

Relevance of Gandhian Educational Thought and Philosophy in Present Social Context

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Abstract: Gandhianism starts with the famous line – ‘Simple living and high thinking’. This itself is also suggestive of the fact that thoughts of an individual have a great role in shaping his/ her life. That’s why gandhianism appears to be simple to everyone but in real sense practicing it in day to day life is difficult. Truth, the core values of Gandhian philosophy, has been given a special importance by Gandhiji as he himself has tried to remain truthful throughout his life. The autobiography of this great saint – ‘ My experiments with Truth’ testimonies the love of Gandhiji for truth. Gandhian view of truth was irreversible in different contexts irrespective of the urgency of the situation similar to the path followed by Immanuel Kant. This principle of truthfulness to self and to the world is essential for students in the present context to excel in future life.

The secular ideologies of Gandhiji are not only there in Indian constitution but also there in Indian society as a core value system. Gandhianism was tolerant towards all religions and the world today needs more and more religiously and faith wise tolerant people in societies where violence is committed in the name of religion. Gandhian idea of decentralization of power can be implemented in democracies through empowered local self governments at grass root level. Socialism is another basic philosophical entity of Gandhianism. Although Gandhian view of socialism is not radical in its approach but it aspires for a classless society with no poverty, no hunger, no unemployment and education and health for all. These Gandhian ideologies have become the lighthouse for Indian policy makers over the years. On ethical and behavioural part Gandhianism has much significance today because society is witnessing the degradation of values. Gandhian virtues of self control is much needed in a materialistic world driven by the desire to achieve and acquire more. Gandhiji and Gandhianism are always more than what we know. Gandhiji’s political contributions offered us Independence but his ideologies enlighten India as well as the world even today after so many years. Perhaps this was known to Nobel prize winner Rabindranath Tagore in those days and he had rightly called Gandhiji as Mahatma.

Keywords: Truth, Non-Violence, Satyagraha, Democracy, Basic Education, Values.

1. INTRODUCTION

India is a land of many cultures and societies peoples of various castes live at the same place. At the age some races Brahmin, Kshatriya, Vaishya etc. all this people were superior class and on the other side people of ruler etc. caste were of inferior status. the other hand there was discrimination among the superior and inferior castes in the Muslim empires era. In every way caste system was founded in Indian community. For that cause the superior classes in education department fore of the economic part and started Rising as rich in the community but the inferior class says why are lingering behind in education and teamwise they were appear as the penniless of the society due to economic collapse. Education is an

important element in a nation's race and nation. The development and prosperity of a country depends on education in particular. Illiteracy, on the other hand, is a major obstacle to a country's progress.

Gandhiji is a unique figure in the national liberation movement of India. He was simultaneously a top political leader, organizer, social reformer and educator. According to Dr. Rajendra Prasad, President of the Constituent Assembly of India, "Mahatma Gandhi, who has been our light, our guide, and philosopher during the last thirty years," One of the goals was. He has tried all his life to establish a non-violent society based on non-violence. He believed that education was the primary condition for nation building. He has thought about the need for education of the people as well as conducting the national liberation movement.

2. OBJECTIVES AND METHODOLOGY

The objectives are as mentioned.....

1. To study the philosophical and educational contribution in the life of Mahatma Gandhi and to spread his thoughts to the ongoing generation.
2. To explore the educational impact of Gandhi for the present generation.
3. To analyse the Gandhi's Basic Education Scheme and it's relevance to the present social context.

History is a meaningful account of human achievement. It is not just a chronological list. The process of describing and analysing extreme events through the application of scientific methods is called 'historical research'. And historical research is about identifying organized relationships through the acquisition of knowledge from the past. History is based on events that took place in a particular place and time It is composed of a particular individual group, ideal revolutionary movement or organization Historical research is the scientific method used by scientists to find out the exact existence of an integrated event in a local event in an individual event. History has practical implications. Understanding the past accurately helps us to understand the dynamics of the present. It is said that every event comes from a historical , if the exact history of the development of different aspects of society and culture is known, then it is possible to predict the future society.

