Philosophy of Mahatma Gandhi and Rabindranath Tagore and Educational thinking of Dr. Abul Kalam Azad

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Abstract
Maulana Abul Kalam Azad was emotionally and mentally very near to both of them – M.K Gandhi and Rabindranath Tagore. He was very close to making important decisions from the twenty’s century. With the beginning of independence in 1947, he was naturally elected to the Cabinet. He held the position of the Minister of Education between 1947-52 and the Minister of Education, Environment and Scientific Research during 1952-58. His impact on the policy-making process was enormous. He belonged to Nehru, his military ally during the liberation struggle and was one of his closest advisers to the Cabinet. Maulan Azad was patriotic, a philosopher, a leader and a great scholar. With deep learning and brilliant intelligence, he did a very important work for the Muslims, freeing them from the dust of apartheid and apartheid that had accumulated in them for a hundred and eleven years of their history in India. He was the rightful heir to all the movements of the past. During the course of his brilliant and intellectual life and the transformation of his mind, we find the whole history of his Islamic thought.

Keywords: emotionally, independence, philosopher, movements, Islamic thought.

Introduction
Bharat Ratna Maulana Abul Kalam Azad was a brilliant man who was a major figure in the Indian liberation struggle. He is also known for his versatile personality as a leader, a famous writer, a great poet, and a famous journalist. His fiery speeches and writings are a wonderful combination of reading, vision, and purpose in developing wisdom. He gave his life for the integrity of the nation and for the prosperity of the country. He exclaimed: "I am proud to be an Indian. I am part of the indivisible unity of the Indian nation. I am the most important person in this beautiful building and without me this beautiful building is incomplete. I am the most important thing, gone to build India. I will never make this claim". Indeed, Azad became one of the architects of the future of India in which he held a special place in Indian History. Azad's legacy and influence are still the most important symbols of social harmony in modern India. The number of healthy and educated people is the best weapon for the development of the nation, after independence he is India's first minister of education. Therefore, his responsibility is to rebuild the entire education system around. Azad takes on his marketing responsibility and his heart that was the rhythm of the world, his clever brain helping him move but, R.N Tagore and M Gandhi a new educational concept that could drive Maulana Abul Kalam Azad.
Rabindranath Tagore & Maulana Abul Kalam Azad

Rabindranath Tagore was born during the post-apartheid era in India. It represents free mental development and making nation with free knowledge. Even as a young boy he could see that school was nothing but a dead and unhealthy process. He viewed schools as a beacon of memory that lacked the freedom to create things. Learning may have an impact on his life. According to him, the main purpose of education was to maintain a complete symphony between human life and the outside world. He emphasized the need to educate the environment. He supposed in giving freedom of speech to the children. He said, "Children have an active mind as a powerful medicine to collect their food from nature. He also said that an educational institution should not be a " dead box where living minds are fed with well-prepared food. "Handicrafts and art are the natural flow of our great nature and spiritual value." It is a process of enlightenment. Divine riches. It helps to make the truth a reality”.

“A day will come when the unvanquished man will retrace his path of conquest, despite all barriers, to win back his lost heritage”.
- R.N Tagore

The purpose of schooling is to generate human perfection by eliminating ignorance and bringing light to knowledge. That should enable us to live a full and healthy life - economically, intellectually, physically, socially and spiritually. Azad was not just an “Islamic” concept or even an “oriental” idea, unfamiliar, or indifferent, with rich streams of impacts from other sources and he was impressed with the progress made at RNN Tagore in the education sector in the country. Azad strongly encouraged the idea of freedom as an educational process, and the importance of embracing all of Tagore’s philosophy of education. Azad agreed with Tagore in representing the child's need and ability to understand the truth through his own understanding. Rabindranath expressed the view that educating more people in the village could play a significant role in the social and economic development and reduction of mortality. This view of Rabindranath is attested to by the statement that the decline of Azad's mortality rate helps to reduce the birth rate which strengthens and influences the reproductive awareness, especially on women's education. Educators and development planners think that in a third world country, more home-based education could turn ordinary people into workers. With the help of mass education, lower-income people can join the ranks of development activities. A densely populated country cannot be called a very densely populated country; unless people know and have skills and are involved in their development. People learn about education and health through mass learning. Education and health bring about change in a person and make him or her more active.

