

Educational Philosophy of Mahatma Gandhi and Dr. Mohammad Iqbal and Relevance to Contemporary World Sartaj Ahmad Bhat

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A B S T R A C T

The methods and techniques advocated by him and the environment he prescribed revolutionized Indian thinking and way of living. At heart he was devoted to idealism. He wanted to translate his ideals and values into practice. His philosophy of education is a harmonious blending of idealism, naturalism, and pragmatism. It may be noted that there is no inherent conflict between the three philosophies. Idealism is the base of Gandhiji's philosophy whereas naturalism and pragmatism are the helpers in translating that philosophy into practice. Gandhiji advocated the ideals truth, non-violence and moral values to achieve the ultimate truth of self-realization. He is a devotee of naturalism when he speaks about the development of the child according to his nature and he becomes a pragmatist when he advocates learning and doing by experience. All this leads to integration, so essential to effective education and development of the total personality. Dr. Mohammad Iqbal was a renowned philosopher, poet and a famous politician and committed patriot of renaissance India. He was born on November 9, 1877. His English education began in his own town where he got Syed Mir Hassan, a complete teacher who had his own color and intellectual interest which had great impact on Iqbal. He completed his matriculation in 1893 and intermediate in 1895 from the Scottish mission school and college of Sialkot. Among the great educators Allama Iqbal appears a man afflicted with new ideas which he put effectively into practice.



He brought about a revolution in child education. He stressed that childhood is not merely preparation for adulthood but a value in itself. The educator ought to lead the child through such situations which help to relate his experiences organically. Only then child can realize his own personal unity and unity in the diversity of life. Dr. Mohammad Iqbal's educational philosophy in the field of education give insight to the teachers into the varied educational problems related to aims, methods, content, administrative pattern etc which not only enables them to solve at the intellectual and philosophical level but also at the factual and emotional level.

Keywords: *Experimentalist, Self-Realisation, Individuality, Development of Creativity.*

INTRODUCTION

Gandhiji's contribution to education is unique. He was the first Indian who advocated a scheme of education based upon the essential values of Indian culture and civilization. As he criticized the colonial system of education as harmful to India. According to Gandhi, colonial system of education was: i) Based on foreign culture, which has almost destroyed the local culture; ii) This system of education has limited itself to educating mind, it has completely ignored the education of heart and hand; and iii) Right education is not possible through foreign language. The methods and techniques advocated by him and the environment he prescribed revolutionized Indian thinking and way of living. At heart he was devoted to idealism. He wanted to translate his ideals and values into practice. His philosophy of education is a harmonious blending of idealism, naturalism, and pragmatism. It may be noted that there is no inherent conflict between the three philosophies. Idealism is the base of Gandhiji's philosophy whereas naturalism and pragmatism are the helpers in translating that philosophy into practice. Gandhiji advocated the ideals truth, non-violence and moral values to achieve the ultimate truth of self-realization. He is a devotee of naturalism when he speaks about the development of the child according to his nature and he becomes a pragmatist when he advocates learning and doing by experience. All this leads to integration, so essential to effective education and development of the total personality. Dr. Mohammad Iqbal was a renowned philosopher, poet and a famous politician and committed patriot of renaissance India. He was born on November 9, 1877. His English education began in his own town where he got Syed Mir Hassan, a complete teacher who had his own color and intellectual interest which had great impact on Iqbal. He completed his matriculation in 1893 and intermediate in 1895 from the Scottish mission school and college of Sialkot. He did his B.A. in 1897 and M.A. (Philosophy) in 1899 from government college Lahore and won the first position in the Punjab University, Lahore. He was honored with a gold medal. In his student days he acquired reputation of being a good poet. His poetry depicted his patriotism and the natural scenes, sounds and colors of nature in India. He was the poet of Muslim awakening and India awakening. After finishing his education, he became a reader in oriental College, Lahore and then Assistant professor in Government College in Lahore. In 1904 he wrote his famous poem "Sar-e-Jahan se Achcha Hindustan Hamara" and next year he went to England to study philosophy at Trinity College, Cambridge. From

Munich University in Germany, he did his PhD in Philosophy and became a Bar-at-law. For a few months he taught Arabic at London University. He returned to India on the 27th July, 1908, started practicing law in the Lahore chief court as well as taught philosophy in Government College, Lahore as a part time professor. He was member of the legislative council from 1926-1929 and was invited to round table conference twice in 1930 and 1932 in England. He died on 21st April, 1938.