Relevance of Gandhian educational thought and philosophy in present social context-The path to this investigation includes historical discussions, So historically collected data and information and discussed by collecting information from Gandhiji's books, autobiography, articles, national and international journals and other related topics.

The present study I used to historical method to analysing and interpreting the present study. It is also been possible to exclusively done to this research therefore historical research method are used. A comprehensive and historical approach has been used to have an in depth analysis of associated with the research problem. Analysis the primary and secondary sources which is available in rich volumes i.e; M.K.Gandhi's won writing in the form of collected works of Mahatma Gandhi, Gandhi's speeches and Government Publication on Gandhi. Besides the secondary sources available in the form of books, National and International journals, magazine have been analysed and evaluated in the process of research.

(A) RELEVANCE OF GANDHIJI'S PHILOSOPHY IN PRESENT SOCIAL CONTEXT

There are many contradictory debates as to whether Gandhiji's thought and philosophy have any relevance or not. The basic feature on which Gandhiji's philosophy is based is 'truth'. According to him, there is nothing left in the world for the one who knows the truth in its entirety. The way to achieve this truth is habit and asceticism. Abstinence is the habit of clinging to the truth and indifference to all things other than the truth. But at present no one can hold on to this truth for the rest of his life.

The second feature of Gandhiji's philosophy is non-violence. Non-violence is the unwavering and steadfast expression of the power of determination. Non-violence is a symbol of ultimate moral and spiritual strength. At present, this policy is being implemented to some extent. Due to non-violence, India is still able to emerge as a secular state. However, this theory is not above criticism. At present, instead of non-violence, a streak of violence is being noticed.

Gandhiji identified Satyagraha as a spiritual force. Satyagrahi does not have the attitude of vengeance, envy or hatred of the opponent. Because in satyagraha theory it is said to change the opponent instead of using force on the opponent.

There is no place for violence and cowardice in Satyagraha. But now it can be noticed that people love to be with themselves instead of changing others through love. Because of these two characteristics of selfishness and self-centeredness, the individual does not hesitate to take up arms not only in the hope of gaining something but also in the hope of getting something. Even this form of violence today is from family to society and society

Administratively, Gandhi's idea is currently being implemented successfully. Gandhiji's philosophy is always called anarchist. Because according to this theory, the state acts as a tool of discipline and force. The goal of all is to keep state power within the minimum and the narrowest. But at present the power of the state system is increasing. As far as Hayek is concerned, a democratic state has been formed. That democracy is only for the rich classes, it oppresses the poor class through the state apparatus of the rich class, so Gandhiji's philosophy has not always been successful.

(i) RELIGIOUS RELEVANCE

From the ancient time human beings is performing some religious rituals in their everyday life. Figure out his religion as the tagline and other religion as shabby. This feeling of sublimity of mere religion has expounded into a number of combats to prove ones own superiority to evidence ones own sublimity. That is way the butchery of innocent persons at the after of religion is very much dangerous. Even now television is clearly spectacted from the angle of religion. What Mahatma Gandhi has a significant answer to those evil. As Gandhi says all religious adhare to the fact that his God is the truth, is it is true to one religion then it must be true to other religion also for their reason Gandhi being out of Universal point of all religions and announces his message “ Truth is God”. And is destroyed is accurate by all religious there shall be no IR or acted in opposition to any religion. This concept is executed through practiced religions of all must be respected by all religious people from different religion.

(ii) POLITICAL RELEVANCE

Politics has been regarded as one of the most important genre to attain power to recapture power and to entertain power as western concept state politics from accident date has been regarded as power politics, where value loyalty and morality had no place but now this notion is almost ruined. In modern day politician have started talking about the moral value in politics since from the very commencement from Gandhi's politics was all extending and consequently his war of Indian emancipation had to be combat with the two armor called the Truth and non-violence and which becomes a movement and called Satyagraha.

