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## A STUDY OF THE EDUCATIONAL THOUGHTS OF ACHARYA VINOBA BHAVE AND ITS RELEVANCE TO PRESENT INDIAN EDUCATION



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India has a very vast cultural of acquiring and distributing knowledge. Education has played a very important role in the development of Indian struggle for freedom. It was the education through which the Indian came across the knowledge of west. Education brought the very ideas of liberty, eternity and equality of French Revolution. It has provided the base for many social workers who gave all their lives for the development and welfare of the mankind.

India has provided many thinkers who have cherished the world of education, with their basic philosophies and educational thoughts. They have guided the thinking and modes of behavior of our people and also the education in our land for generations. Their educational thoughts have helped us to pattern our own conception of education consistent with our cultural heritage. Their minds have been liberal as to permit any noble idea a place in their outlook, so they did not suffer from any reservations.

Vinayak Narhari Bhave was born on September 11, 1895, at Gagoda village in the district of Colaba in the present state of Maharashtra. Vinoba belongs to a very highly respected Chitpavan Brahmin family. His grandfather, Shambhuro, was an Ayurvedic physician. The name of Vinoba's father was Narhari Pant, who was a textile technologist at Baroda. His mother, Rukmani Devi, was a deeply religious lady who influenced Vinoba's bent of mind and character immensely.

He came in contact with Gandhiji in Benaras. Gandhiji sent him to Sabarmati

Ashram. He got the philosophy of truth, non-violence and Satyagraha from Gandhiji. He took active part in the non-co-operation movement. He led Nagpur Satyagraha and went to jail he wrote his famous book of 'Gita Pravachan'. Acharya Vinoba Bhave tried for the welfare of all mankind. His belief was that service of mankind is the worship of God. His Sarvodaya philosophy wants to have the all over development for the last individual of the nation. He wants to create a classless, casteless and exploitation less society. He was a true follower of Gandhiji. In real sense, he was making the dream of 'gram-swaraj' and the philosophy of Sarvodaya of Gandhiji true. He tried to establish a society with co-operation, love and unity through his Bhudan, gramdan Sampatti dan, jeevan dan and shantisena movements.

**Need of the study:-** Vinoba Bhave was a famous philosopher, political thinker and social worker of India. He has been regarded as one of the best philosophers of India. Many research works have been done taking him as a philosopher or as a political thinker but there are very few researches which prove him as an educationist. In the present educational environment of India, his ideas about the work and role of teacher are very relevant. He says, "the duty of the leaders of common people is to behave according to time and to go further than the attitudes of people and to guide them as the time goes on". He wants the teacher to

play the role of the leader of the common people. His ideas about regional universities are also relevant for higher education.

**Statement of the problem:**

A study of the educational thoughts of Acharya Vinoba Bhave and its relevance to present Indian education.

**Objectives of the studies:**

1. To study out the salient features of educational ideas of Acharya Vinoba Bhave. 2. To find out the relevance of educational ideas of Acharya Vinoba Bhave in present Indian education.

**REVIEW OF THE RELATED LITERATURE**

**Kalelkar, K. (1971)** had written a book named 'vinoba: vyaktitava aur vichar'. In this book he had taken different aspects of vinobaji's life. His life philosophy, his work as freedom fighter, social worker and political thinker had been mentioned in this book. His educational ideas are also viewed briefly. His view about 'Nai Talim', women education and religious education also had been mentioned in the book.

**Gandhi, M.K. (1965)** wrote a letter in the 14<sup>th</sup> volume of 'Sampurna Gandhi Vagmaya'. In this letter gandhiji had mentioned Vinoba Bhave as a maharastrian who had influenced him the most. He wrote that Vinoba was truly following the way of sarvodaya and was trying to make the dream of 'Gram Swaraj' come true.

**Bharati, A.C. (1992)** had done a research work, 'A study of the philosophy of Acharya Vinoba Bhave and its effect on education in the light of the new education policy'. Many aspects of Vinoba Bhave's thoughts such as equality, secularism, democracy, socialism, life long education, education as per the need of the child, dignity of labour, moral education, adult education, international understanding, teacher education, special facilities for women's education are included in the new national policy on education.

**Chaube, S.P. (1998)** had written a book 'great Indian educational philosophers'. He had taken Vinoba Bhave as one of the educationist of India. Beside his educational ideas, he had given a brief sketch of the Sarvodaya philosophy of Acharya Vinoba Bhave. He had mentioned 'One hour education' and appointment of the regional teacher in the schools.

**Pandey, R.S. (1999)**, had written a book titled 'Great educationist of World'. He had given an account of Vinobaji's meeting with Gandhiji. The chapter also includes the role of the teacher as the leader of society. He also had briefly explained the relevance of educational thoughts of Vinoba Bhave.

