



EDUCATIONAL PHILOSOPHY OF MAHATMA GANDHI AND RABINDRANATH TAGORE: A COMPARATIVE STUDY

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ABSTRACT

As far as social arena of every community is concerned, educational opportunities and development play a key role in every aspect for the communal progress. The more educational institutions are prevalent in a society the more educated and sophisticated their mindset will be. Leaders as well as think tanks of the society or so called intellectuals mold the theoretical aspects of a society whereas the rulers are responsible for implementing these theories and making them true in the real world. Mahatma Gandhi and Rabindranath Tagore are the prominent personalities who designed the nation and contributed much for the wellbeing of the millions dwelt in it. As a matter of fact, educational concepts and theories of this duo are the core draft or cruxes of the educational policies implemented today even in this twenty first century. This paper is an attempt to analyze the educational theories of Mahatma Gandhi and Rabindranath Tagore outlining its features and methods, comparing the similarities and differences between them.

Keywords: Educational Theories, Mahatma Gandhi, Rabindranath Tagore, Educational Development, Educational Freedom, Shanthiniketan, Intellectual Development, Colonial Education.

1. INTRODUCTION

The widest road leading to the solution of all our problems is education. In this era we can see all over the world many persons are jobless. The cause of their problems is insufficiency of education. So, education plays a key role in the life of a person. There are a lot of policies dealing with the education in history.

R. KALAVATHI

1 Page



We discuss in this paper the policies of Mahatma Gandhi; father of Indian nation and Rabindranath Tagore; proponent of Indian national anthem. Gandhi's philosophy of basic education is comprehensive enough because he looks upon education as an instrument for socioeconomic progress, material advancement, Political evolution and moral development for individuals in Tagore's system of education emphasizes the intellectual, physical, social, moral economic and spiritual aspects of human life. by which a man can develop a towering personality. Some policies of Tagore are similar to that of Gandhi. We discuss very deeply on the similarities and differences between the policies of Gandhi and Tagore. In this era the two brilliant persons' educational theories and teaching methods are more relevant. If we try to apply these wise policies in our educational system, it would be a milestone for a new turning point. According to a moral student Tagore's theories are most applicable. In the duration of study students minds must be free. It helps children to concentrate in one subject only. The understanding and study of lessons and theories would be humble and easy one of the most theory of Tagore.

2. Educational Policies of Mahatma Gandhi

Mahatma Gandhi was a great genius of enlightenment who reached almost every household of the nation. Under his leadership, the spirit of India was aroused. All of Mahatma Gandhi's movements had deep social connotations. Mahatma Gandhi's philosophy of basic education is comprehensive enough because he looks upon education as an instrument for social economic progress, material advancement, political evolution and moral development especially of individual in society. His view of basic education is greatly influenced by his philosophy of truth, non-violence, firm belief in god and dignity of labour. He also emphasized on a key point that the educational philosophy should be sympathetic, friendly and deep feelings of love.

3. Keeping Aloof from Modern Machinery

As we delve in to the theories of Mahatma Gandhi it seems that he no longer kept a modest of an orthodox as he was strictly averse with modern technology. His thought is also from an ancient mind. He is opposed to modern machinery as he mentions to it as having disadvantaged machine cloth which, in accuracy, ruined the internal market for locally produced hand-woven goods.

He maintained that "if the machinery craze grows in our country, it will become an unhappy land" but, today this concept on education is impossible because people can't live without modern machinery while we live in India adapting a bit aspects of western culture. The concept of Mahatma Gandhi utterly defers in accepting modern machinery in the education field. He so far declared that "real freedom will come only when we free ourselves of the

R. KALAVATHI

2 Page



domination of western education, western culture and western way of living which have been ingrained in us emancipation from this culture would mean real freedom for us” as we have seen, Gandhi had not only disallowed colonial education but also put forward a radical alternative. Moreover, I wish to refute Mahatma Gandhi’s attitude in industrialization.