(iii) DEMOCRATIC RELEVANCE

Non-Violence: Mahatma Gandhi's Concept of Democracy - Effectively Covered with Non-Violence - To this day no country in the world. Democracy of his imagination becomes one, there is no provision for punishment and even organizations like 'Rajya' become paralyzed by it. This is because Mahatma Gandhi said, "... the state is a symbol of central and organized violence." Just as non-violence is associated with the human soul, It is impossible to get rid of violence in this agreement. Its existence depends on violence. According to Mahatma Gandhi, non-violence should be recognized as an indomitable part of our lives and modem politics should be conducted on the basis of these rules.

These nations also have the problem of ignoring human rights. There are various other similar problems mentioned above and peace exists far away from these problems as these problems exist, these countries must free themselves from these problems, all their citizens must have equal development and they must have communal harmony in order to make all citizens united and integrated partners in progress. Democratic government should be freed from the above problems .It must be able to ensure equal development of all their citizens. In addition to the contribution of the citizens of the world, the concerned citizens must move forward on the path of progress in an integrated manner. His ideal of non-violence may not be successful but it opens up a world of possibilities and encourages us to think outside the box. Truth and non-violence can be applied not only to individuals but also to the world.

(iv) ECONOMIC RELEVANCE

Gandhi's economic philosophy was inspired by John Rossin (1819-1900) And he was greatly inspired, almost 'capturing' through his book and the book Mahatma Gandhi had his own approach to its economic problems India. He did not believe in promoting large-scale industrialization Which rendered economic chaos and was in fact responsible for many Current economic problems. Gandhi condemned in the nineteenth century Lesage-fire doctrine which is the political

basis of capitalism And he said Labor was better than capital. To him khadi was the symbol of Swadeshi. In his economy he basically Gandhian economics is still relevant to our time. This is often thought of Mahatma Gandhi was basically a religious ascetic who was against fruit Modern science and technology. This is an unfortunate misconception. She was Not against such instruments. Everything he meant was in a country like India Where capital was terrible and labor was plentiful, it would be profitable to use Labor intensive industry. He was afraid to use large-scale equipment As a result of technical unemployment.

(B) RELEVANCE OF GANDHIJI'S EDUCATIONAL THOUGHT IN PRESENT SOCIAL CONTEXT

Gandhiji has given a scientific argument for the education system. He says the goal of education is the development of spiritual character strength. Education is the body's response to the mind. Even today, education psychologists have identified the teacher as a means of overall development of the individual. He spoke of teaching through that mother tongue. He spoke of the harmony between the school and the home environment and of making education unpaid. All of this is currently in effect. However, in some cases, due to the negligence of the government or for social reasons, these features of the education system are not being fulfilled. Because the children of a poor family are leaving school in search of food and are being employed in various jobs. But now the government is trying to bring all children under school through universal education which was once wanted by Gandhiji. But the heartfelt teachings that Gandhiji spoke of are always being tried. So that everyone gets a chance to develop their own personality.

He did not give precedence to biblical knowledge as an instrument of education. According to him, teachers will be instrumental in writing textbooks for children. Attempts have been made to give more prominence to the present education. He argues that productive work should be an important part of education planning. Without the medium of subject-based learning, students will not soon forget what they will learn in a practical way. He spoke about the important role of teachers in this regard, but at present in the field of education and teachers are teaching with a business-minded attitude, as a result, the work of teachers in the institution has become a kind of charity work.

The entrepreneurial spirit of private educational institutions can be nurtured. Gandhiji said that if a child has to go to school in the primary stage, then it should be seen that the school should be like his home and the teachers should be like his parents. Schools are taught in a culture-friendly home environment. In this case, at present, some states have a definite need for it, but the state spends its money.