**Tomar, J.P.S and Tomar, R.P. (2006)** have written an article 'Pavitra Vicharon ke Praneta Manavtavadhi Sant Vinoba'. They have taken Vinoba Bhave as a real dutiful saint. They said that bhave's thoughts move around 'Sarvodaya philosophy'. they mentioned Vinoba's view about basic and free education for all. The idea of inclusion of poor and adult illiterates in the new education is also explained briefly. They have explained about the importance of local history and geography, daily routine life, good food, good health, a cleanliness etc.

**METHODOLOGY OF THE STUDY**

The present is a qualitative research. The nature of the study is philosophical and descriptive. This study is a philosophical inquiry. The method of the present study will mainly be philosophical analysis. The process involves analysis and interpretation of the ideas of Acharya ji. In the present study the focus is on identification of pertinent sources in the form of documents, books, letters and speeches.

**FINDINGS**

The main findings of the study are according to the objectives taken. they mainly give the educational thoughts of Acharya Vinoba Bhave and its relevance in present Indian education.

**Nature of Education :-** One acquires interior education from Nature. Internal Education is related to one's soul. "Total and perfect development of every organ, to make the sense organ fast, accurate and perfect in their work, perfect development of various attitudes of mind to make memory, knowledge, logic and other intellectual powers perfect and strong: All this natural education is included in internal education Education means the attainment of self-sufficiency in learning. According to Vinoba, "Education is a by-product of practical work." It is a combination of various attributes which benefit the individual as well as the society. It is the education of mind, Heart and stomach of a child. It is an education, which gives sharp

intelligence to mind. It is the creator of sympathy and love for the whole world. It also provide basic personality making quality to the heart. It is an appropriate source for fulfilling the needs of stomach. It has got a beautiful combination between courage and humanity.

**Objectives of Education :-** Vinoba has determined certain aims of education on the basis of his own experiences. He says that when he moves from one place to another in connection with his Budan and Gramdan movements, he consider himself as a student of university; and the entire society appears to him as a University. Vinobaji wants to develop the mind, soul and body of the individual through education. Control of sensory motors, physical labour and exercise are necessary for physical development. The meaning of Sarvodaya is the rise of each and every person. He always says that inequality like caste, creed and untouchability had made the society totally empty and weak. There is a need of establishing economic, social and religious society. Vinoba present before us many aspect of self-reliance. The first approach to self-reliance is that the child should receive education through his own effort and he himself should develop within himself a capacity for earning his own living. By the age of fifteen years a boy or a girl should be able to use dictionary, grammar, encyclopedia, maps and charts. Vinoba thinks that true 'learning' comes only out of 'doing' so there should be a co-ordination between 'learning' and 'doing' a learning which is obtain through one's own experience is really useful in various situations of life. 'To live a life' is itself an art and education alone can teach one this art. It is a responsibility of education to teach a student, how to lead a good life. Otherwise no welfare society will be established.

**The Curriculum of the New Education :**

New Education provides and plans three types of Programmes for the child. It is definitely providing programmes about the knowledge of nature. The second direction of the Education is to fulfill the knowledge and physical strength to the child. But the most important direction which this education provides is that of knowledge of self. Vinobaji says that Education provides the necessary knowledge of

present. It also gives knowledge according to the necessity of time. It helps the child to bring out of his internal knowledge. The knowledge acquired by new education has a very wide scope. There are many subjects integrated through new education. Vinobaji is firm about one thing that is the knowledge needed for present life should be given in present life.

**Methods of Teaching :** Vinobaji criticizes the present methods of teaching. He did not want to teach according to the same methods of teaching. Infact he want that education should come through ordinary life. He says that, we have been told that we have been given education through Frobel, Montessori or Pestalogy method, we must be cleared that it is nothing but the illusion of our tongue. ' It is impossible to acquire knowledge without active participation. An adult can learn something by hearing or reading but for small children 'Learning by doing' is the best method. The knowledge which we get from books, is not real and complete in Itself because it is not gain on the basis of logic. Children must have the activity base knowledge of reading, writing and logic. It is easy to learn new things by a beautiful combination of knowledge and activity.

According to Vinoba, adult cannot be taught as small children Audio method should be used for the adults. Stories, Prayers, noble and high thoughts of great Saints should be taught to them. Vinobaji is against long hour teaching for small children because it not in favout of the development of small children. He has accepted learning with rest, as the best method of teaching, for small children. This method provides time to assimilate and accommodate the achieved knowledge. Vinoba has taken excursion as the best medium of acquiring knowledge. We have to go near the nature and society to achieve knowledge. We have to go near the nature and society to achieve knowledge. Some important point of education which cannot be teach orally, they can easily be taught by direct contact and experience. The all over management of education should be there in the villages. Universities should be established in the villages. According to Vinoba, even the highest education must be available in the villages. Some of the people laugh and criticize on him. But Vinoba thinks that it is very essential and practical.

Thoughts should be related with life. A man lives in home and acquires knowledge in the school. This objective of Education could be achieved only by a combination of life and thoughts. The school should become home. Although India is an aggregation country but industries are also important. The school must provide the best industrial education. According to Vinobaji, the student be taught two basic subject. Science or the power to get knowledge of surroundings, self-realization or spirituality. In this types of schools, the teachers and students together will have physical labour.