Statement Of the Problem

The problem under investigation reads as under: “Educational Philosophy of Mahatma Gandhi and Dr. Mohammad Iqbal and his main contribution to the education”.

Objectives Of the Study

The following objectives were formulated for the present study:

- 1) To study the “Educational Philosophy of Mahatma Gandhi and Dr. Mohammad Iqbal.
- 2) To study the relevance of his educational philosophy to the contemporary society.

Methodology

Philosophical method, according to Passmore (1967) is not exclusively employed by philosophers only. Every man utilizes philosophical method in his thinking on philosophical problems. However, the philosophical method is mainly utilized by the philosophers. The philosophical method is not absolutely different from scientific method because every method has its own procedure to investigate truth. There seems to be as many philosophical methods as there are different philosophies. Philosophical method is multi - sided. Though the philosophers have sometimes emphasized on this or that method exclusively, yet all the methods have been found to be useful in philosophical thinking. A researcher in the area of educational philosophy aims at analysis of the meaning and nature of different kinds of educational practices. The researcher identifies appropriate norms and standards

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philosophy of education is a harmonious blending of idealism, naturalism, and pragmatism. It may be noted that there is no inherent conflict between the three philosophies. Idealism is the base of Gandhiji's philosophy whereas naturalism and pragmatism are the helpers in translating that philosophy into practice. Gandhiji advocated the ideals truth, non-violence and moral values to achieve the ultimate truth of self-realization. He is a devotee of naturalism when he speaks about the development of the child according to his nature and he becomes a pragmatist when he advocates learning and doing by experience. All this leads to integration, so essential to effective education and development of the total personality.

Meaning Of Education

According to Gandhiji "literacy is neither the beginning nor the end of education. This is only a means through which man or woman can be educated". Gandhiji observes "by education I mean an all-round drawing out of the best in child and man- body, mind, and spirit. This is only a means through which man and woman can be educated." This is how Gandhiji summed up his idea of true education.

Education Is Development

"All round" implies harmonious development. 'Drawing out the best' recognizes a great potentiality coiled up in the child which can be realised and developed to its perfection through education.

It is development of human personality in terms of physical, intellectual and spiritual aspects. Education should take care of the whole child, the human personality. It should be the function of education to bring about a harmonious development of all the aspects of human personality so that it can grow to its highest stature and serve the society at its best.

Education Is Not Literacy

According to Gandhiji literacy itself is no education. Literacy is just a means of education. He emphasized the development of head, heart and hand (3 H). According to Gandhiji "true education is that which draws out and stimulates the spiritual, intellectual and physical faculties of the children.

Aims Of Education

Gandhiji has divided educational aims into two categories as under:

- Immediate aims of education.
- Ultimate aims of education.

Immediate Aims of Gandhian Education

- 1) Vocational aim: Gandhiji wished that each child should, through his education, be able to learn a productive craft to meet his future needs of life by adopting some industry or business. Hence, he advocated education for self-reliance and capacity to earn one's livelihood as the main aim of education. In his words, "Education ought to be for them (children) a kind of insurance against unemployment.
- 2) Cultural aim: He advocated that vocational education and cultural advancement should go side by side. He considered the cultural aspect of education as more essential than its academic aspect. Culture is the main foundation and an essential part of education. In the words of Gandhiji "I attach more importance to cultural factor of education than its literacy factor. Culture is primary and basic thing which the girls should receive from school.
- 3) Character building aim: Like Herbart, Gandhiji also believed that one of the essential aims of education is the moral development or character development. According to Gandhiji, the end of all knowledge should be the building up of character. Character building implies cultivation of moral values such as courage, strength of mind, righteousness, self-restraint and service of humanity. He believes that education will automatically develop an ability in the child to distinguish between good and bad.
- 4) Total development aim: Gandhiji once wrote, "The real education is that which fully develops the body, mind and soul of children." He further observed, "Man is neither mere intellect, nor the gross animals' body, nor heart or soul alone. A proper and harmonious contribution of all the three is required for the making of the whole man and constitutes the true economics of education.
- 5) Liberation aim: According to Gandhiji education should liberate body, mind and soul. By liberation he meant two kinds of liberation. One was the liberation all kinds of economic, social, political and mental slavery. The second was, the liberation of the soul from worldly pursuits and devote itself to higher forms of spiritual living. Education should provide this spiritual freedom for self-growth and realization of the self.
- 6) Dignity of labour: Gandhiji wanted that education should develop students in such a manner that they become self-dependent. Gandhiji says that after seven years of education from the seven years of age to fourteen years, the child should be able to earn and should not hesitate to do manual works. The students must learn the dignity of labour. They should not feel shy while doing some work with their hands.