At present, both the state government and the Center are spending money on education so that they can come under education in the morning. If the government takes different programs, it takes time to implement those programs due to lack of proper mentality of different departments or many times those works are not being implemented. On the other hand, all the things she said about women's education, adult education and religious education are being followed very well now and then. There has been an unimaginable improvement in women's education. Evidence of women's participation in women's education and employment. The government has also passed a new bill for women. Night schools have been set up in the interest of improving adult education. Various actions are being taken by the government to curb the spread of religion at all levels of the society.

PRESENT RELEVANCE OF GANDHIJI'S BASIC EDUCATION:

According to Gandhiji, holistic development of the child is one of the goals of basic education. This education makes the child socially oriented. This goal of education is currently being pursued. The way the education system has been developed for all-round development. The goal of Gandhiji's basic education was education through action. Teaching a child by reading a book will not be able to comprehend the content and will soon be forgotten as a punishment to the child. At present, arrangements have been made for teaching. The views of education psychologists are justified. After fulfilling the responsibilities, the average oil. Of this education system This education has now penetrated into their homes through the elderly men or women who come under this education.

After independence, however, there were no aforementioned obstacles to the progress of basic education. We have adopted democratic communism as the national ideology after independence. With this ideology, Gandhiji's basic education plan is not short. The national government therefore suggested that the basic education plan be fully implemented in different states. Various advisory committees were formed to make basic education up-to-date; The National Institute of Basic Education was established. But reviewing the real situation, it can be seen that this education

policy has completely failed. Dr. Zakir Hassan who put Gandhiji's education policy into practice through the Wardha Plan. The reason for this failure. A lot can be found by searching. As the search for those reasons progresses, two aspects can be summarized.

A class of people in the society is enjoying special opportunities. As a result, in the minds of ordinary people. Aversion to this basic education was transmitted. That is, our lack of a proper social and state vision has pushed basic education to fruition. In addition, some of the basic organizational shortcomings of basic education and the lack of suitable teachers for management have led to its failure. However, this education policy is absolutely necessary for the reform of the national education system. This has been acknowledged in the report of the Education Commission of India. So in the latest effort to restructure the education system in India, the concept of action-oriented education in basic education has been adopted in a slightly changed form. Unemployment is on the rise at the current rate at which the world's population has grown.

Gandhiji's basic education is needed to overcome this unemployment. Because students or unemployed youths, young women will earn their education expenses with the help of their own handicrafts and their own labor and will get some relief from unemployment. This form of loan is being given by the government to encourage small scale cottage industries. Unemployment seems to be declining a bit through this and this is where Gandhiji's basic education is successful. A commission was formed in 1944 under the chairmanship of John Sergeant to make the basic education system a success. In 1955, the central government reconstituted a committee, and in 1984, the Kothari Committee focused on basic education. Many colleges were built for this. NSS plans have been put in place in colleges and universities to make basic education a success.

3. FINDINGS AND CONCLUSION

The results of the study show that today we are facing various tensions related to violence based on global communalism, religious fundamentalism, terrorism, etc. Increasing violence destroys peace and harmony among people and denies them the right to live in peace. All people have the right to live in peace so that violence from any angle is an inhumane act against humanity. People have always wanted peace from him. Gandhiji firmly believed that the car of peace could be found only through non-violence. So we must practice and propagate the message of non-violence in him and in the society and in the whole nation. It is essential for the dry promotion of human rights protection. So some of the results of the study are given below.

