

Educational Theories of Acharya Vinoba Bhave

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ABSTRACT

According to Vinoba Bhave, “Education is a byproduct of practical work.” It is a combination of various attributes which benefits the individual as well as the society. Education is the basis and substratum to develop mind, heart and soul of a body. The development of these factors through education makes help to shape love, cooperation, empathy, sympathy, courage and humanity in society. It provides basic needs to develop the quality of heart to ensure good personality that would be beneficial to all society, nation and humanity and to whole world. So developed personality from the educational standard always works not for the individual achievement but assigns its purpose for the welfare and service to all.

INTRODUCTION

India has its recognition for knowledge and education well known to the world from the Vedic time and that observed India as World preceptor (Vishva Guru) from the ancient era. India has played a key role in acquiring and imparting knowledge to whole humanity through their discernible consciousness as the saint and sages (rishies) were the centrality in its factor. The impact was always there in all kinds of cultural, social, economical, spiritual, philosophical, psychological evolution and development in all aspects. Apart from it, it also played the pivotal role in Indian struggle for freedom. It was education only that brought the thought and ideas of eternity, equality, mankind and human freedom is very hot issue of all. It ensured and inspired to the reformers and social workers to give shape for the developments and welfare of the mankind by giving definite base. The basis to all these works either of welfares or human upliftments were held by the patterns and conceptions of education. Education and knowledge elevate the human mind to think and live for human cause.

Vinoba once said, “*Jai Jagat- Victory to the World.*” His thought was too broad, not limited to narrow sense; he wanted the welfare of whole humanity without any discrimination of caste, creed and regionalism. Acharya Vinoba Bhave was one of the leading thinker,

philosopher, social reformer, freedom fighter and educationist who lived his life for the welfare and development of human being. He had also given the educational thought to shape the Indian Education System with its vitality to develop liberal minds, so that no one would suffer from discrimination and reservations.

A brief life sketch is necessary to present here, earlier than going to discuss on Acharya's contributions to national education system. He was born on 11th September 1895 in Colaba District of Gogoda village presently in Maharashtra state. He belonged to an illustrious family, was highly respected of Chitpavan Brahmins. His Grandfather was a famous Ayurvedic Doctor. His father Narhari Pant was a textile technologist at Baroda. His mother Rukmani Devi a pious lady, played big role in influencing Vinoba's mind, character and personality immensely.

He was sent to Sabarmati when he came in contact to Gandhiji. He acquired the philosophy of Truth, Non-Violence and Satyagraha during this phase and took active part in non-cooperation movement, that time then he went to jail too. During that period he wrote his famous book *Geeta Pravachan*, he believed that the service to mankind is the service to God. His concept of Sarvodaya philosophy includes to create a society which is free from caste, class and exploitation. In fact he was a Gandhian follower in all sense, an adaptive of Gandhi's vision of Swaraj. He always endeavored to create a society with cooperation, love and unity, through his *Bhoodan*, *Gramdan*, *Sampattidan*, and *Shantidan* Movement.

He had visualised the need that is very important next to independence so essential for absolute freedom and that was to triumph and overcome with unusual narrow domestic walls of race, caste, creed and communalism to make society out of segregation and isolation of one from another in merely false notions of orthodox tradition and that can be resolved only through valuable right education. Vinoba Bhave once said, "All revolutions are spiritual at the source. All my activities have the sole purpose of achieving a union of hearts."

Vinoba Bhave was a multi-facet personality- a philosopher, social reformer and worker, revolutionary and political leader, preceptor and writer. As much research has been done over Acharya's philosophy concerning to political and social thinking but few has been done over his educational treatises. In his educational guidelines, his thought for the work and role of teachers was very authentic as he had said that the duty of the leaders of common people is to behave according to time and go further than the attitudes of people and to guide

them as the time goes on. His concept for educators were very ideal, he thought that teachers can play their role as a leader of the common people to establish ideal and moral values in the society.

