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## Mahatma Gandhi's Contribution to Education Philosophy and Women's Education

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### Abstract:

In the presented research paper, Mahatma Gandhi's contribution to education philosophy and women's education has been studied. The Father of the Nation Mahatma Gandhi has an idealistic personality. His conduct was associated with the ideology of Puritanism. He is known as a great politician and social reformer. Gandhiji believed that education has a special contribution to social progress. "If you teach one man, one person will be educated." If you teach one woman, the whole family will be educated. Gandhiji believed in the emancipation of women through education and did not discriminate against women in political, social or developmental activities towards the work of Indian society. Gandhi was well aware of the plight of women due to social autocracy and male domination. Gandhiji gave enough importance to women's education, but he knew that nation-specific goals could not be achieved by education alone. He was in favor of taking appropriate action for the emancipation of not only women, but men. His ideas about education were different from those of many contemporaries and education was a major event in his village reconstruction and only part of the reconstruction of the nation through it. Therefore, Gandhiji also has a special contribution in the field of education. His motto was 'Establish a society without

exploitation'. Everyone should be educated for that. Because it is impossible to build a healthy society in the absence of education. Therefore, Gandhiji explained the objectives and principles of education and the primary education scheme is an embodiment of his education. Therefore, his education as an educationist also presents him to the society. His contribution towards education was unparalleled. He believed that children in India should be given 3H education. Education should make them self-reliant so that they can contribute significantly in strengthening the country.

**Key Words-** Satyagraha, Women Education, Non-Violence, Wardha Scheme, Nai Talim.

### **Introduction of Mahatma Gandhi-**

Mohandas Karamchand Gandhi was born on October 2, 1896. He died on January 30, 1949. He was a prominent political and spiritual leader of India and the Indian independence movement. He was a leading leader of vengeance against tyranny through Satyagraha (widespread civil disobedience), the foundation of this concept was laid on the principle of total non-violence that has given India independence and for the movement of civil rights and people's freedom. Inspired all over the world. He is known as Mahatma Gandhi by the general public in the world. In Sanskrit, Mahatma or great soul is a respectable word. Gandhi was first known as Mahatma in 1915 by Rajvaidya Jiwanram Kalidasa. He is also remembered as Bapu (Baupu Bapu i.e. Father in Gujarati language). Subhash Chandra Bose, while addressing Gandhiji on July 8, 1979, in the name of broadcasting the name of the nation from Rangoon Radio, sought his blessings and good wishes for the soldiers of the Azad Hind Fauj. Every year on October 2, his birthday is celebrated as Gandhi Jayanti in India and International Day of Non-Violence all over the world. Gandhi first started Satyagraha as a migrant lawyer to fight for the civil rights of the Indian community in South Africa. He returned to India in 1915. He then united farmers, laborers and urban laborers to raise their voice against land tax and discrimination. After assuming the reins of the Indian National Congress in 1921, he organized many programs throughout the country to protest against untouchability for the relief of poverty, the expansion of women's rights, the building of religious and ethnic unity, and self-reliance. In

all these, the program of achieving Swaraj was the salvation of foreign rule. Gandhiji opposed the salt tax, salt satyagraha imposed on Indians by the British government in 1930 and after that the British left India in 1942.

### **Objectives-**

1. Mahatma Gandhi's education philosophy has been studied.
2. Mahatma Gandhi's contribution to women's education is discussed.
3. The relevance of Mahatma Gandhi's philosophy of education has been studied.

### **Hypothesis-**

1. Mahatma Gandhi has played an important role in basic education.
2. Mahatma Gandhi's philosophy of education has a positive impact on society.

### **Study method and collection of data-**

The historical study method is used for the presented study. The historical approach is used for this study. Both primary and secondary data have been included in the study. The primary data has been collected through direct surveys, interviews, observations, questionnaires and schedules etc. The compilation of secondary data has been done through diaries, magazines, newspapers and various websites and books. The nature of this study is descriptive.