4. Keep Mother Tongue Familiar

Mahatma Gandhi was infuriated that he had to speak of home role or independence in what was clearly a foreign tongue that all official documents were in English as were all the best newspapers and that education was approved out in English for the chosen few. He was a lawyer. He can’t speak in court in his mother tongue. So, he saw it the eyes of politics. He thought when a person speaks in English language it is quite an idea of west they would want an exclusive of native Indians to become like their rulers in both departments and values. So, India will lack some more educated persons.

But, this concept is impossible because English is an important language in this time than in Gandhi’s era. Numbers of books are written in English. Most of them are being taught in school syllabus. So, if we prohibit these books our children may be uneducated. Finally, Gandhi’s this educational theory isn’t applicable in this era. His views and ideas on politics merely rely on as he is adept in politics. He wished to say that be enough proud of your own mother tongue rather than adopting the stinky western culture and languages.

5. Hand Crafts as a Syllabus Part

Knowledge of the production processes challenging in crafts, such as spiraling, weaving, metal work, basket making and book binding had been the domination of specific caste groups in the lowest echelon of the traditional social pyramid. His concept was on production processes that manual works should not be seen as something substandard to mental work.

What he really wanted was for the schools to be self-financing as far as possible. There were two reasons for this. Firstly a poor society such as India simply could not have enough money to provide education for all children unless the schools could engender resources from within. Secondly, the more economically independent the schools were, the more politically independent they could be. Gandhi emphasized the need for educating the child through manual work, not as side activity, but as the prime means of intellectual training. "What was probably the error in the basic scheme, was that of twenty-six buildings the whole curriculum around a single craft, usually spinning and weaving in deference to Mahatma Gandhi's ideas" Giving importance to manual work, Gandhi said “useful manual labour indignity performed is the means per excellence for developing intellect... a balanced intellect presupposes a harmonious that is developed through the medium of socially”. While he was a great proponent of handcraft knowledge by including it in the school syllabus, this idea seems very

R. KALAVATHI

3 Page



land able as the hand works can steer the student with their fully larded tempo to the shimmering pastures of imagination along with this will surly boost their confidence to work hard and hence find its result.

6. Political Environment and Social Progress

Education for its own sake or for securing specified information in sequestration from the process of development of society was, he believed, a conflict in terms. His basic education pattern sought to universalize education by making the school flattering to the home and participating value coordination with vocationalization, while warranting the economic self-sufficiency of the school. This is a good philosophy of Mahatma Gandhi on education in my concept.

Our education is only for us. It spread all over the world the good media for that Political environment. If we are educated we can, and we'll have to do something for people. Then the knowledge will be practical. Mahatma Gandhi always made the test of suggestion before he asked anyone else to try it.

In 1933 he stated that he had developed the "scientific Satyagraha" through "scientific research" to which he had applied all the skill of scientist. His methodology to social problems, including religious and customary issues, was always precarious and he promoted the test of reason to prove the dependability of any doctrine or convention. He does it with his life. Advice can give everyone but, it does on life someone. This is real truth. Any one can't change it.

7. Truth, Non-Violence and Confidence

Mahatma Gandhi said "India's destiny lies not along the bloody way of the west, of which she shows signs of tiredness, but along the bloodless way of Peace that comes from a simple and godly life. India is in danger of losing her soul. She cannot cause it and live". She must note, therefore, lazily and helplessly say "I cannot escape the deluge from the west. She must be strong enough to counterattack it for its own sake and that of the world". Mahatma Gandhi's philosophy of truth, non-violence and Satyagraha helped India get emancipation from British rule as it was a great achievement in Indian history.

But, we are seeing every part of the world educated reasons changed their words by currency. They forget all human rights. In this juncture Gandhi's concept seems more applicable. Through applying this theory the world changes to the world of peace and harmony. This is what the whole world desire through the educated persons. But they are beyond our expectations.

R. KALAVATHI

4 Page



As much as Gandhi believed in his theories, he also attempted hard for make them true by putting them forward in to real world through freedom fight. He attained freedom from the fetters of British for our sake with non-violence and it was a positive struggle. Negative struggle cannot make any think, whereas a positive struggle can make a good solution for every problem.