M.K Gandhi and Maulana Abul Kalam Azad:

“My idea is not merely to teach a particular profession or occupation to the children, but to develop the full man through teaching that occupation”
-M.K Gandhi

While offering his support to Mahatma Gandhi and the dissenting party, Maulana Azad joined the Indian National Congress in January 1920. He presided over a special conference in September 1923 and was considered the youngest person to be elected President of Congress. Maulana Azad emerged as an important national leader of the Indian National Congress Party. He has also served as a member of the Congress Working Committee (CWC) and in the offices of general secretary and president on many occasions. In 1930, Maulana Azad was arrested for violating salt laws as part of Saltanigra's Salt Satyagraha. He was arrested in Meerut every year. Maulana Abul Kalam Azad was not only one of the most powerful independent activists during the liberation struggle in India, he was also a famous scholar, writer, poet and journalist. He was a prominent political leader of the Indian National Congress and was elected President of Congress in 1923 and 1940. Although he was a Muslim, Azad often opposed the policies of prominent Muslim leaders such as Muhammad Ali Jinnah. Azad was the first minister of education in independent India.

Maulana Abul kalam Azad who is related to Gandhiji and supports all activities not only political all aspects of Gandhiji's activities he wholeheartedly supports. Maulana is on a long journey to promote the freedom of the post-independence movement with Gandhiji, this time being influenced by Gandhiji's educational, political, philosophical, social, administrative
Ideas, it helps him to start and build Indian education. The most important aspect of Gandhi's philosophy of education has been put in place by the school of crafts and the violence to which they have been incorporated into the curriculum, and the educational needs for the future. Gandhi said, "The essence of my suggestion is that the profession needs to be taught, not only for production but also for the development of human reason." Another important aspect of the teaching of Gandhi's philosophy, it is the additional aspect of the crafts can be chosen as a learning tool. The program should be self-sufficient. Gandhi also stressed that the most vital purpose of the programme is to be for the summer. He wanted to show the younger generation, to develop feelings of confidence, strength and beauty. It seems that a lot of the ideas of the previous works are rooted in Gandhi's vision of education. The emphasis is on the heart, mind, body and spirit in the academic process is the most obvious one. "The human being is not only in the spirit, and not in the body of an animal, and not of the heart and the soul.

The right and pleasant-sounding combination of all three is essential to making a man perfect and making the economics of education a reality. "Gandhi's ideas about education form the basis of his common philosophy. His educational philosophy is based on biology, philosophy, psychology and sociology. This was Gandhiji's highest desire for each Indian to be educated, but by 'reading' he could only mean literacy. He didn't consider literacy to be an education. He said, "Literacy is not the end of education, nor is it the beginning. It is one of the ways in which a man and a woman can be taught". He also thought that education should improve a child's ability to become a full-grown person, including the full development of the child's mind, body and soul. In this way Gandhiji urged that educational practices should develop the child's personality and melodiously so that he can see the ultimate purpose of life, true or God. According to Gandhiji, the child should be taught to express his or her culture through his or her behavior. He says culture is the foundation, the first thing that should be reflected in your incomprehensible behavior. Therefore, he views development of culture is significant goal of education. Gandhiji said, "This tradition manifests itself in very small details about your behavior and behavior, how you live, how you walk, how you dress, etc. Internal culture must be reflected in your speech, the way you treat guests and visitors and treat each other and teachers and adults”.

Azad embraced Gandhiji's educational philosophy and applied it to the Indian education sector as an emphasis on quality education and viewed schools as laboratories that produced the country’s future citizens. He strongly believed in free education and compulsory education for all 14-year-olds. He was instrumental in shaping the country's education system in the recent years of independence. He is the founder of the funding the College Committee and a member of the Indian Council for Cultural Relations (ICCR), which has been playing an important role in the development of the country. The three schools: Sahitya Academy, Lalit Kala Academy, and Sangitnataka Academy for the promotion of art, music, and literature. He will be assisted Pandit Nehru, the establishment of the Indian Council of Scientific and Industrial Research (CSIR), and the network of science labs in India. If the Secretary of state for Education, he insisted that the European Union and the United States the share of the tasks for the development of the education system. In 1948, he was appointed to a Commission on the campus, in Education, and in 1952, it was a Commission for a Secondary school. Between 1947 and 1958, and now, thanks to his efforts, the expenditure on education was doubled.

