

CHAPTER : 5

RELEVENCE
OF
GIJUBHAI'S
PEDOGOGICAL CULTURE

RELEVANCE :

'A lot is taught, but little is learnt or understood'. The dissertation began with this observation made by "Yashpal Committee". This Paradoxical situation exists due to faulty pedagogy in colourless, dust-wrapped primary schools.

Children as a class is the most neglected and exploited class of all social groups. They don't have any choice to choose their parentage, their social and economic environment. More so, they have no options to develop their inherent capacities and talents but to fall in the line with the accepted norms laid down by parents and teachers. This handicap ought to have placed greater responsibilities on parents, teachers and society at large to offer them the best the society has. Instead children are viewed as miniature adults and are adjudged purely by adult standards. Unfortunately inspite of numerous researches and inspite of long drawn battle by the defenders of children throughout the world, the lot of children is yet to change for better.

'A lot is learnt, but little is practiced' ever since wrong notions of child learning, faulty pedagogical practices were accured for paradoxical situation, educationsists, from time to time came out with child friendly child-centred pedagogical practices. The same has been imparted to prospective teachers during teacher training courses. However little impact it showed on school practices. This is due to the exposure of teachers to western pedagogy and mostly at theoretical level.

It is not the physicality of school and the methodlogy of education rather it is the culture of the school and teacher, which are instrumental for **'lot is taught, but little is learnt'** and also for **'lot many join the school, but few could complete schooling'**.

Many critical studies found that in Indian primary schooling 'Premature withdrawal' from the school is very high due to cognitive non-accessibility of school to many underprivileged children. This cognitive- non-accessibility of school to underprivileged children exists due to, apart from physical problems, indifferent attitude and culture of pedagogy adopted by the teacher's working in the schools attended by underprivileged.

Naturalist Child's world is fantastic, full of boundless energy, curiosity and activity. There have been great scholars who worked tirelessly to let the children enjoy their childhood. Montessorie, Frobel and many others are well known to the west oriented educationists of our country. But it will be a piece of great surprise for most that during the early decades of this century there lived an educational thinkers, who lived and enjoyed a child's life, laughing, singing, playing, reading, writing and in the process enriching his own experiences by closely watching different phases of a child's development.

Naturalism in education brought revolution in primary schooling processes and practices. Naturalism by making child as the centre of educational activity improvised the teacher understanding of the child. However, naturalism in it's habit of romanticising the child and it's learning made teachers to understand the child in abstraction. One to naturalistic pedagogy teachers started understanding the "Psychological child" abstracted from social milieu and cultural context.

This perspective has done more harm than good. This perspective unwittingly contributed for the development of an attitude of indifference among teachers under the guise of 'child-centred' education'.

The naturalistic principles of pedagogy such as 'every child has his unique nature 'child learns at its pace and according to its interest and nature and teacher should not impose anything' when coupled with culture of caste and karma resulted in negative pedagogical culture among teaching community working in schools of underprivileged children.

Here comes the relevance of GijuBhai and his most positive and humanistic pedagogical culture, which in a practical way proposes "organic teaching" for wider emulation by teaching community.

GijuBhai, who was born in a remote village near Bhavnagar (Gujrat) was the man, who during foreign rule designed a novel format of children's education on purely indigenous structure, Character and Culture. Though he was contemporary of Maria Montessori, and in a way influenced by her methodology, he developed his own system of educating children. His curriculum, pedagogical theories and teaching techniques were not developed out of vacuum but through lively experiences he had while teaching children in real life situations. GijuBhai could not get due recognition during his lifetime. Even after freedom, the teaching community failed him miserably .

The central concern of GijuBhai in his Divasvapna is to bring transformation in the nature of teacher vis-a-vis child and pedagogical culture. Haribhai Trivedi is right when he says in his preface to Divaswapna, that GijuBhai rather in a polite and in intelligent manner expressed his devise to bring a revolution in the nature of teacher. Therefore relevance of GijuBhai is found in transforming the teachers who can adopt humanistic pedagogical culture in the classrooms, so as to become "organic teacher".

Finally, in the words of GijuBhai,

Talking is Useless

" Is reading, thinking, writing about a child enough?

No, We have to erect new temples
and re-establish the goddess of knowledge
and Wisdom to them.

The New age of the child has begun.

Just talking is not enough,

We must do something, we must act."



- "Bal Darshan" : GijuBhai (Pg.13)