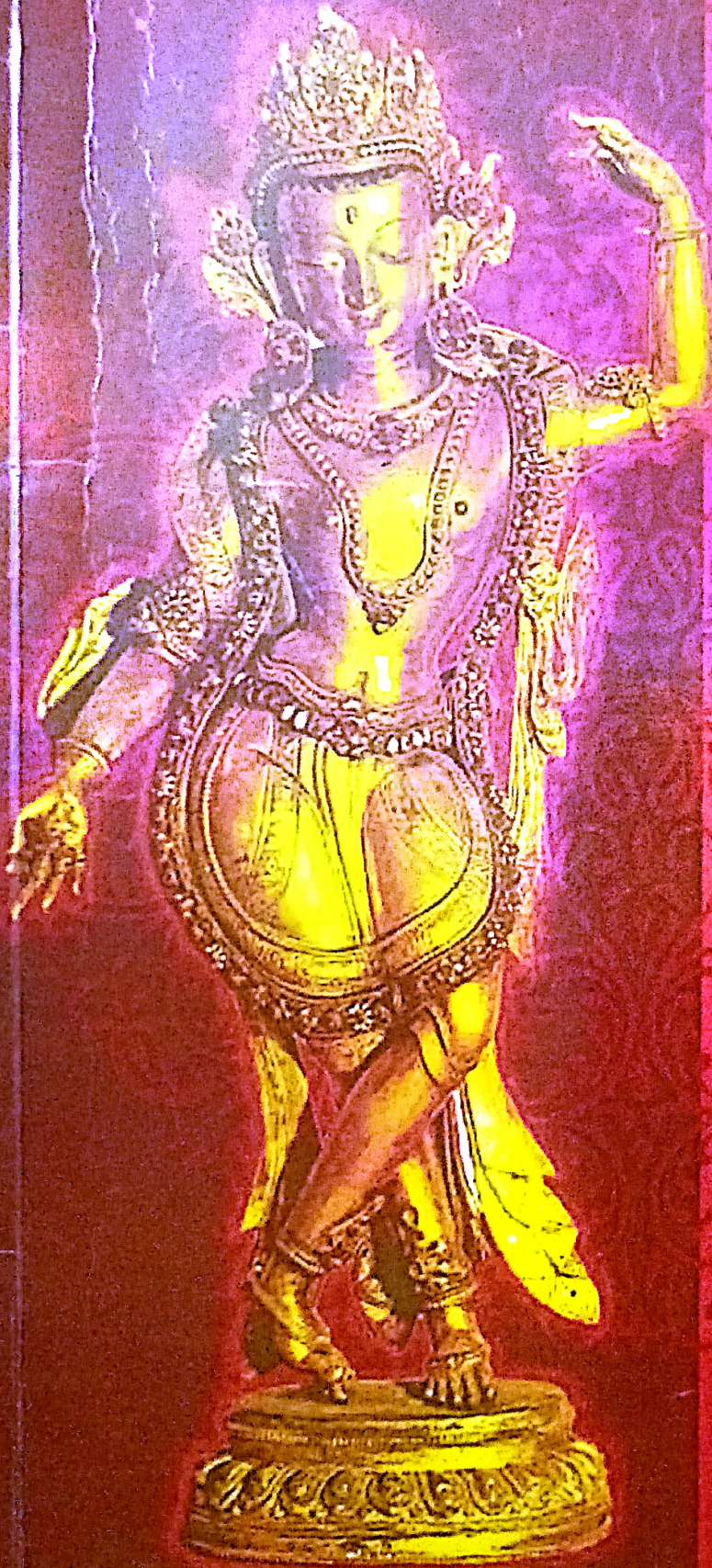


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CAN MAHATMA GANDHI'S PHILOSOPHY OF EDUCATION MEET THE CHALLENGE OF MODERN TIME?

Dr Aminur Islam Sk Assistant Professor in Philosophy, P. B. College, Gauripur: (Assam)

Aftab Uddin Ahmed Assistant Professor in Political Science, P. B. College, Gauripur: (Assam)

Very few great man have displayed such as versatile life of and character of Mahatma Gandhi. Volumes are already written on his life and works in several fields, but no one denies that Gandhi was a great educationist besides being a Political Philosopher, a social reformer and a Humanitarian.

Gandhi was not one of those formal educationists who can boast of mere academic qualification and training or experience of teaching in educational institution. But he was one of those merited educationists who possess all the requisite qualities. No doubt that Gandhi did not have a university degree in science of education or a social training in education, nor did he spend life in teaching at a school or college. But he had developed a complete a philosophy of education for the entire country, had worked out a concentrated scheme of education after a good deal of experimentation and had influenced thinking as well as behavior of millions in India and across the country. In this article an attempt has been made to discuss on Gandhi's Philosophy of Education keeping in view that how his philosophy of education meet the challenge of to-day's time!

"Education must be of a new type for the sale of the creation of a new world". The word 'Education' is very much uses these days; almost everybody has something to say about it. The schools whether government or private are packed with students. But despite of this increasing desire for education, hardly anyone ponders over as to what education really is. Has the education we have so far received does us any good? If so, is it proportionate to the labor and money spent on it? Since scant thought is paid to its aims and objects! For most people, the main aim seems to be quality themselves for certain types of government jobs. Usually, people belonging to different trades or vocations give up their traditional modes of earning a livelihood after being educated and look for jobs instead, which they feel, will give them a better standing in the eyes of others of their community. In our schools, there are boys belonging to various vocational castes, such as masons, blacksmith, carpenters, trailers, cobblers etc. but after receiving an education, instead of bettering the standards of their traditional skills and promoting their vocations still further, they give them up as something inferior and consider it honorable to get a clerical post. The parents too, share this false notion. Thus, both from the point of view of Jaati and karma, we are getting more deeply entangled in slavery. Gandhi have found this condition prevalent everywhere in India during his tours round the country, and said-- it has often brought tears to my eyes.

Education is not an aim in itself, rather, an instrument, and that type of education alone can be called real education which helps us in building the sound character. No one can truly claim that present system of education in our schools or colleges produces the result. On the contrary, there are numerous examples of young people having lost the good qualities of their character in the schools. An impartial English writer once stated that as long as there is no concordance between the school and homes of the students, they will continue to suffer in both ways. What they learn at school is totally incompatible with what they learn at home. Since life at school is the exact opposite of the life at home, the instruction imparted through the text books is like the spurious teachings of those who are competent only at preaching and not practicing. Student cannot put the knowledge so acquired to any practical use in their home life. The parents are ignorant of what is taught at school; nor do they care about it. The labor spent on studies is considered useless drudgery which has to be gone through for the sake of the final examinations, and once this is over what was learnt is forgotten as quickly as possible. The charge leveled against us by some English critics, what we are mere imitators of western methods, is not without truth. One of them has likened us to a piece of blotting-paper. Gandhi believes that as it absorbs

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