### **History of Indian Education-**

The Buddhist monastery of Takshashila is the history of Indian education, also the history of Indian civilization. In the framework of development and changes in Indian society, the place of education and its role is also constantly evolving. Following the public system of education between the Sutras and the Lokayats, we see Buddhist education constantly filled with material and social commitment. In the Buddhist period, women and Shudras were also included in the mainstream of education. The education system built in ancient India was better and better than the education system of the contemporary world, but over time the Indian education system declined. Foreigners did not develop the education system here in the proportion it should have. During its transition, Indian education faced many challenges and problems. Even today, these challenges and problems are in front of us which we have to deal with. The practice of gurukuls in India continued till 1750, but due to the change of English education by Makole, the ancient education system of India came to an end and many gurukuls in India were broken up and convents and public

schools opened in their place. Views of Indian academics: Adya Shankaracharya (6-720 AD), Swami Dayanand (1826-1873), Swami Vivekananda (1873-1972), Smt. Annie Besant (18-1733), Gurudev Rabindranath Tagore (171-1961), Mahamana Pandita Madan Madan. (1861-1965), Mahatma Gandhi (179-1949) and Maharishi Arvind (182-150) are considered to be the greatest educationists of modern India. They represent the ideology related to Indian education adopted by other thinkers. Here, the main ideology of Indian academics will be observed and how far the main Western education philosophy is found in the educational thought of Indian thinkers.

### **Philosophy of Education-**

Gandhiji was also a great educationist - philosopher. There is a deep connection between education and philosophy. Many great academics have also been great philosophers themselves. This correlation met the interest of both philosophy and education. The need for a philosophical basis for that subject is felt in every area of the educational problem. Fahte, in his book "Address to the German Nation", supports the interdependence of education and philosophy, writing: "In the absence of philosophy, 'teaching' can never achieve complete clarity. One conversation continues between the two and another is incomplete without one. And unusable. Divi explained the relationship between education and philosophy, saying that the deepest definition of philosophy could be that "philosophy is a generalized form of educational theory." Philosophy sets the goal of life; education offers ways to achieve this goal. Education's reliance on philosophy is not so obvious and visible in relation to curriculum problems. Philosophy is needed to solve specific curricular problems. A closely linked question from the syllabus is the choice of appropriate textbooks and philosophy is also embedded in it. Whatever is related to the curriculum, the same thing can be said about teaching. Goals determine the method, while human goals are a matter of philosophy. Like other organs of education, philosophy also plays an important role in the discipline. Our conceptualization of human nature is more important for political reasons in determining school discipline. The naturalist philosopher rejects the validity of the moral instinct. Therefore, the child's innate tendency is left to express freely; The Puritans believe in controlling child behavior by rejecting such a criterion based on social recognition; On the other hand, the idealist considers the interpretation of human behavior incomplete

without acknowledging the paramount influence of moral ideals, so he may consider it his duty for the child to recognize these moral bases and train them in this way. What is the purpose of education and how it relates to the basic purpose of human life is a question of education philosophy? The purpose of Chinese philosophical education was to be a human being in morality and to make him a loyal servant of the state. In ancient India, there was a sense of worldly gratitude and other kinds of rituals and cosmic subjects, and the goal was to learn how to attain the soul of the soul from the Paris. Spirituality and Rawat element were learned from Aparā Vidya. Para-vidya was considered as a means of release of man. For the residents in gurukuls and acharyakuls, the attainment of categories such as celibacy, penance, satya vrat etc. was divine and universities like Takshashila, Nalanda, Vikramshila etc. were great subordinates of humble life besides knowledge of natural subjects. The spiritual plane of Indian education philosophy was pending for centuries on rules, rules, rituals, etc.

