

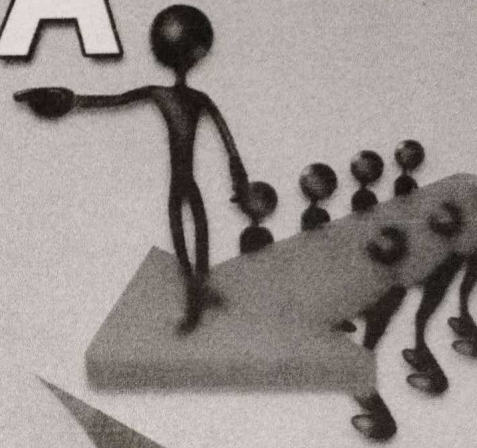


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### 3. Mahatma Gandhi and Basic Education

Abu Shama Ahmed

Assistant Professor, Department of Education Jaleswar College, Tapoban

P. O. Katarihara, Dist. Goalpara. (Assam)

#### Abstract

Basic education is generally interpreted as education through craft. This is true to a certain extent, but this is not the whole truth. The roots of Nai Talim go deeper. It is based of truth and non-violence in individual and collective life. Education is that which gives freedom. Untruth and violence lead to bondage and can have no place in education. According to Mahatma Gandhi Basic education as conceived and explained is essentially an education for life. It aims at creating a social order free from exploitation and violence, productive creative and socially useful work is place at the very centre of basic education, in which all boys and girls may participate, irrespective of any distinction of the caste and class.

#### Introduction

Basis Education is the most practical and unique contrinution of Gandhiji. With his firm faith and truth and non-violence, Gandhiji realised that the basis for Sarvoda Social order of this conception could only be laid by a revolutionary change in the educational system. He said, "My plan to impart primary education through the medium of village handicrafts is thus conceived as the spearhead of a silent social revolution fraught with the most far-reaching consequence. It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes."

Gandhiji placed the concept of Basis Education before the country in 1937. "By education I mean an all-round drawing out of the best in child and man- body, mind and sprit." he wrote in an article in Harijan in July that year and that was the beginning of the greatest experiment in the theory and practice of education in your country. He put forth ideas which had the experience of years of solid work with the masses behind them and could form the basis of a good system of education.

## Objectives

The Main Objectives of My Research Paper are as Follows

1. To find out the development of the Childs total personality which will include productive efficiency as well?
2. To find out the contributes in the society and enable to independence by the basic education.
3. To find out the introduce in urban areas as well.

## Methodology

The Principle Methodology of My Research Paper are as Follow.

The research paper basically based an secondary data collected from the various books, Journal, News Paper, Library as well as Internet.

## Main Features of the Scheme

1. Free and compulsory education from 6 to 14 years of age in two stages- a junior stage covering the first years and a senior stage covering the remaining three years.
2. The medium of instruction to be the mother -tongue.
3. The process of education should centre round some form of manual, productive work and all teaching is to be, as far as possible, integrally related to it. The central handicraft is to be chosen according to the environment of the child. The social and physical environment of the pupils may also be used for the purposes of correction.
4. The sales of finished products should be able to help the school to some extent. This aspect is, however, not to be overstressed.
5. The evaluation of students is to be internal and to be done on the basis of day-to-day work of pupils. No external examination need be held.
6. Text-books to be avoided as far as possible.
7. Cleanliness, health, citizenship work and worship, play and recreation are to be given proper emphasis.
8. The various subjects to be taught not as different subjects but as related processes for the development of harmonious and balanced personality.

## Scope of Education

The Basis education, as originally conceived, was to cover the education of children from seven of fourteen. On the basis of experience and further thinking, Gandhiji extended both the

scope and content of Basic Education. Addressing Basic Education workers at Sevagram he said that we must participate in the homes of the children. We must educate their parents. Basic Education must become literally education for life. Gandhiji explained this new conception of Basic Education as education for life and through life. He stated that the scope of Basic Education has to be extended. It should include the education of everybody at every state of life.

### **Potentialities of Basic Education**

The Basic scheme of education has vast potentialities as a scheme of education

1. Labour Philosophy of Education: Gandhiji advocated labour philosophy of education which speaks to the needs of India in at least four ways.

- a. Children learn facts best when they are taught in a social context. The closer the relationship to their daily lives, the better the learning situation. What could be closer than the need for food, shelter and clothing?
- b. Democracy is a process, a 'doing'. Work-centred education teaches democracy by actions, not words.
- c. Identification with work releases the power of the "we group" for reciprocal learning.
- d. Class and caste lines disappear when all children share in some way in useful and necessary labour.
- e. Introduction of Practical work tends to break down the existing barriers of prejudice between manual intellectual workers, harmful alike for both. It cultivates in the only possible way a true sense of the dignity of labour and human solidarity.

2. Work occupies a central place in Basic Education as it occupies a central place in life: Whether we look at it from the pragmatic outlook of John Dewey, the materialistic point of view of Marx, Engels or Lenin or the traditions of the great religions of the world, which consider 'work as worship'- the educational importance of work can not be overlooked.

3. A new method of teaching: Gandhiji advocated a new method of teaching- teaching through handicrafts. He intended to draw out all that is in the child through teaching all the processes of the handicraft and correlate all lessons in history, geography and arithmetic to the three centres-physical environment, social environment and craftwork. Education through three natural points of correlation can easily impart coordination of will, muscle and concentration of

hand and intellect and these can mould the entire personality of the child. Thus in Basic Education an attempt is made to bring the different purpose of child, school and community in a line. Instead of single threads, woven pieces are taken out. This type of education saves the pupil from the tyranny of words. Thinking, seeing and doing are co-educated. No wonder, lasting results are achieved.

4. Self supporting Education: The process of production, when followed scientifically results in the production of useful products. This gives an opportunity to the child to learn as well as earn. He is not a mere consumer but also a producer.

5. Education for good citizenship: The Basic Education aims at giving the citizens of the future a keen sense of personal warmth, dignity and efficiency. It is intended to build attitudes, appreciations, understandings and skills which will nourish our democracy. It develops mutual understanding habits of cooperative and mutually helpful living introducing a common productive activity in the schools.

### Conclusion

Basic education is the most practical and unique contribution of Gandhiji. He placed the concept of Basic Education before the country in 1937. Education commission(1964-66) has accepted some features of Basic education as work experience, community living, integration of academic knowledge with experience etc. The Ishwarbhai Patel Committee has also stressed that the principles of Basic Education should find a central place on the education system. Even the UNESCO commission has adopted the term Basic Education for primary education.

Basic Education is a system of primary education from 6 to 14. Process of Education Centres Round a Craft.

- It is an education for life and through life.
- It is called basic because it forms its base, is based on Indian culture, comes first in time, is imparted through basic necessities of life and is linked with the basic urge.
- The curriculum consist of a craft mother- tongue, social studies, mathematics, general science, art, hindi, games etc.
- Basic Education is significant as it advocates a Labour Philosophy of life; work occupies a central place; advocates a new method of teaching; education is self supporting; aims at imparting education for citizenship.

- Basic Education has been hailed as a good system of primary education all over the world.

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