7) Training for leadership: Gandhiji believed that for successful democracy, good leaders are needed. Education should develop leadership qualities in students. That way only the students will be able to shoulder the responsibilities in a satisfactory manner.

8) **Social And Individual Aim**

Aims of education, as advocated by Gandhiji, have been both social and individual. Gandhiji rightly believed that the individual and society are dependent upon each other, because one affects the other in all situations of life. He says that the problem of the individual is very important and he is afraid to give complete control of education in the hands of the state, because it may crush the individual's propensities towards advancement.

Ultimate Aim of Education

According to Gandhiji, the ultimate aim of education is to realize God. All other aims are subservient to this supreme aim. It is the same aim of self-realization which is coming down since the very early times of Indian wisdom and which constitutes the essence of Indian philosophy. According to Gandhiji, "development of the moral character, development of the whole- all were directed towards the realization of the ultimate reality- the merger of the finite being into the infinite." It is realizing Godliness in his self.

Gandhi's Views on Education

- 1) Objectives of education: The ultimate objective of the new education is not only a balanced and harmonious individual but also a balanced and harmonious society – a just social order in which there is no unnatural dividing line between the haves and have-nots and everybody is assured of a living wage and the right to freedom.
- 2) Education through craft: The uniqueness of this scheme is that education is to be given through village crafts. The need for a machine-less society, Gandhi developed his ideas on education. The core of his proposal was the introduction of productive handicrafts in the school curriculum. The idea was not simply to introduce handicrafts as a compulsory school subject, but to make the learning of a craft the centre piece of the entire teaching programme. Knowledge of the production processes involved in crafts, such as spinning, weaving, leather-work, pottery, metal-work, basket-making and bookbinding had been the monopoly of specific caste groups in the lowest stratum of the traditional social hierarchy.

3) **Curriculum:** Curriculum in Gandhi's scheme is activity centered and craft centered. As M.S Patel has put it in style; "Craft occupies the position of the sun in the vast solar system of human life" satisfying our material needs in perfect harmony with the higher values of life. The subject in the curriculum includes in the following:

- a) Basic craft – Agriculture, Spinning, Weaving etc.
- b) Mother – tongue.
- c) Mathematics – useful for craft and community life.
- d) Social studies – social and economic life of the community, culture the community, history of craft etc.
- e) General science – nature study, zoology, physiology, hygiene, physical culture, anatomy etc.
- f) Drawing and music.

Gandhiji advocated uniform education for boys and girls up to the fifth grade and diversified education there after - general science to be replaced by domestic science for girls along with craft for both. He laid special stress on development of good handwriting. The technique of correlation is another characteristic of the scheme. This will encourage self - activity rather than rote memory. In his scheme of education Gandhiji proposed a life centred and activity centred curriculum where knowledge and skills are imparted through self-supporting productive craft.

Methods Of Teaching: Gandhiji's aims of education were different from those prevalent during his days. Current education was subject centred. Gandhiji disapproved that educational method considering as defective and emphasized to make crafts and vocations as means of education. He wished that some local craft should be made as medium of education for children so that they develop their body, mind and soul in a harmonious way and also meets the ends and needs to their future life. In this way, Gandhiji's method of teaching was therefore, different from the current one. He emphasized the importance of the following principles in his method of teaching –

- To achieve mental development, training of senses and parts of the body should be given.
- Reading should precede the teaching of writing.
- Before teaching of alphabets, art training should be given.
- More opportunities should be given for learning by doing.
- Encouragement should be given to learning by experience.
- Correlation should be established in the teaching methods and learning experiences.
- Mother tongue to be the medium of instruction.
- Productive craft as the basic of all education.
- Teaching through creative and productive activities.
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- Learning by living, service and participation, self – experience

- Lecture, questioning and discussion method.
- Oral instruction to personal study.
- All syllabi should be woven around vocational training.