#### **Wardha Education Scheme-**

Basic education is very important and valuable in the contribution of Mahatma Gandhi to India. It is also known as Wardha Scheme, Nai Talim, 'Basic Education' and 'Basic Education'. Gandhiji planned a 'Nai Taleem' on October 23, 1936, which was to be given a nationwide form. His educational ideas did not match the views of academics, so his ideas were initially opposed. Gandhiji had said that the idea of new training was his last and best contribution to India. Gandhiji's long churning of ideas, through active experiments to find the truth and build a nation, led to the emergence of a new training philosophy and process, capable of giving direction not only to India but to the entire new human society. But unfortunately, this best welfare education system could not be properly used even at the national level, due to which till date this country has not been able to achieve meaningful and correct Swaraj according to Gandhiji's dreams. In fact, today it is the opposite that India is continuously moving forward under Western imperialism in educational, social and economic terms. Today, most of India's education system is dependent on the state or capitalists. Most state-run educational institutions are in a dilemma due to lack of resources and discipline. Therefore, they are unable to provide quality education. Similarly, all educational institutions dependent on capitalists are commercially active, which

are out of reach of the poor. Only the children of rich people can study in them. Even after more than 40 years of India's independence, the number of children who have not seen school admission. Those who have the ability to go to school get nothing but the tradition of English education from Lord Macaulay. Overall, hardly anyone has received an Indian basic education. It is not that there is a shortage of Indian teachers. But because not all parents have the will and courage to give their children Indian education except English education prescribed by governments or capitalists. Unless this cowardly mindset of the general public is changed, no Indian educational system, including new training, can flourish in this country.

### **Educational Thoughts of Mahatma Gandhi-**

We all know that Gandhiji had put his views in front of the world on many points related to the development of the country. One of the important points among them was the education system of India. In today's era, the problems or problems we are feeling in education, we can find some solution to Gandhiji's ideas on his teachings. Today, many of his things are being considered relevant and important by a large section and gradually people are getting to know the importance of those ideas. In his book Hind Swaraj, along with talking about many issues like every person's swaraj and mutual harmony, mechanization, he also gave his views on education that also reflected his South African experiences and were not just empty thoughts. He said that education should not be to run after the British, to separate them from their home family or to force them to learn and learn knowledge while inculcating practical, cultural, social and moral values. Giving examples of several subjects (like geography, astronomy, algebra, geometry, etc.), he said, "I studied these subjects but what did I gain from them? Nor has it worked well for those around me. In this book, he raised many such issues well in the education section and perhaps that is why later in 1937 these ideas came up in the form of new training. Gandhiji's new training emphasizes teaching children in their mother tongue, in his view, taking children away from their home has to do away with real education because there is nothing bigger than school. It is an important point to develop a spirit of cooperation through education with emphasis on ethics and to end religious, caste discrimination and malice. According to him, education should proceed on the basis of the experiences he has seen, in which the child is made aware of his responsibilities

and should be asked to give equal respect for every task or to give such an environment. Education should teach employment generating skills and teach children crafts and other types of vocational skills. Why new education or Gandhiji's educational ideas did not get much priority even after independence is a matter of much discussion and there is little effort to understand the importance of his ideas without trying to get to the bottom of it. And the article is an attempt to show a glimpse of the ideas.

### **Gandhiji's Idea of Women's Education-**

"If you teach one man, one person will be educated." If you teach one woman, the whole family will be educated. Gandhiji believed in the emancipation of women through education and did not discriminate against women in political, social or developmental activities towards the work of Indian society. Gandhi was well aware of the plight of women due to social autocracy and male domination. Gandhiji gave enough importance to women's education, but he knew that nation-specific goals could not be achieved by education alone. He was in favor of taking appropriate action for the emancipation of not only women, but men. His ideas about education were different from those of many contemporaries and education was a major event in his village reconstruction and only part of the reconstruction of the nation through it. He once said that women's education is not just a criminal, our entire education system is bad. He was important to people living in cities and towns, which constitute 10 to 15 percent of the population, and promoted gender discrimination in everything. An article by Gandhiji written in Young India on 23 May 1929 shows how much he knew about illiteracy, lack of school facilities, exploitation of landlords and other such socioeconomic disabilities faced by rural women. Have to do it. He wrote that it is important that the education system should be reformed and it should be decided keeping in mind the wider population. According to him, adult education with children cannot be given importance only in the education system. According to him, an education system that does not emphasize adult education with children cannot be justified. There are few educated women in India, they had to come down from the western heights and come to the plains of the country. Men are certainly responsible for their neglect, they have used women in a wrong way, but women who have risen above superstition have to do constructive work for improvement. According to Gandhiji, education should be

such that it can make boys and girls more sensitive to themselves and create a sense of respect for each other. Women have no reason to consider themselves slaves of men or inferior to men, they do not have a separate identity, but only one power. Therefore, women are advised to rebel against all unwanted and undue pressures. No harm is expected from such an uprising. This will lead to rational resistance and purity.

