



A Study of Gijubhai's contribution to children's literature

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ABSTRACT

By doing many experiments in relation to child education, apart from the prevailing tradition, he invented the education system with a new system. Established the method of teaching through story, child acting songs, drama and games. Became a teacher, writer, actor, poet for children. Bal Adhyapan Mandir should be opened for making good teachers. Campaigned for awareness in the society. Parents, teachers and the government were made to realize their responsibility towards the children. In order to give freedom to the children from the atrocities being committed in the name of education and discipline, a new path was created by a movement.

Biography:

Gijubhai was born on November 15, 1885 in Chital place of Amreli district in Saurashtra extension of Gujarat state. His full name was 'Girijashankar Bhagwanji Badheka'. Mother's name was Kashiba. Like Mahatma Gandhi, there was not much interest in the false claims of advocacy. To give the best education to his son, he himself became an educationist. On 23rd June, 1939 we lost a unique Bal Shiksha Shastri.

Objective of the study:

To complete the present study, the following objectives have been set: -

1 To study the educational thoughts of Giju Bhai.

2 To study children's literature composed by Gijubhai.

3 To study its utility in the present time.

Literature Review :

Balhara Ajay (2007) in his research work "Gijubhai Badheka's educational thought and its relevance in the scenario of modern Indian child education studied that the center of education is the child. The environment should be created by the teacher for its desired development. The work of education is the creative nurturing of all the three instincts of the child, physical, mental and heart.

Research Method:

Descriptive method has been used in the present research, which is based on critical study of primary and secondary sources .

Features of Gijubhai's childhood education

He believed from his own experience that child education is not going to be saved without removing the fear and dislike spread among children towards schools due to strict teachers and harsh punishment system. That's why he insisted the most.

The influence of Italian child educationist Madame Montessori is visible on Gijubhai's teaching ideas. He accepted his principles of child education but changed and implemented them according to the country and time. Care was taken to see that India's Bal Mandir does not become Italy's Bal Mandir.

Gijubhai interviewed Baldev. The tragic tradition that has been going on for centuries in the name of education tried to remove the stigma on education by freeing the child from rote, reading, writing, strict discipline, office and examination.

Gijubhai did not create a linguistic theory, but recognized the basic activities of language learning. New experiments were done to teach language education properly –

1. Found the direct relation of reading with life context and therefore first of all developed the new method of letter reading for the education of reading.
2. For the education of writing, Gijubhai effectively implemented many genres like drawing, dictation, letter writing, essay writing to enable fingers.
3. Understood the mental needs of children. Considered the effect of children's acting songs in small classes and children's temples. Composed beautiful children's acting songs, acted them and taught them to children and their teachers.
4. Considering education through story as very important, story was used as the best education method to make education interesting.
5. Gijubhai believed that grammar education should not be given separately. Its structure and its grammar should be woven into the language itself. By identifying and identifying that texture, an understanding of its use should be developed.
6. The environment, curriculum and educational material of Bal Mandirs should be created according to the culture.
7. Started sensitive education in place of didactic.

He called the school a laboratory where the teacher observes the behavior of the children and understands the reasons behind it. The practice of their psychology is studied scientifically. They believe that in the name of artificial systems, traditions and beliefs, we create differences of gender, caste, religion, language etc. in their minds. Sanskaras are formed in children by the environment, teacher's conduct and system. This is the

laboratory of man-making where the importance of values is necessary. In this way, the Bal Mandir successfully experimented to create the basis of social harmony and culture.

He made education self-supporting from the very beginning by setting up arrangements for children to do cleaning, gardening work, filling water, keeping things properly etc. in Bal Mandirs. The environment and system of Bal Mandirs should be such that the children develop the habit of discipline. In practice, the child developed self-discipline by being self-disciplined.

Special Uses of Gijubhai

Dakshinamurthy Balmandir an educational laboratory

Dakshinamurthy Bal Mandir was his educational laboratory, where experiments related to child education were done. Spent the whole life in organizing various activities like child-centred education, educational tours, handicrafts, music, drama, creative works, children's museum, teaching through story-telling etc.

Establishment of Dakshinamurthy Teacher Temple

In 1925, he established the Dakshinamurthy Adhyapak Mandir for teacher training. Took the task of creating the best kind of child teachers. Developed teacher training curriculum. Teacher trainees were trained in the skills of acting, song, story telling, drama, preparation of material and its use, dealing with children etc.

children's literature production

He wrote children's stories, children's songs and children's plays, books on travels and adventures. Books like 'Montessori Method', 'Daydream' and 'Kahani Ka Shastra' explain his views on education. Created children's useful literature for children, teachers, parents.

teacher's position as a scientist

Gijubhai changed the concept of a teacher. He called the teacher a scientist because he does not have to read the child but has to observe. By observing the trending child, it should be developed by discovering the powers inherent in it.

Child according to Gijubhai

“A child is a seed. He tries to grow every moment. Makes his own time sheet. In the system, the rules are also made by themselves. He is freedom lover. The prevailing rewards, competition, punishment etc. are the blockers of his development. What is learned through experience, through voluntary effort and repetition without outside factors, is what lasts.”

Children have independent personality. They have their own world, they are happy in that. They have their own likes and dislikes which have definite reasons behind them. The child remains instinctive, its origin is his inner self; Behind every trend there is a tinge of development.

Gijubhai worked to fill child education with a new energy in Gujarat. Tried to change the tradition of training like circus animals. After observing his behavior, he established the matter of handling with love, affection and sympathy in the world of education. Taking inspiration from foreign education like Madame Montessori, she made it successful by adapting it to the Indian environment. Not only the theory, but he also showed it. Developed a new method for children. Established a training college for teachers. Constructed suitable buildings. created literature. Developed tools. Did everything that was possible for the development of the children. Dedicated his whole life to the worship of Baldev.

It is clear from the above discussion that how far-sighted Gijubhai was and how far-reaching his thinking was. The experiments he used in child education were presented to us in the form of new teaching in the 20th century itself, which is relevant even today. their usefulness is proved in the context of .

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