In addition to the above, Gandhiji emphasized the need of co-curricular activities, planning, realistic experiences, initiative and sense of individual responsibility to be associated with the craft centered teaching method.

Role of Teacher: He wanted the teacher to be a model of behavior an image of society a compendium of virtues. He wanted teachers to teach by example than by precept. He opposed corporal punishment. How can an apostle of non – violence advocated anything like that? Teacher must be well trained, proficient, man of knowledge, faith action and devotion. Teachers are responsible for carving the statues of their students. A teacher should be the epicene of character, a symbol of values, well disciplined, a unique personality, cultured and having a good mentality. His serenity and magnanimity should be outstanding and shining. He should be polite, pious, and having sea of knowledge. He should be a psychologist, a philosopher, a historian, a technologist in the matters of knowledge and seduction. He should be a guide, mentor, and guru for imparting knowledge to the students – the valuable pearls.

Concept Of Discipline: His concept of discipline is based on self - control. Self-control refers to inner discipline which leads to self - discipline. His concept of discipline was, however in tune with social discipline. He emphasized the value of self - discipline in life. He assists that every individual is a productive citizen, a worker and a parent. Education is to be recognized as a potent means for generating then us - feeling among the individuals to make them, useful and responsible citizen of their country.

Basic Education (Buniyadi Shiksha to materialize the vision of society Gandhi evolved a scheme of education after many trials and experiments over a period of 40 years. His ideas revolutionized the current thinking about education. This scheme of education is known as Basic education or Wardha scheme of education or Nai Talim or new education or Buniyandi Shiksha. Gandhiji used the term basic to describe his scheme of education because it is intimately related with the basic needs and interest of Indian children. Moreover, it is closely related to the people living the villages. It is an educational scheme for common man who constitutes the base or backbone of our country. The goal of a Basic Education is to enable a student to acquire the desired fruit through his or her own actions. Features of Basic Education: Basic Education was an embodiment of Gandhi's perception of an ideal society as one consisting of small, self-reliant communities.

The basic scheme of education has the following important features:

- The core aim of Basic Education is to help students to develop self-sufficiency.
- Basic Education laid a strong emphasis on manual work.

- There should be free, compulsory and universal education within the age group 7 to 14.
- It envisages providing education through the medium of craft or productive work so that the child gains economic self-reliance for his life.
- The medium of education should be mother tongue.
- Education should develop human values in the child.
- It is aimed to achieve the harmonious development of the child's body, mind heart and soul.
- In basic scheme education is imparted through some local craft or productive work.
- The basic education is self-supported through some productive work.
- It is geared to create useful, responsible and dynamic citizens.
- Play is an essential part of basic education. xii)Subjects are taught in correlation with craft, with environment and with other subjects.

Evaluation Of Basic Education Merits

The following are the merits of basic education; □ Basic scheme is an education for life, education through life, and education throughout life. Shortly, it was a life centred education. □ This system is suited to our needs, requirements, genius, and aspirations for the future. □ The craft centred education will give greater concreteness and reality to the knowledge acquired by children. □ It synthesized the individual and social aims of education. It was a need-based education which curtailed rural unemployment. □ Gandhiji's scheme was highly practical as it starts with action rather than reflection. □ Basic scheme takes in to account the needs, interests and aptitude of the child. Thus, it is essentially child centred. □ The basic scheme was nationalist in setting, idealist in nature and pragmatic on one hand while social in purpose and spiritual in intent on the other hand. □ The Wardha scheme is non theoretical and as such it enables the student to undertake independent action. □ Basic education provides for the inculcation of an attitude of truth in children.

Demerits □ The over emphasis on crafts and productive activity has often been criticized as child labour. □ It neglects education in terms of personality development and development higher mental abilities, □ The craft centeredness has resulted in enormous wastage of material as small children are not in a position to produce anything worth – while. □ Schools would degrade as trade centres. □ It may arrest the child's spontaneous development. □ The call for correlation becomes forced and unnatural. □ The basic scheme overlooked the possibilities of higher intellectual development of children. □ To serve as a medium for education the basic craft selected must answer the test of universality. □ Making handicraft as nucleus of teaching will amount to throwing the country further behind in this age of science and technology. □ It is not up to the aspirations of the new generation of a digitalized world.

