



## **Contribution of Gandhian Educational Philosophy To Indian Economy**

**Dr. Ashish Kumar**

Assistant Professor(Economics),  
A.D.College,Dharamkot  
Dist Moga (Punjab University)

---

### **Abstract**

Gandhi ji will be ranked among the great apostles of a new humanity. He was a nation builder and symbol and emblem of India's national resurgence and renaissance. He proclaimed one religion of man and the one brotherhood of man. Truth was his God and service his religion and love of fellow men his worship. He lived his message to his dying day and the world is indebted to him for his imperishable legacy and invaluable message which is the common heritage of all humanity. As with all great movers of history, his influence is not confined to India alone, his teachings and actions have left a deep impression every where in this world. The world feels grateful and indebted to his enlightened soul of India. In fact the teachings of this great man is as important and valuable today as these were when he said them. Time has failed to minimize his importance. With the result, in this fast going age of science and technology, his views are having the same relevance. The need for his message is greater than ever.

### **Educational Philosophy of Gandhi**

No scientist had a greater thirst for knowledge than Gandhi ji. He wanted the individual to get his knowledge through education. He laid a good deal of emphasis on the importance of education in the life of an individual and nation. he therefore, expresses his views about the type of education a country should have for its citizens. he laid great emphasis on religious and ethical education. Gandhi ji's educational philosophy, in fact, has roots in the Indian life and culture. Those who are familiar with the history of Indian philosophy regard character building as the supreme aim of

education. Gandhi ji believed that true education always aimed at character-building and thus it does not lose sight of moral values and ethical standards. Along with this absence of vocational training has made the education class almost unfit for productive work,

Besides this, the prevailing system of education (Hind Swaraj (1908) Chapter XVIII) was anti-India and dominated by book and it also suffered from so many other defects. These defects set Gandhi ji to think afresh on the subject of education.

### **Craft-Centered education:**

Gandhi Ji did a lot change the traditional system of education in India. He was not pleased with the prevailing system of education because it did not suit Indian conditions. He was of the view that English system of education might have served the purpose in the own land, but was not suitable to us where 80% people lived in villages and earned their living by doing physical work. Therefore what is wanted to enrich their present profession than to change their profession. For this purpose, Gandhi introduced craft in his scheme of education. He wanted all subjects to be taught in correlation with it. He said that the child learns through the process of doing. He did not lay much stress on the printed material but only on manual work leading to education. He thought that the work will help individual to develop physically as well as intellectually. Gandhi Ji worked with his own hands and was aware of the importance and utility of work. He wanted education to make people self - supporting. Gandhi was of the view that self - supporting education, which is to be imparted through some craft has special significance in the poor countries like India. Which cannot afford rich and expensive education. he thought this craft centered education will not only bring self sufficiency in economic matters.

### **Methods of Education and Curriculum:**

After discussing the nature and bases of education, Gandhi was concerned with these two aspects of education. His spiritual concept of the individual and the society emphasize truth, non-violence and justices. His realistic attitude towards the prevailing conditions under the pressure of industrial civilization and the unproductively of bookish knowledge inspired him to recommend manual work as the basis of education. The methods used in education advocated creative and constructive manual labour. These methods should be non-violent in character and based on the principles of love and truth.

Both the methods of education as well as the content of education should be democratic in nature. It means that the interest, ability level of the children and the requirements of the society must be taken into consideration while framing curriculum.

**Self-sufficiency in education through productive work**

Gandhi ji thought that the only way of abolishing slavery from India is making the masses self-sufficient through productive creative work. In this connection, Gandhi ji gave “the idea of self-supporting education which sprang from the necessity of achieving total prohibition as soon as possible.” The practical idea presented by Gandhi was really a sound idea. He desired that all the necessities of life can easily be acquired from the soil of India. He infused the spirit of productive work in the minds of Indian masses. The struggle for existence in the modern age is complex. The best solution that he gave to the Indian masses was through productive work. Self-sufficiency does not mean only the pursuit of knowledge for the sake of knowledge. It means to create the necessary requirements from the soil of India for the collective cause. It was not the cortical solution presented by the father of the nation. It was based on fractional utility. Gandhi ji wanted Indians to be self-sufficient. That is why he reminded them through their ancient culture to introduce the instrument of productive work. Gandhi recommends such literal training as is useful in life and is to be attained in relation to work. He believes that the child should not acquire superficial literacy but should acquire something higher. He wants to make education as a productive process and here lies his important contribution to the present system of education.

**Role of teacher :**

Through the child has been made the centre in Gandhi ji’s scheme of education, yet the importance of the role of the teacher is not neglected. The teacher is not relegated into the background as in the Montessori method or the Dalton plan. Gandhi ji has recommended inspirational methods of teaching and has given a dignified and responsible position to the teacher. His inspirational methods are not based on oral preaching, but on the actual living of the teacher worthy to be followed by the child. Gandhi ji’s idealistic aims exalt the position of the teacher but his democratic concepts check the teachers authoritarian trends. He wants the teacher to be an inspiring friend, philosopher and guide to the child. He must have deep faith in the fundamental principles of love-truth and ahimsa; rather he should practice them in the actual life. He should be like a true satyagrahi having faith in the democratic principles. The teacher who is full of life, character, insight and love can mould the life and learning of the child.

