

Relevance of Gandhian Education in 21st Century

Abstract

Mahatma Gandhi is called as the father of the nation by Indians. Our people have always taken their moral standards from their rulers: the people have risen to great heights when they have basked who will make it relearn the moral values, and who will inculcate in the people, as Gandhi did, a sense of the responsibilities which fall on every citizen of a free society.

Keywords: Education, Mahatma Gandhi

Introduction

The diversion of world resources to development stands no practical chance of being heeded unless and until the balance of terror is replaced by the balance of reason. Although it is true that India has been an integrated nation since olden times: present context Gandhi an values have special significance for national integration .by communal unity Gandhi did not mean merely paying lip service to bhaibhai-ism He meant it to be an unbreakable heart unity. In the religious context Gandhi emphasized that communal unity has to be based on equal respect for all religions.

Gandhi regarded education as the light of life and very source from which was created an awareness of oneness. Gandhi believed that the universality of Religion can best be realized through the Universalisation of education and that such

Universalisation was the spring board for national. He stressed that the foundation of equality, the core of harmony will have to be laid here now and built up brick by brick through ethical and economic satisfaction of the masses.

Gandhi Life Sketch

Mahatma Gandhi come from porbander, Gujarat in west India from wealth family – sub caste of the vaisya (merchant) caste and married at the age of 13. He is considered as the icon of Indian freedom and campaign for Swaraj- home rule. in 1917 , he involved in protests against exploitations of indigo workers, and in 1921, he involved in protests against exploitation of indigo workers ,and in 1921 ,he was the head of Indian National Congress who organized satyagraha in the form of Non-cooperation & Civil Disobedience. He principals were formed with the influences of the scriptures of various religions: servant maid –Ramba-Rama –Nama; father & Devotion; and many great thinkers of the world such as john Ruskin, Henry Thoreau and Leo Tolstoy. He had the grand vision of Sarvodaya (welfare of all) which made him distinctive and unique among the great thinkers and revolutionaries. The following are the constructive programmers such as communal unity, removal of untouchability, prohibition, Khadi, other Village industries, Village Sanitation, New or Basic Education, Adult Education and Women. The present efforts to decentralize administration through devolution of power to the Panchayatsin India are on the right track but unless each Panchayat succeeds in fulfilling the basic needs of the people through appropriate restructuring of local priorities in education, employment generation, housing drainage and sanitation, health protection and above all vocationalisation of education from the lower levels. Those efforts will serve only to strengthen the divisions in society.

Most of Gandhi's important writing on education have been compiled and edited by Bharatan kumarappa in to two slim books, basic education (1951) and towards new education (1953). These writing are mostly miscellaneous, consisting of letters, speeches, extracts from books and so on, but together they may be taken to constitute a coherent philosophy of education. The most significant single document in all of Gandhi's writing on education is probably the Inaugural address that he delivered at the wardha conference of 1937. At the conclusion of the

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conference, four Resolutions were adopted these had been proposed by a committee, which worked through the night under the chairmanship of Zakir Hussain.

Aim of the Study

1. That free and compulsory education is provided for seven years on a nationwide scale.
2. That the medium of instruction be the mother-tongue.
3. That the process of education centre around some form of manual and productive work.
4. That this system of education be gradually able to cover the remuneration of the teachers.

The second report was published 1938 with detailed clarification and replies to objection raised against the first Report. This second report contained detailed syllabi for three subjects or crafts as Gandhi would have preferred to call them: agriculture, spinning, and weaving. So all these documents – Gandhi's Inaugural speech, the agenda, the resolutions, and the two reports that followed, make up the kernel of Nai Tamils or the New Education, that later became famous all over India. Gandhi's educational ideals were thus meant to transform backward, illiterate, exploited, desperately poor peasants into self-confident and self-respecting citizens of a new community and nation. Gandhi's idea of culture can be summed up in his reply to Rabindranath Tagore: "I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. I refuse to live in other people's houses as an interloper, a beggar or a slave," Young India 1-6-21.

His weaponry was not arms and ammunition but 'truth force' satyagraha as he called it. The moral universe was his field of action. He explored a whole new dimension of the human psyche – its capacity to willingly bring about social and political change's

Gandhi's Struggles in India

On June 7, 1893, a young Indian barrister Mohandas Karamchand Gandhi, was evicted from a train at Pietermaritzburg station for being a non-white. "I have understood" he later remarked how any man can derive pleasure from the humiliation of another's. A spark was lit which was to change the course of world history. On September 11, 1906 Mohandas Karamchand Gandhi launched the first satyagraha campaign from the Empire Theatre in Johannesburg. He issued a clarion call for nonviolent resistance against racial discriminations, oppression and injustice. He described satyagraha as 'a force born of truth and the love of nonviolence' – a moral equivalent of war. After 21 years in South Africa where his views took shape and were tested and refined, he carried the torch of satyagraha to India. The world saw with amazement how his unique technique energized millions of men and women to bring a mighty empire to its knees.

