

## **A Comparative Study of Meaning of Education Reflected on the Literature of Mohandas Gandhi and Pandurang Athavale**

**Narendrasinh Pratapsinh Gohil**

Assistant Professor, V.T.Choksi Sarvajanik College of Education Near Lal Bungalow, Athwalines Surat-395 007, Gujarat, India

### **Abstract**

The main purpose of this research was to find out and compare the meaning of education which was reflected in the literature of Mohandas Gandhi and Pandurang Athavale. It was qualitative research and content analysis method was used because the collected data was in descriptive form. The data regarding meaning of education according to Gandhijee's and Athavale's point of view were collected by reading the books of both educationists. It was found that there were similarities in the thoughts on meaning of education of both educationists. They believed that education means to develop inner qualities, virtues, character in men; it awakens the latent power and virtues; it draws out the best in child and man - body, mind and spirit. They both believed in life oriented education.

**KEYWORDS:** Comparative study, Meaning of Education, Mahatma Gandhi, Pandurang Athavale, Educational Contribution

### **Introduction:**

Mohandas Gandhi and Pandurang Athavale both were educational thinkers. They changed many lives. The researcher has been teaching concept of education in college of teacher education for many years. He believed that the trainees who want to become a teacher in future must know the real meaning of education. To understand the meaning of education deeply according to both educationist Gandhijee and Athavalejee this study was carried out. Researchers conducted many researches in the field of educational philosophy like Abhyankar(1982), Gohil(2002), Chnadra(1984), Jani(1992), Patel(2009), Shashtri(2009), Shah(2008) and Godbole(2010). It was clearly indicated in previous researches that the educational thoughts of profound thinkers are very important for the mankind.

### **Objectives of the study:**

1. To study the meaning of education reflected in Mohandas Gandhi's literature.
2. To study the meaning of education reflected in Pandurang Athavale's literature.
3. To compare the meaning of education reflected in Mohandas Gandhi's and Pandurang Athavale's literature.

### **Research Method**

This research work was based on written work of Mohandas Gandhi Gandhi and Pandurang Athavale, so content analysis method was used in this work.

### **Sample:**

To study the meaning of education reflected in Mohandas Gandhi's literature the books which were published by Navjivan Publication were selected as a sample and to study the meaning of education reflected in Pandurang Athavale's literature the

books which were published by Sat Vichar Darshan publication were selected as a sample.

### **Tools for Data Collection**

Researcher developed content collection sheets according to questions of research to collect the data. Folders were also developed according to the questions to put the content collection sheets in it.

### **Data Collection:**

Researcher purchased the books which were mention in the sample. Researcher read all the books one by one. Contents which were related to meaning of education which found while reading the literature were note downed in the content collection sheets. Content collection sheets were put properly in the research questions folder. This way the research questions wise content was collected. The time duration of data collection was one year.

### **Data Analysis**

The data which was collected by reading the literature was in descriptive form. Its statistical analysis was not possible, so Bogdan (1998) content analysis method was applied for data analysis. Following steps were applied for content analysis in the research

Step-1 All the collected content was read peacefully and carefully.

Step-2 Thought patterns were found out in second step.

Step-3 Center thoughts were found out in third step.

Step-4 Again read and understand the center thoughts and interpreted them according to the

objectives in forth step.

### **Meaning of Education reflected in the literature of Mohandas Gandhi**

1. 'True education is that which develops man's inner qualities.'  
- Gandhejee No Akshardeh, Vol.57, p.58
2. 'That is the education by which body, mind and spirit maximally develops.'  
- Gandhejee No Akshardeh, Vol.30, p.57-58
3. 'Education means all-round drawing out of the best in child and man—body, mind, and spirit.'  
- Gandhejee No Akshardeh, Vol.65, p.465

### **Meaning of Education reflected in the literature of Pandurang Athavale**

1. 'The true education is that after taking it the student becomes charismatic and virtuous.'  
- Sanskrutik Vichardhara (1982), p.08
2. 'True education is that which awakens the latent power and virtues.'  
- Sanskrutik Vichardhara (1982), p.11
3. 'Education means to draw out latent virtuous in man.'  
- Padavidan Vyakhyan (1995), p.15

### **Result:**

A comparative study means to study the similarities, dissimilarities and specialties. The thoughts which we cannot put neither in category of similarities nor dissimilarities, such kind of thoughts are put in the category of specialties.