**Freedom and self-discipline :**

From Rousseau down to the present times, educationists have been emphasising the importance of fostering of an atmosphere conducive to democratic self-discipline. Gandhi- the staunch fighter for freedom was one of those who advocated freedom for the

education of the child. He wanted teachers to educate the child so as to draw out all their good faculties through some selected village handicrafts in an atmosphere free from superimposed restrictions. In the same way he advocated an atmosphere of freedom for the educator also.

### **Primary Education and higher education :**

In Gandhi ji's scheme of education, primary education occupies the central place. It serves as the foundation of later education an later life. Therefore, he considers primary education as a must for every child. According to him, primary education should be given for at least a year without books and even after that the use of books should be restricted to the minimum. The education should be imparted to the child in an informal way. The child should be given training in the traditional and cultural values. He must be made aware of his culture and heritage and rich past. Keeping in view the importance of primary education, Gandhi ji wanted primary education to be free for the children between the age group 7-14. Gandhi ji gave less importance to higher education as compared to the primary education but he did not neglect higher education altogether. He thought that India being a poor country cannot afford higher education. Therefore, he made higher education a responsibility of the private enterprise. The state universities be purely examining bodies self supporting through the fee charged for the examinations. Universities will look after the whole of the field of education and will prefer and approve courses of education in the various departments of 29 Young India 14.8.24 education.

### **Women education :**

In framing any scheme of education, the cardinal truth, that man and woman are of equal rank must be constantly kept in mind. Gandhi ji's deep faith in democracy and freedom made him to uplift the cause of woman education. He was of the view that education is necessary both for men women, in fact, for women more than men, because they have lagged behind in the race of education. The sphere of woman being domestic affairs, woman ought to have more knowledge and this can be possible if they are imparted good and enough education.

Even the history supports the views of necessity and importance of women and their education. In vedic society, women enjoyed status of equality in every sphere including education. Moreover, Gandhi ji believed that if we want to bring a socialistic society based on the principles of love, truth and non-violence, the contribution of women which form the 50% of population, is a must; and in order to make them completely capable of doing so, they should be properly educated. Gandhi ji said, "My greatest hope is in women. They want helping hand to lift them out of the well in which they have been kept."

**Religious education :**

Education divorced from religion and morality, according to Gandhi ji, is not worth its name and injurious to human progress. Religious and moral education should occupy important place in any system of education. But Gandhi ji advocated the study of no particular religion but universal religion. To Gandhi ji all the great religions of the world agree in fundamentals. Hence these fundamentals should be made the basic of education. In other words, Gandhi ji wanted the study of religion of humanity to find an important place in education. For this purpose the student should be trained to cultivate the habit of understanding and appreciating the doctrines of various great religions of the world in a spirit of reverence and broad minded tolerance. This if properly done would help to give them a spiritual assurance and a better appreciation of their own religion.

One should study the religion only through the writing of known votaries of the respected religions. For instance, if one wants to study the Gita, one should do so not through a translation of it made by a hostile critic but one prepared by a lover of the Gita. This study of other religions one besides one's own will give one a grasp of the rock bottom unity of all religions. Hence, Gandhi ji accepted the instruction in the universal essentials of religion & a training in the fundamental virtues of truth and non-violence as the fundamental basis of religious education. Such a system of education will certainly create the fundamental virtues of love, truth and ahimsa in the children. Hence these fundamentals should be made the basis of religious education but in spite of his firm faith in the need of religious education in the school, Gandhi ji deliberately omitted it from the wardha scheme. The fact however is that what he omitted was the denominational religion, and not the spiritual training of the child. Gandhi ji wanted that every child in the school be instructed to respect all religions and to show the spirit of religion in his actual conduct.

**Conclusion:**

Educational philosophy of Gandhi ji is very useful for indian economy. He was not pleased with the traditional system of education. He wanted education to make the people self-supporting. Therefore he introduced craft in his scheme of education. All the subjects are to be taught through productive craft. Methods of education should be non-violent. Teacher should be a friend and a guide of the child and he should inculcate self-discipline among the children. Gandhi ji gave more importance to primary education as compared to higher education. He also upheld the case of women education. Religious and moral education is given an important place in his scheme of education.

**References**

1. *Basic Education – M.K. Gandhi Navjivan Publishing House, Ahmedabad.*
2. *True Education - M.K. Gandhi Navjivan Publishing House, Ahmedabad.*
3. *The Problems of Education - M.K. Gandhi Navjivan Publishing House, Ahmedabad.*
4. *Towards New Education - M.K. Gandhi Navjivan Publishing House, Ahmedabad.*
5. *From Yeravada Mandir - M.K. Gandhi Navjivan Publishing House, Ahmedabad.*
6. *Selections from Gandhi – N.K. Boase Navjivan Publishing House, Ahmedabad.*
7. *Gandhi – His Relevance for our times – Bhartiya Vidya Mandir (Bhawan), Bombay-1964.*