GANDHIJI'S

1: DR. IQBAL HAS AUTHORED WORK IN THREE DIFFERENT LANGUAGES AS

Works in Persian:

- a. Asrar-i-Khudi (Secrets of the Self)
- b. Ramuzi-i-Bekhudi (Mysteries of Self-denial)
- c. Payam-i-Mashriq (Message of east)
- d. Zabur-i-Azam (Testament of Iran)
- e. Javeed Name (Persian poetry).

Works in Urdu:

- a. Armangani Hizaz (The gift of Hijza)
- b. Bal-i-Jabreel
- c. Bang-i-Dara
- d. Zarb-i-kaleem

Works in English.

- a. Development of metaphysics in Persia
- b. Reconstruction of religious thought in Islam.

2: PHILOSOPHY OF DR. IQBAL

Iqbal's philosophy is essentially a philosophy of religion. He inherited a sensitive soul, a penetrating intelligence, rich emotions and a strong will. He was deeply pained at the sad conditions of the Muslims of his time. He realizes that the revival of man both as an individual and as a member of social group can only come from the ultimate control of the principle of his being, namely the self or ego. He tried to fire up the sense of ego hood of the people with all its potentialities. He emphasized the individual rather than the universal aspect of the self.

The Main Features of His Philosophy Are as Are as Follows:

Iqbal as idealist and Realist: Dr. Iqbal was an idealist as well as realist. He believes in the happy amalgam of two the real an ideal. He does not consider the two as mutually exclusive and takes real to be starting point to reach ideal. As an idealist he wishes the individual to attain the highest richness of mind, not in vacuum but in social milieu by acting, acting, reacting and interacting in the realities of the environment. He does not want man to withdraw from material world but to face the facts and forces of the world and strive for the highest of mind. He wants man to play human drama to its perfect expectation on stage of social environment. He wants man to look for the secrets of life in the bud but keep the gaze towards the rays of the sun.

Iqbal as an Experimentalist: He was an experimentalist who had deep love for action. K. G. Saiyidan said, Iqbal's entire philosophical thought is an eloquent peal for a life of strenuous activity and endeavor in which the self-interacts with its material and cultural environment. He was an experimentalist who did not wish the individual to be passive. He therefore, wanted intense and manifold activity on the part of the child carried on in vital with group culture.

Iqbal As a Humanist: He is humanist core. His entire philosophy converges on the man, his nature and the development of his individuality in the social milieu. He was able to expand the concept of 'momin' to make it co-equal with that of 'man'. Being a deep-rooted humanist, he stood "for the preservation of human personality" whose function and nature was elaborated by him in his Masnavie Asrar-i-Khudi. In his words, man achieved the highest measure of individuality and is the most conscious of his own reality.

Iqbal's Concept of Mind: He extolled the wealth of the "World of mind" and rightly asserted that, 'the wealth of mind is secured' is never lost. He wanted an open mind, analyzing and synthesizing the impressions gathered through interaction with other minds as well as with the environment and the society.

Concept Of Knowledge: In his opinion, knowledge must remain subordinate to the spiritual aspirations. If knowledge becomes the predominant factor and is not made to serve spiritual purposes, it becomes a satanic forces carrying man down to annihilation.

Concept Of Creative Evolution: His emphasis the concept of creative evaluation. He stresses upon the dignity of man who has born because God willed it and his self was, therefore, divine in nature and who has made God's vicegerent on earth and could voluntarily say, yes or not to God.

Life As a Process of Becoming: According to him, life is a constant process of becoming and not a state of being. Becoming implies change from one state to another state.

Love for Action: He has passionate love for action. By action he means spiritual activity in the sense that activity must be guided by the principles of Islam.