8. Educational Theories of Rabindranath Tagore

Rabindranath Tagore's system of education emphasizes the intellectual, physical, social, moral economic and spiritual aspects of human life by which a man can develop towering personality. The educational policies of Rabindranath Tagore founded in his Santiniketan are more applicable and it can be described as follows

9. Intellectual Development

Rabindranath Tagore emphasized intellectual development of students. It comprises skills of imagination and intellectual progress. Many poets and writers achieved their fame in the world by their imagination works. The self-learning of a child leads him to a new knowledge.

10. Self-Realization

Self-realization means that every child must recognize their interesting fields and weak ended fields. As a solution spends more times in the field they feel non satisfaction and try upgrade it to higher levels. Self-realization helps children to make a manifestation of a good personality. It is required to empower students thinking ability and expand internal resources to a vast possibility. All skills should not be assembled in one human being. But, through self-realization there forms a way to brighten abilities

11. Love for Humanity

According to Rabindranath Tagore, educational philosophy is international sympathetic and universal brotherhood. The feeling of singleness should be developed through the concepts like brotherhood of man. All creatures are equal on this earth.

12. Physical Development

Tagore's educational philosophy also greatly highlighted the physical development. In this, field Tagore gave much more importance to sound and healthy physique. In, santinikathan, Asrma of Rabindranath Tagore, it is prescribed that yoga, games, sports, and different kinds

R. KALAVATHI

5 Page



of exercise as an integral part of the educational system. However, according to my perception, over significance for sports games and other moral arts may lead to a great dilemma while the student keeps diverged fully in to it.

13. Freedom

Freedom is considered as an integral part of human development, whereas education is a man making process. He says “education has leaning only when it is imparted through the path of freedom”. He argued that it comes for the development of the senses of the child through the freedom. In this era freedom is non-compulsory. If we give studies more freedom, they will change their attitudes of study to games and sports all time. So, less freedom can change the children to a correct study.

14. Mother Tongue as the Medium of Instruction

Language is the true vehicle of self-expression according to Rabindranath Tagore’s educational philosophy mother tongue as the medium of instruction for the child education. Mother tongue has an importance than other languages.

Every language has its own people. They will speak any others will not come to speak it. Students practizilize the mother tongue than other language is important But, according to new developed culture impression of mother tongue upon a child is foolish because, world grow thing through the social media and internet. So, we can chat any persons in the worlds. It’s not practical through the studying of mother tongue only.

15. Moral and Spiritual Development

Spiritualism is the essence of humanism. This concept has been reflected in Tagore’s education philosophy. It means that children have a maturity according their age. It’s an important think it’s not have from bookish studying. It can understand through occasionally. More educated students haven’t maturity suited their age. It’s a big fault. Students are learning much knowledge from books. On the contrary these maturities are received by seeing other person’s character. So, educated people may be they haven’t maturity according their education. So people did not give them their value of education.

16. Establishment of Relation between Man and God

Tagore also greatly emphasized establishment of relationship between man and God because the qualities and potentialities of men are different from God. So, studying with praying is must be compulsory in Rabindranath Tagore’s Ashram. Atheism is foolishness the universe is

R. KALAVATHI

6 Page



controlled by malty super power it's God. Rabindranath Tagore teaches the lessons in some parts of the world. Therefore, those, the people will be atheist. He loses its knowledge. Every child will recognize that. All knowledge is coming from god. I am absolutely accepted Rabindranath Tagore's this concept.

17. Social Development

In Rabindranath Tagore's philosophy of education, the social development of senses was as important as the intellectual. We can see, all over the world many educated persons are working for high level companies and trying destroying low class people keeping the human right must be imported according to an educated parson. Rabindranath Tagore wrote, "In our country, in every village, let the cooperative principle prevail introducing and distributing wealth—this is my desire". Some part of the world we can see plethora of social development leading to family problems. Mother has a good thinking their children. If we do after education opposite that it wills a cruel acting to our parents.