### Similarities in Meaning of Education

The similarities in the meaning of education which found in the literature of Mohandas Gandhi and Pandurang Athavale was interesting. Both the educationist believed that Education means to develop qualities and virtues. Real education awakens the latent power of human.

### Dissimilarities in Meaning of Education

There were no dissimilarities in the thoughts of Meaning of Education which were reflected in the literature of Mohandas Gandhi and Pandurang Athavale.

### Specialties in Meaning of Education

Gandhijee firmly believed that Education means all-round drawing out of the best in child and man—body, mind, and spirit. This meaning was very popular in society.

Pandurang Athavale's thinking was also unique. He said that Education means to draw out latent virtuous in man.

### Discussion

Mohandas Gandhi and Pandurang Athavale both were philosophers. They believed in life oriented education. Job oriented education was not real education. It was also found in the study of Abhyankar(1982), Chandra(1984, Jani(1992), Shashtri(2009), Bhatt(1973), Godbole(2010), Gohil(2004) and Shah(2008) that J.Krishnanurti, Aurobindo, Father Wales, Pramukh Swami, Vinoba Bhave, Rang Avadhoot and Swami Sachhidanand also believed that the real meaning of Education was to develop good qualities, virtues among the students. But it is true that 21st century advocates broad oriented education, skill oriented education and technology oriented education. The teacher and students who are involved in teaching learning process should not ignore the life oriented education. To develop the character and values among the students is essential.

### References

- Abhyankar, S. V. (1982). *A study of Educational Thinking of J. Krishnamoorti*. Unpublished Thesis, Surat: Veer Narmad South Gujarat University.
- Athavale, P. V. (1982). *Sanskritik Vichardhara, Sat Vichar Darshan*, Mumbai.
- Athavale, P. V. (1995). *Padavidadan Vyakhyan*, Sardar Patel University, Vidhyanagar.
- Babu, A.S. (1978). *A study of Shree Aurobindo's educational thinking*. Unpublished Ph.D. thesis, Rajkot: Saurashtra University.
- Bhatt, J.M. (1973). *A study of Vinoba Bhave's Educational thinking*. Unpublished Ph.D. thesis, Vallabh Vidyanagar: Sardar Patel University.
- Bogdan, R.C. & Biklen, S.K. (1998). *Qualitative research for education: An introduction to theory and method* (3rd ed.) BOSTON : Allyn & Bacon.
- Chandra, S. S. (1984). *A study of Educational Philosophy of Shri Aurobindo*. Unpublished Thesis, Ahmedabad: Gujarat University.
- Gandhi, M. K. (1938). *Kelavani No Koyado*. Ahmadabad: Navajivan Prakashan Mandir.
- Gandhi, M. K. (1980). *Gandhijee no Akshardeh*. Vol.1 to 81. (First Edition). Ahmadabad: Navajivan Prakashan Mandir.
- Gandhi, M. K. (1994). *Satyana Prayogo*. Ahmadabad: Navajivan Prakashan Mandir.
- Gandhi, M. K. (1996). *Khari Kelavani*. Ahmadabad: Navajivan Prakashan Mandir.
- Gandhi, M. K. (1999). *Payani Kelavani*. Ahmadabad: Navajivan Prakashan Mandir.
- Godbole, G. B. (2010). *Educational Thoughts Depicted in the Literature of Rang Avadhoot*. Unpublished Thesis, Surat: Veer Narmad South Gujarat University.

- Gohil, M. N. (2002). *Educational Philosophy Reflected in Upanishada*. Unpublished Thesis, Rajkot: Saurashtra University.
- Jani, K. B. (1992). *A Critical Study of Educational Thoughts of Father Vales*. Unpublished Thesis, Ahmedabad: Gujarat University.
- Patel, P. N. (2009). *Educational Thinking in Shrimad Bhagavad Geeta*. Unpublished Thesis, Surat: Veer Narmad South Gujarat University.
- Shah, P. N. (2008). *A Study of Educational Thoughts of Sachhidanand's Literature*. Unpublished Thesis, Vallabh Vidhyanagar: S.P.University.
- Shashtri, H. S. (2009). *A Study of Educational Thoughts of Shri Pramukh Swami Maharaj*. Unpublished Thesis, Ahmedabad: Gujarat University.