3: EDUCATIONAL PHILOSOPHY OF IQBAL

Iqbal's philosophy of education is to evaluate man to a sublime position in the scheme of creation next only to God and to harmonies man's spiritual progress with his accomplishment in the material sphere. According to him "Desire enriches life, give meaning to life and discipline the powers and actions of the individual. Desire is the sole capital with which the individual builds up the self, his culture and the institutions. Briefly speaking, Iqbal's philosophy of education formulates the following objectives. *Firstly*, Science should be made a God- seeking, God-appreciating and God finding source of

knowledge. For this purpose, the concept of *Tawhid* should be integrated with scientific teaching. *Secondly*, The Sirah of the prophet Muhammad (SAW) should find a central place in our educational system, so that the students develop an emotional and intellectual attachment with the great personality and practically follow Him (SAW) as model of ideal teacher throughout their lives. *Thirdly*, the objective of education is to achieve the dynamic personality with strong sense of self-realization. This can be developed in a new social order created through an ideal system of education.

4: IQBAL AND AIMS OF EDUCATION

1. **Development of Individuality:** According to Iqbal, the supreme purpose of education is the development of every person's individuality. Dr. Iqbal states, "Exalt self – perfection, so high that God himself will consult three before determining the destiny." As of man become sharpened and well defined.

2. **Self-Realization:** This is the important aim of education as propounded by Dr. Iqbal. Iqbal considers education as the vital factor in molding the 'Man'. He had an in-flinching faith that man's personality is some thin real, has creative impulse to grow, wish to enjoy freedom and attain highest perfection. He stressed that education should "strengthen the individuality of students so that they may realize their potentialities to the highest perfection."

3. **Development of Creativity:** Another most important aim of education is the development of creativity. Education is to ignite the creative process of man. Iqbal wanted every child to be given the right and the opportunity for free expression development of creativity. He called man both creator and creative in the analogy of God.

4. **Social Development:** Iqbal states that education should also aim at the social development of the pupils. Education should enable them to have adjustment with process of the society.

5. **Development of Cultural Values:** Education should aim at developing the cultural values among the pupils. It should enable the pupils to appreciate the cultural values of the community and to adhere to the highest of its cultural values and traditions. Any form of education which ignores this fundamental task is utterly superficial and futile."

6. **Development of Morality and Character:** Education should aim at the inculcation of morality and training of character. He wanted the moral code, which "arises out of a willing cooperation of Free-ego." For him, "Goodness is not a matter of compulsion. "True morality results from choice, freedom and experience acquired through social interaction and communication.

7. Building of Patriotism and Nationalism: Another important aim of education according to Iqbal should aim at developing Patriotism and nationalism among the educators.

8. Ideal-Oriented Education: The main emphasis of Iqbal was on the ideological oriented system of education. He has a view that preservation of the originality of education lies in obvious form of purpose and principles. He believed it to be a systematic journey towards a known destination or spot.

5: IQBAL'S CONCEPT OF CURRICULUM

Dr. Iqbal Suggested the Following Type of Curriculum

Broad-based Curriculum: Dr. Iqbal advocated system of education rich in its implication with broad-based curriculum so as to uphold national self-respect and international understanding is essential both for the development of a harmonious national pattern of living and ensuring peace and understanding in the world.

Life Centered and Realistic Curriculum: Dr. Iqbal emphasized life –centered and realistic curriculum related to the needs and aspiration of the individuals and also reflecting the values, norms and demands of the society.

Dr. Iqbal Recommended the Study of Following Subjects

1. Science: As new inventions and discoveries in the field of science and technology are taking place, physics and Chemistry should be considered important.

2. History: He gave the prominent place to the teaching of history and historical evolution.

3. Study of culture Heritage: He stressed the study of culture heritage as “the people Can gain new vitality and inspiration by turning to the healthy sources of their past culture.”

4. Political Science and Economics: He recommended the study of political science and Economic.

5. Morality and Religion: He advocated the impetrating of moral and religious education. Schools therefore should impart religious education which helps man to understand and appreciate modern, social, political or philosophical problems.

6. Urdu and Persian: He recommended Urdu and Persian should be taught in the school's curriculum as he believed that every Muslim child should know these languages in order to learn religious teachings.

7. Creative Education and Guidance: He recommended the study of creative education and guidance.

6. IQBAL AND METHODS OF TEACHING

Dr. Iqbal strongly advocated freedom in the education process. He emphasized those methods which involve learning by doing, learning by experience, problem solving and purposeful activity. Purposeful activity is carried on in social setting and project method. Dr. Iqbal advocated the following principles and techniques of teaching.