Maulana Abul Kalam Azad and his Educational Philosophy

In his article on Azad's educational philosophy, this is a point made by Saiyadain directly. He says “Abul Kalam Azad's educational ideas are based on his understanding of Islamic ideology”. He also says that “Azad's was not a special "Islamic mind" or an "eastern" mind”. “He spoke of equality with all the other facets of his cultural heritage - the Indian heritage and the modern heritage that transcends the borders of the East West”. The most quoted proclamation on this relationship between his Islamic heritage and Indian heritage was made in 1946 when he delivered his State of the Nation Address at the Ramgarh conference of the Indian National Congress. He said “the significance of this address lies in the fact that it reflects not only the social problem and the problem of relations between the young and the great but also ramblingly the educational problems we must face in building a living sense of foreign cultural and religious diversity”. He said, “I am a Muslim and very deep in knowing that I have inherited a glorious Islamic culture 1300 years ago. I do not intend to lose even a small part of that heritage”.
The history of Islam and teachings of Islam and its arts and culture, and literature, and traditions are all part of my wealth and it is my duty to care for and protect them. As a Muslim, “I have a special personality in the field of religion and culture that I cannot tolerate in any way. But with all these feelings, I have an equally deeper understanding, born of the experience of my life, strengthened and unhindered by the Islamic spirit. I am equally proud of the fact that I am an Indian, as an integral part of the indivisible unity of the Indian nation, which is an essential element in its complete construction where without this beautiful structure it will remain imperfect. I can't stop this sincere claim…” “Saiyidain saw a clear link between the life of Azad and the goal of education. But you deserve this link with a caveat. He pens that this can only happen if one has a kind and inspired mind and his educational ideas are not a confusing thing of what one finds floating openly in their environment”. Teachers often take that amorphous object and form the basis of education. After that he writes, which belonged to him was the foundation of his educational philosophy; “Educational researchers are usually not from the level of educated scientists but from philosophers, writers, and art scholars. Plato, Rousseau and Freud and not Montessori, Spencer, Tagore, Gandhi or Iqbal can be described as experts in Education… yet their impact on education has been enormous. “Saiyadain considers Azad to be one of those basically the scholar, thinker, literary scholar, saint; a man who was forked with a fork in great political activities”.

Conclusion

Nehru and Gandhi knew that Azad was very dedicated to education, culture and the advancement of science and technology. He certainly had his limitations, and Nehru always took the lead in caring for them. Upon Azad’s death, Nehru called him “a wise and prudent man with a great deal of power to crush the problem to its very core.” His great learning and understanding led Nehru to compare him with European history, with 'the great men of the Renaissance, or, in the future, the Encyclopedists who preceded the French Revolution, the wise men, the working men’. Azad was not an expert in education, and there were not many others like Montessori, Tagore or Gandhi, but their impact on education was enormous. He was mainly a scholar, a thoughtful man, a book teacher, a deity, who found himself in the throes of a great political crisis and surprisingly managed to integrate the oppressive and almost intellectual health needs of life with his life of great political involvement - a rare quality he shared with his health friend and colleague, Nehru. Looking back, “Azad was the perfect choice to get India out of the morass that had come in after the split”. There was a need for someone with a big vision and a character who could assess the situation appropriately and adopt sound education policies that would help, in the long run, regain consciousness and balance in national life and set the right values for it.

Saiyidain writes, “Looking back, one can see that it was his wisdom and how far he had seen his appointment as Minister of Education. There was a need for someone with a big vision and a character who could assess the situation appropriately and adopt sound education policies that would help in the long run to regain sense and balance in national life and instill appropriate values. Azad was well-suited for the task. Ever since he entered public life he has been deeply concerned about the basic learning problem of the hearts and minds of other men and women”. He devoted himself to the pursuit of his great goal; to train people who will have the qualities of vision, courage, tolerance and integrity and in nature, through them, social order that will be motivated by the principles of social justice, broader ideology, co-operation and order”. In his speeches he repeatedly emphasized that the main purpose of the five-year plan is not to produce more wealth and resources but to build a new mind and new character is the right education that is more important than industrial development, trade and hydro power projects. So, when he got into his portfolio he was not taking on a new job but a new challenge - how to write into the practical terms of the organization, some of the ideas and values he had preached throughout his life.

References