- The study revealed that the Gandhian method of human rights means on the basis of non-violence. According to Gandhiji, non-violent passive prevention is the cure for all problems. Money is more important to him than the end: Satyagraha is an effective non-violent way to fight against all social evils. Human rights violations are a social evil. Satyagraha strategies such as finalization, strikes, cooperation, non-payment of taxes, civil disobedience movement, fasting, etc. can be removed through Satyagraha strategies. Societies based on the principles of exploitation, violence and coercion have the potential to radically change the power structure.
- Morality comes from religion so a good religious background is essential for the formation of a moral personality. Gandhiji had a good religious background. His mother was a very pious woman. So the parents or family background played an important role in the morality of the children. Hold them morally, a vital condition of India to mold the moral generation free from life is the violent nature. So parents need to transform their family morality as a good role model. Study.
- The relevance of the Gandhian concept in the present society also reveals the perpetual phenomena of religious values in the present society. The universality of the Gandhian idea is based on its religious nature. Religion is a universal reality. Therefore the Gandhian concept of the endless world as a peacekeeper exists and promotes peace and harmony among the people. Non-violence is a message of peace to the whole world. Violence always destroys peace and harmony in the whole world. Humanity must make an inviolable agreement with the values of Gandhianism. The real agreement between these people and the nation should be to maintain world peace. It takes time.

Gandhi told us to move forward with clear conceptual thinking and skepticism of the truth. So, according to him, we should never fail in knowledge and acquisition of knowledge, never give up the virtues of common sense, citizenship, justice and non-violence. Therefore, the ratio of balance and the practice of when and when fits can be practiced. Yet, for

Gandhi, pure rationalism was neither scientific, nor humane. As he once said: "Rationalists are admirable entities, but rationalism can be a disgusting monster when it claims sovereignty for itself", more importantly, Gandhi's attachment to religion is limited. For Gandhi, religion has been identified with morality rather than theology. Thus, most of Gandhi's big ideas and methods of struggle are not absolute.

Gandhi was in fact a staunch defender of the rule of law and a supporter of basic human rights, a critic of all forms of political action based on violence and intolerance, and a supporter of limited government. Gandhi's political thought, in this sense, cannot be identified with the liberal tradition or is important to the theory he enjoys. The anarchist tradition is advanced by many communist philosophies today on the premise or claim of the same. One alternative is the return of "religious doctrine". The second option is "relativity" which has been imitated by the post-modernist movement that believes that objective truth should be replaced by hermeneutic truth. The third option is "rational fundamentalism" which believes in total rational power and accepts and separates everything. I think Gandhi is not currently in these three core perspectives. He is not a religious fundamentalist. He is not a culture revivalist and he is not committed to the idea of perfect reason. What struck me as interesting to Gandhi was how he left a space in his mind for doubt and skepticism.

The resistance of Gandhi's philosophy to any diminishing formula is not a way for him to assume the language of cultural relativity. Relative and even more so than Michel Foucault, the French philosopher who called him a "certain intellectual", Gandhi's attempt to test the truth retains universal values. Even though Gandhi was very loyal to India and the Indian people, his responsibility as a modern was Today's anarchist tradition is to claim tihati according to the demands of a large number of communist philosophies. Similarly, the return of "religious orthodoxy" is one of the three ideological options available to us today. The second option is "relativity" which has been imitated by the post-modernist movement that believes that objective truth should be replaced by hermeneutic truth. The third option is "rationalist fundamentalism" which believes in total rational power and accepts and separates everything.

Although Gandhi was very loyal to India and the Indian people, his role as a modern forced him to speak the truth outside the national and cultural boundaries by choosing the right intellectual personality, the right moral and political options and then intelligently presenting where it is best and right change. In this case, Mahatma Gandhi's contribution to the creation and cultivation of a popular culture of citizenship as an alternative to the system of representation based on bureaucratic parties and state structures, which guarantees the right to opinion and action for all, is the most discussed topic in Western political philosophy today. Gandhi was very much aware of the fact that in order to cultivate "enhanced pluralism" it was necessary to create institutions and practices where everyone's voice and perspective could be described, tested and transformed. Gandhi's approach to modernity gives us a lot of fruitful insights that can help us address the concerns of the modern age. In this case, Gandhi is one of our top intellectuals today, who has the power to re-establish our special divisions, to stir up our inherited conceptual habits and to mutter to show our world in a new light.

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