1. Principle of freedom
2. Principle of Experience
3. Principle of Activity
4. Principle of Direct contact
5. Utilization of memorization
6. Principle of variety
7. Utilization of Imagination
8. Developing power of judgment and Discrimination
9. Developing power of reasoning
10. Developing morality
11. Providing good modal
12. Utilization of sympathy
13. Developing Color Sense
14. Principle of Exercise.

7. IQBAL'S VIEW ON ROLE OF THE TEACHER

- Teacher should guide, help and direct the learners with the aim to develop in them a sense of responsibility for their actions.
- Teacher should make them realize the significance of self-education.
- Teacher should do his / her best in the provision of measures of freedom and self-determination.
- Teacher should help to assimilate cultural heritage and enrich it further.
- Teacher should help them to grow through work and knowledge.

8. IQBAL'S CONCEPT OF DISCIPLINE

The system of education according to him should lead to the development of individuality and this can be achieved only if child is treated with love and affection. He should be given certain degree of respect of his individual self and ample opportunities for self-expression. Education should pupil centered giving him all possible opportunities to develop his creative faculties and inherent talents and aptitudes. The teacher should guide him and help him in the pursuit of the development of personality.

Contributions To Education

Gandhiji's contribution to education is unique. He was the first Indian who advocated a scheme of education based upon the essential values of Indian culture and civilization. His important contributions to education are the following: □ Gandhiji put forth a very comprehensive and practical system of education suited to genius of our country. It is a constructive and human system integrated with needs and ideals of national life. □ Gandhiji was the first educationist to advocate the large-scale use of handicraft, not only as a productive work but as a pivot round which the teaching of different subjects should be undertaken. □ He presented a practical scheme of education based on the principles of equity, social justice, non – violence, human dignity, economic wellbeing and cultural self-respect. □ Gandhiji gave a very broad - based concept of education describing it as all round development of human personality. □ He recommended immediate and ultimate aims of education which are in accordance with the Indian socio political, economic, cultural and social aim of education. □ He suggested a very practical and broad-based curriculum. It is needed an integrated curriculum which is psychologically sound. □ The method of teaching suggested by Gandhiji is highly pragmatic and pedagogically sound. □ Gandhiji's educational model was not only holistic and practical; it was highly decentralized and integrated, with a demonstrated capacity to motivate the entire community and place responsibility and accountability at the community level versus the state. Gandhiji's educational scheme revived India's economic, social and cultural life through the instrumentality of a handicraft. The basic scheme of education was a practical solution for rural unemployment. Gandhiji succeeded in presenting a type of education which can provide the necessary economic self-sufficiency and self-reliance.

Gandhi's Publications on Education □ Basic education. □ Medium of instruction. □ Tasks before Indian students. □ To the students. □ Towards new education. □ True education Gandhi wrote extensively on education in 'Harijan'.

Relevance Of Gandhi's Views on Education

The most important point in Gandhi's scheme of education is its emphasis on relating school education to the needs of the society. He wanted to achieve this objective through a system of Learning while earning. He gave an important place to the learning of craft. It will be seen from the curriculum of the present-day schools that work experience and socially useful productive work find an important place. His views on early childhood education are quite relevant to – day. Parent education is stressed for the proper development of the early stages of the life. His emphasis on education through the mother tongue is the accepted principle throughout the period.

CONCLUSION

Gandhiji's contribution to education is unique. He was the first Indian who advocated a scheme of education based upon the essential values of the Indian culture and civilization. The methods and techniques advocated by him and the environment he prescribed revolutionized Indian thinking and way of living. At heart he was devoted to idealism. He wanted to translate his ideals and values into practice. His philosophy of education is a harmonious blending of idealism, naturalism, and pragmatism. According to Gandhiji, "Education is an all-round drawing out of the best in child and man – body, mind and spirit". He advocated that literacy should never be the end of education or even the beginning. True education according to him is that which draws out and stimulates the intellectual and physical facilities of children. He gave greater importance to the child, than the techniques and method of education. It was his firm belief that a sound education should produce useful citizens of the entire humanity. Education in its true and broad sense is a lifelong process, which begins with beginning of life and ends with the end of life going on unceasingly.

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