Sources of the Gandhi and Philosophy

His principles were mainly based on truth and non-violence. Most of his ideas and concepts were formed with the influences of the scriptures of various religions: servant maid – Ramabai – Rama-Name Father & Mother – tolerance of other religions,

Henry Thoreau and Leo Tolstoy and Bhagavat Geeta also Mahatma Gandhi, the person was a many-sided personality to an unusual degree.

In his own words "nonviolence is mightier than the mightiest weapon of destruction, devised by the ingenuity of man" the popular picture of Gandhi is that of a highly solemn and earnest person. His mission was indeed a lofty one but his personality was full of lightness and humour.

Basis of Gandhi and Philosophy

A common response to Mahatma Gandhi – to Gandhi and thought, word and deed – is that it was extraordinarily effective given the times in which he lived. Today's world certainly worthy of continued admiration and awe, it would be naïve and unrealistic to expect his methods to be effective today. I beg to disagree. I am glad to say that an increasing number of young people in India and elsewhere are today tuning in to him to seek solutions to contemporary concerns through individual and collective action. Here in South Africa Nelson Mandela is a shining embodiment of that vision. The whole world celebrates the achievement of him and his fellow freedom fighters. It is true that the world of today is vastly different from the world of Mahatma Gandhi. The fundamental issues he was confronted with – namely colonial subjugation, has disappeared from our world. Racial discrimination has been blunted significantly. At the same time, new threats to peace, harmony and stability have emerged. Whether it is ethnic nationalism or religious chauvinism, economic inequality or military might – all of them power full drivers of conflict in today's world – there is no doubt that we are in great need of a new paradigm for solving conflicts. Today, we face the challenge posed by continuing confrontation in the name of religion and ethnicity. At its worst, this is terrorism, which inflicts untold suffering on innocent women, men and children. We confront also the challenge of growing inequality both within and amongst nations; Economic disparities are accentuated by lack of access to education, health and food security. Mahatma Gandhi has actually become all the more pertinent in the 21st century. Whichever the challenge we confront. You can be sure that the Gandhi way is a real, live option – an option that informs and illuminates. But we would be doing him great injustice if we didn't interpret, in contemporary terms, what He would have wanted us to experiment and find our own way without compromising our fundamental beliefs. Mahatma Gandhi bequeathed to us three guiding principles: Ahimsa (or nonviolence) Satyagraha (or the force born of truth and nonviolence) and Sarvodaya (or upliftment of all). It is the value of these principles that we have to rediscover if we want to deal effectively with today's challenges.

Some Important Points

Let me take that challenge of inequality first. The essence of Mahatma Gandhi's political philosophy was the empowerment of every individual, irrespective of class, caste, color, creed or community, to him extreme poverty was its self a form of violence. Democracy has become the preferred form of government in the 21st century, yet

sadly his “ notion of Democracy ” is far from being universally accepted . We now recognize that political liberty must go hand and hand with economic progress ,but to be truly meaningful, this growth has to be equitable. Mahatma Gandhi would also most likely have reminded us that a modicum of austerity would not be out of place. for many Mahatma Gandhi was and continues to be that ultimate touchstone of moral authority this means judging all our actions – in word and deed – on the touchstone of public purpose .public purpose itself has to be judged against the yardstick of the welfare and well-being of the poorest and most deprived in the land.

Now turn to conflict .Here I would straightaway say that Mahatma Gandhi would give primacy to the search for the underlying causes of conflict. Violence. Can be wanton and senseless. But often. Conflicts can be symptoms of a deeper malaise that needs to be understood. This is not to romanticize violence - Mahatma Gandhi never did .but it is to analyze why it occurs and address it at its very source and root the political discourse, these days is centered on a global war on terror. And indeed, terrorists who target innocent men, women and children deserve no quarter. But today's enemies are just individuals; they are also ways of thinking and perceiving the world itself. When asked about his religious belief, he said, ” Yes I am a Hindu. I am also a Christian, a Muslim, a Buddhist and a Jew.”

Conclusion

In sum up finally, can say that the Gandhi an model needs, in my opinion, a built-in mechanism of absorbing or confronting the newer and newer technologies that are emerging each day. As it stands, it seems to be somewhat backward looking, or at any rate designed for static societies in which stable ancestral occupational persist from generation to generation. I think that the coming age will be one of phenomenal and unprecedented change. But this does not mean that the perennial values that Gandhi lived by and advocated will lose their influence, what this mean is that we shall have to find newer and newer ways to interpret, understand, impart, and live them out.

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