**Teachers :** -Teachers being the pivot of educational institutions provide the key to the Education system and the whole process of education revolves around them. According to H.G. Wells ... “The teacher is the real maker of history. Teacher have a great responsibility in moulding the personality of the students. It is the teacher who influences their attitudes, values, interests, moral, ideals, conduct and behaviour. Vinoba called teacher as ‘Acharya’. He wants a teacher to bear the burden of giving education to society and also to lead the society. According to his belief the teacher is the man who will change the society and also will bring social revolution in the society. Vinoba says, “there should be three qualities in teacher - he should love his pupils, there should be consistency in his learning. He should love to learn and to study. After achieving all these qualities the teacher will be able to think, love and teach his students. There should be a combination of love, knowledge and neutrality in the teacher.

**The Ideal Student:-**An ideal student respects his teacher very sincerely. To him the teacher should be next to God and he should have full faith in him without full devotion and faith in his teacher, a student cannot learn anything. A student should have firm determination to learn. He should have self-control and should be ready to put in hard labour.

**Examination :-**Vinoba criticizes the present system of education. In place of the current system he recommended practical examination. He does not want that an art student should be required to sit at a written examination instead, he should be asked to make a thing pertaining to his chosen art. This means that he

wants to examine the student through an actual work, if a student has to be examined about his knowledge of a machine, he should be asked to reassemble a broken or disarranged machine. About examination Vinoba once said, “The examination of my school will be the repairing of broken spinning machine (Charkha) or Natural medical treatment of person. I will not confuse myself making a question paper of language. The knowledge of language will be known by their talks”.

#### **Relevance of Educational Philosophy**

Education in its broad meaning, is not the knowledge which we acquire from books. No special means or resources are needed to achieve it. It does not take any extra time also. The meaning of education, which has been taken by Acharya Vinoba Bhave is totally capable of demolishing the narrow meaning of education and to bring it in its broad sense.

The objective of education is the rise of the man. Acharya wants to free the man from all his physical and social bonds. On this particular aspect he is the follower of Vedic education’s aim which frees us from all the bonds. He admits that the work of Education is the spiritual salvation. He also says that education also make us free from the Economic and Social problems of our ordinary life. Thus he has taken education as the mean of fighting not only the physical problems but also to economic, social and spiritual problems. Vinoba has included Yoga, industry and cooperation in the curriculum to achieve all this goals.

Vinoba has connected education with skill making or industry. It has not only got the aim that the child will be able to earn his livelihood but also he will know the value of physical labour. The qualities of self-reliance, love, cooperation and physical labour are gained through industry based education. Vinoba wants that Government should not interfere in the process and development of education. According to Vinoba the education should be given in all the villages. There should be universities in every village. The empowered government wants to give the education as according to their beliefs and it brings the problem of changing the curriculum every now and then. Talking about the teacher Vinoba was very against the involvement of the teacher in politics. According to him teacher is a leader of common people and not the

representative. Being a leader of the society he must perform his duty of not only to teach the society but also to lead it.

There is unlimited consumption and physical consumption in the present society. The society is totally became a society of consumption. A nation is taken as more developed by the degree of consumption it has. It has brought some social and economical problem in the society. It has not only created a disturbance in the society but also a disequilibria. Vinoba was always against this type of society. All the parts of society are connected with a beautiful bond. Everyone must get the minimum life opportunities. Vinoba has presented the thoughts of opportunity to all. Vinoba was against all inequalities in society. He was against all inequalities in society. He was against the all social and behavioral enemies of the society. He want that woman should get their place in the society. He wants equality of men and women. His very own dream was that the women should come forward and lead the society. All are equal for God. God does not discriminate between different people. According to the Sarvodaya philosophy equality must be provided in spiritual and physical field. The aim of our very own life should be the achievement of self-knowledge. Vinoba's Sarvodaya philosophy has given the way towards the achievement of individual and human welfare. Vinoba has given the aims of education on the

basis of his own experience. There are the aims of self-reliance, to create interest in achieving knowledge, combination of knowledge and activity and the concept of a man of the world. India is a country of villages. According to him education should be provided through villages He wants to make the villages self-sufficient. Vinoba wants that universities should be established in village also. The universities in villages should be established according to the particular needs of the area concerned. It is not necessary that all subjects be taught in these universities. He wants the students and teachers to work had and also have some gift of labour everyday.

The present world is the world of unity and equality. Vinoba's philosophy of Sarvodaya philosophy is capable of maintaining world peace and equality of all human beings.

#### CONCLUSION

After making a study on the educational thoughts of Acharya Vinoba Bhave we come to know that his ideas about internal and external education brings allover development of child. Although his thoughts are based on Sarvodaya philosophy of Gandhiji but they somehow differ from Gandhiji's concept of Basic education. In present Indian educational scenario his ideas such as: self reliance, perfect equilibrium, skill making industry, teacher as the leader of society and regional university are very relevant.

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