### **Relevance of Gandhiji's Education Philosophy-**

Gandhiji always looked at education peacefully. Education will remain incomplete as long as people can learn to work in the interest of society and live in peace with others. Peace education is still run in many schools today, it is limited to large institutions (UN, etc.) and to teach about the philosophical elements of peace, but there is definitely a lack of it in children's daily lives and work. Students study and take a great degree but they are often cut off from social concerns, not only how to behave with their partner, how to live with people in harmony and coordination. You will find many examples of people. A sense of respect for different cultures must be instilled and developed within children today. Perhaps the main purpose of education will remain incomplete until students develop the skills to recognize right and wrong by adopting a scientific approach. In today's era, we have to put ethics in front of the students in a new way and not just by preaching, many such new methods were given in NCF 2005. It is possible that many of Gandhiji's ideas may seem irrelevant in today's time, or we may not see his mindset or ideas in the political aspects of his personality, yet his ideas given in education need to be understood and propagated once again. Even if some things seem very idealistic or contradictory, even once (anyone who wants some positive change in education), we should look at their views. Professionally trained women living in the homes of government and private institutions should strive to avail the services. The traditional rules of employment, working hours, etc. have to be changed so that the special needs of women willing to work can be met. Arrangements can also be made to keep babies at work places. Transport facility can also be provided to such working women.

In keeping with Gandhiji's ideas, the first step would be to make education a lower level professional. Special skill training can be provided to women at the school level. We need millions of health workers. A specialized course of training



can be designed from upper middle school to senior secondary level. Computer education can also be started from a lower level. Until a boy or girl passes the Higher Secondary Examination, they should be made skilled for employment. At the secondary level, the amount of book education can be reduced, business-oriented information and school library, laboratory training can be arranged. If more training facilities are needed, local corporations can come forward to provide training support to prospective employees. Schools and colleges will have to start other courses in designing, drawing, primary health care, midwifery, home economics, library, science data, processing, elderly care, advertising copywriting, statistics, scintigraphy, horticulture and marriage, where girls and women want to outbound, and other courses that are specifically designed for women and girls in the next century. Have to face the challenges. These new trainings should be appropriately combined with traditional courses in humanities, sciences and social sciences. The potential of an Indian woman is no less than that of a woman in any developing country. The only difference is that while women in developing countries have equal opportunities in almost every field like men, Indian women lack opportunities. Although the Constitution has given equal rights to women and men in principle, in practice this is not the case and many social barriers hinder their development. Therefore, women should have practically equal rights. But at the same time, we should not neglect our culture and civilization. Even in women's education, we have to pay attention to their practical difficulties that come at every level of education. The natural needs of the female race have to be taken care of in determining their education, curriculum, etc. Prescribing the same type of curriculum for men and women will not lead to their proper development. In the field of education, co-education can also be given up to the primary education level. But it should be better that more and more girls' schools are opened all over the country.

### **Conclusion-**

It is clear from the above study that Gandhiji had put his views on the development of the country in front of the society. One of the important points among them was the education system of India. Today, perhaps some of the problems we are feeling in education can be found through Gandhiji's ideas about education. Today people are knowing the importance of many of his words and ideas. At present, Indian women are enthusiastically playing their role in

the family, community and society, as well as improving her work and life conditions in social life. Women will be able to free themselves socially, economically and mentally through education. Raising women is the responsibility of the entire society. For this, there is a need to awaken the whole society, because their problems are related to the whole society. Therefore, Mahatma Gandhi's philosophy of education should be adopted in this direction, only then we can all together give a new direction to the society.

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