialities.

If it is reformed on modern lines then it may serve as one of the most interesting and fruitful techniques of instruction at elementary stage.Kamaladevi Chattopadhaya (1903-1988).The modern system of education acts as an instrument to upsurge the value of consumerism, materialism, undue competition and violence. The growing concern over the attrition of ethical values, youth unrest, ecological violence and growing cynicism in society have brought to focus the need of revival of indigenous Indian heritage and life-style. Gandhiji could foresee such possible developments half a century ago and advocated a new alternative of Basic education (**Shah, 2017**). By which Of course, the emphasis on learning through craft may be retained, but perhaps modified to suit the times. His educational thoughts are based on eternal principles of truth, love, and self-sacrifice, character building non-violence, so, will never lose their relevance. The requirement is to adapt his thoughts according to the present scenario. When Environmental consciousness, ethical values, intrapersonal skills, community and society oriented consciousness are all inculcated in young minds through education, then only development of the country in true sense can be possible.(**Dr. Shruti Tandon, nd.**)Mahatma Gandhi is a spirit of thoughtful wisdom and captivating humility, armed with only an iron will and inflexible resolution and a frail man who confronted the brutality of military asset with the dignity of a simple human being. He believed in God implicitly. According to him, though individuals have different bodies, yet the same soul pervades in all of us. In short, Gandhiji experienced and realized Unity in Diversity. His philosophy of life has four elements namely- (1) Truth, (2) Non-Violence (3) Fearlessness and (4) Satyagraha (**Saxena, 2003**).Gandhiji was a great educationist, understood that the social, moral and economic growth of a country finally depends on Education. In his belief the highest aim of education is the Self - Realization. Gandhiji used to say, "The end of all knowledge must be building up of character. "In Gandhi's opinion character building is the most important among students. Gandhiji believed Basic Education is Education for life and through life. The aim of Education is creating a social order free from exploitation and violence. (**S. Rukmani , Dr. M. Vasimalairaja, 2010**)

Methodology: This paper is based on secondary data which is collected from various source i.e. Internet, Research Article, and Blogs etc. The aim of this research paper is to study the thought of Mahatma Gandhi on child education.

Key Discussion: The key discussion is as follow; Role of Early Education, Pre School concept, Harmonious development Aspect of Education, Practice based education and value education:

1. Role of Early Education: Gandhiji agreed with the View of Modern Psychologists that initial education has a marvelous impact on later development He said that impress of initial childhood has a tremendous impact on later development. In early childhood the children study a lot from parents. The impersonations of parents are very beneficial. His theory was there should be education. Students learn through doing with the help of education. He wanted to usage education as the tool of establishing in the country a non-violent social system from all kinds of exploitation would be absent. He wanted individual should develop independent during his education; he should learn some skills which would enable him to find service immediately. He was granted with Rousseau, who maintaining upon the total freedom in teaching methods.

2. Pre School concept: Education system projected by Mahatma Gandhi is called as "Basic Education". The school has to help the child to understand this potentiality, to make his life better, fuller, happier both individually and informally. Pre-basic education in the completest wisdom is 'the education of children under seven for a development of all their faculties conducted by the school teachers in cooperation with the parents and the community in schools and at homes'. Household is the first center of child's education and learning. The teacher and parents should unite in carrying out the education of young children. Preschool education necessity not isluxurious, so that it can reach the majority of child population. A child has to be active, original and playful and has to learn things through the medium of play. An attempt should be made to grow self-efficiency in children. Based on Gandhiji's above cited ideas of preschool education the first trial in pre-basic education was started in 1945 in the village of Sevagram, Wardha, in Maharastra state.

3. Harmonious development Aspect of Education: According to Gandhiji, education must help children to adjust to their instant environment. To Gandhiji education was a lifelong process and it is through life and for life. In Gandhiji's scheme of education the potentiality of the child lodges the pivotal place. Service to humanity is the essential of his philosophy. Gandhiji's Basic Education was the applied personification of his philosophy of education. His basic education takings up the challenging task of making the young learners to become morally sound, individually independents, socially constructive, economically creative and accountable future citizens which can show helpful in solving the problem of unemployment by making youth self-employed by generous them skill training. Gandhiji supposed that education should develop all the dimensions of the child so that he becomes a whole human being. In this way, completely and harmoniously developed nature is intelligent to understand the final aim of life which is Truth or God. Gandhiji has himself clarified - "By education I mean all-round drawing out of the best in child's and man's body, mind and spirit. Literacy is neither the beginning nor the end of education.

4. **Practice based education:** The end of all education should surely be facility and if a student gets an chance of version facility even whilst he is studying, he should consider it as a rare opportunity and treat it not really as a postponement of his education but rather its accompaniment. He mainly aims at the education in mother tongue and asked for action focused education to make the children skilled and self-governing. He wished that some local craft should be made as medium of education for children so that they grow their mind, body and soul in a harmonious way and also meet the needs of their future life. Such Gandhian Educational views are relevant for development and providing keys of the present problems like unemployment, poverty, corruption and many others. An effort has been made in this paper to discuss the Gandhi's educational thoughts. Therefore he is known as practical-idealist. His nation was "...education for life, education through life, and education throughout life." This definition of Mahatma Gandhi would include everything that can be conceived under education.

5. **Value education:** Pointing out the value of elementary education for bringing about a hushed social rebellion in the country, Gandhiji said, "It will provide a healthy and moral foundation of association between the city and the village and thus go a long way towards eliminating some of the nastiest evils of the current social uncertainty and poisoned association between the classes. As has been already pointed out, Gandhiji highlighted the principle of non-violence in every field of life. He careful non-violence as the characteristic human quality. He said, "Non-violence is the law of our species as violence is the law of brutes". Even truth was subordinate to non-violence. This principle of non-violence, Gandhiji used in every aspect of education, so much so that his theory of education may be called non-violent education.

Conclusion: This is Gandhi's view-point affecting to value education which should be practical in a wider viewpoint. It's worth lies in the fact that education should unavoidably be cooperative in employment and its basics should be laid on morals and ethics. We who are worried with education need to think over Gandhi's views on education. We have to apply Mahatma Gandhi's ideas rendering to the current conditions of our country and also as per the demands of time. All these help developing moral values, spiritual values, social values, national values, cultural values and individual values naturally among children. Thus basic education is such a medium over which values valuable for the life are obviously developed among children.

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