18. Juxtaposing the Two Eminent Perceptions

18.1 Similarities

In number of theories some theories are similar. The main goal of education theories of these two brilliant persons is to ensure ninety percent literacy rate in rural areas after one hundred years.

The main similarities in their education theories are social progress peace and tolerance Mahatma Gandhi's emphasis on the acknowledgment of tolerance as an essential value arose only parenthetically from his concern over the deceptively pervasive strains and stiff distressing fashionable inter communal relation in India. This was so, because to him tolerance as a basic principle consequent from his conceptions of equality among the residents of plural societies, truth and ahimsa each cooperative distinctiveness had the same rights as the others, irrespective of size and could claim to promote no more than a relative truth The meeting ground of cultures as Rabindranath Tagore anticipated it at visvabharati, should be a learning center where contradictory interests are diminished, where individuals work together in a common detection of truth and realize that artists in all parts of the world have created forms of beauty, scientists discovered secrets of the universe, philosophers solved the problems of animation, saints made the truth of the spiritual world organic in there on lives, not merely for some particular race to which they belonged but for all mankind. So, they are most focusing with education social progress. Its world wants from educated persons. Education is a most important think for social development. It helps children make a good personality.

R. KALAVATHI

7 Page



Second theory, which has a similarity between them, is the deep feeling of love. Rabindranath Tagore said “at first, children must gather knowledge through their life, and it is their first love. All its colour and movement attract their eager attention, and then they will renounce their lives to gain knowledge”

According to Mahatma Gandhi it was an education concentrating on the individual but, trusting on partnership between individuals. There is a conversant picture of the relation between educators and students. But, I am absolutely against this concept during the education periods love is prohibited because; the clash of between the lovers may be crises to education.

Third theory which has a similarity between them is human educational system. Tagore was one of the first Indian who argues for a human educational system. His desire was ninety percentage literacy of education in all part of India after one hundred years. Indian civilization of his imagination was essential in rural more than city based areas. Gandhi also supports this concept. Gandhi is the first person who argues for an educational system. In the world, contenting works to fulfillment their desires. It reached about eighty percentages. I will rise to ninety percentages in remaining years.

18.2 Differences

The major difference between their theories is spiritualism. Mahatma Gandhi only focuses on education for moral development. But, Rabindranath Tagore focused on education for moral development and life after death. So, Rabindranath Tagore’s idealism pervades with world brotherhood and love for God. His inclination towards spirituality tells that he was an idealist. There was a sprite time for prayer in Rabindranath Tagore’s Ashram. It gave the students in Ashram a strong faith in God when a problem arise in their mind the faith in God helps them to solve it through confiding upon God. I seem that Rabindranath Tagore’s theory is more acute and acceptable because knowledge is coming from God.

Another one is the physical development there are a divergent view on the same aspects of two maestros. Gandhi and Tagore who named him as Mahatma Gandhi as per Gandhi is concerned, the physical development means the embodiment of the physical structures as useful to self-reliance that he can do whatever he want with using his own resource, not to seek the help for others through this besides moral education.

19. CONCLUSION



Both Tagore and Gandhi looked at education from a post-colonial perspective. Their experimentations bore the stamp of India's national heritage – the Vedas and the Upanishads. Tagore's scheme was to transplant in modern India a slice of the ancient ashramic principles where students and teachers would live together in familial bondage. Learning would take place in a spirit of togetherness – both with human beings and the nature around. Gandhi also invoked the ancient Indian practices. In the past the child used to learn from the parent the trade practiced in the family. With this as the main learning activity, he/she would learn the arts, especially literature in a cheerful mode. Education is an important thing according to human beings. In all fields education is a necessary process. I remember words of Shimon Peres, president of Israel "agriculture is more revolutionary than industry. In twenty five years Israel increased its agriculture yields seventeen times. This is amazing. People don't realize this. Agriculture is ninety percent science five per cent work". There are number of brilliant person's educational theories. This is a small submission from my part. I believe when applying their theories the world can grow many more.

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