His philosophy and educational thought for all educational levels including higher education is so fundamental. According to Vinoba bhawe, “Education is a byproduct of practical work.” It is a combination of various attributes which benefit the individual as well as the society. Education is the basis to develop mind, heart and soul of a body. The development of these factors through education makes help to shape love, cooperation, empathy, sympathy, courage and humanity in society. It provides basic needs to develop the quality of heart to ensure good personality that would be beneficial to all society, nation and humanity and to whole world. So developed personality from the educational standard always works not for the individual achievement but assigns its purpose for the welfare and service to all.

Vinoba had realised while journeying from one place to another in alliance to bhodan movement that he had felt himself as a student of university or college who was learning in every steps of his life. In the shadow of vast human welfare and social services to procure for human at least its basic needs of land and shelter, he learned and experienced great learning throughout the movement. On the basis of this he defined certain aims of education to determine new standards of education where whole sociality survives in goodness. All experiences related to ground realities and practical facts were no less than any universities’ experience. Though he was a firm believer of Gandhi's thought on education but his ideas were redefined and original and was an advocate of education which is based on coordination between learning and doing, which is obtained through one's own experience so that it can be useful in various situations of carrying out. To live a life is itself an art; and education alone can teach this art. It is the sole responsibility of the education to impart knowledge in such a way that can make students to lead good life otherwise no welfare society will be established. In this sense society is the mirror of education, society reflects the kind of education and environment provided to the people living in that society, highly impacted by the education they accomplished.

Vinoba Bhawe said, “Education helps a child in many ways to bring out his innate power, to arouse his internal knowledge, it is necessary to give knowledge according to the

necessity of time. So that can be used by the child properly with the scope of his mental ability. Educations not only provide various kinds of information but also it gives most important guidance to the learner to utilize his physical and mental ability abundantly.

He believed that the present situation and circumstance should be integrated to the education to make it useful for the Present situations. He criticized and countered the established methods of teaching. He thought that the methodology of teaching had to change in respect to every mode of present circumstances. The education should come through practical stances and ordinary human life instead of obsolete established methodology. His view was that without active participation, it is impossible to acquire knowledge by profound consideration. For small children learning by doing is the best method. It is easy to learn new things by a combination of knowledge and activity.

For adult noble, high and great thought of the saint and sages lives should be taught. He was against for long hour teaching for small once as it effects the physical development.

According to his view, excursion is the best way to acquire knowledge. The best way to acquire knowledge, is to go near the nature and the society. Experience cannot be taught oral as every point of bookish teaching, it can be taught directly with the actual contact of situation to experience it practically. He wanted college and university should to open at the village level to encourage villagers to avail higher education, was essential and practical at his accord although some laughed and criticised the treaty.

Education should always be a combination of life and thought; it should be provide the best industrial education along with knowledge of surroundings and self realisation. Teachers & students are encouraged to join together, to work physical labour. As teachers are the pivotal of the educational system and whole process is revolved around them. They should be careful in representing there stature to the students and society, since the teachers have greatest responsibility in shaping the personality of the students.

According to him the teacher is the man who can change and lead the society and must bring social revolution. A teacher should have at least three qualities - he should love his people, consistence in his learning, love to learn and study. He should be ideal and a combination of love, knowledge and neutrality always. The student should respect the teacher sincerely and have

faith in teachers and admit teacher should be next to God for students. Without full devotion and faith in teacher a student cannot learn real knowledge of life. Hard labour, self control and determination are some essential qualities for learners.

Vinoba was against the examination system based on written theoretical patterns, while he wanted it on actual approach. Vinoba once said about the examination, “that the examination of my school will be the repairing of broken spinning machine (Charkha); of 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.

His vision of education was very practical and broad. He thought the education is not the knowledge which acquires from the books. The meaning of education for him is the total devastation of narrow meaning and to bring it in a broad sense.

It is conspicuous after this huge discussion and studies of Vinoba Bhave’s educational thought; that his thought of education to be based more on practical work and situations to brings an all over development of child instead of unpractical theoretical base. However his thoughts were based on Gandhi's Sarvodaya philosophy but it was nonetheless different from Gandhi's philosophy in every aspect of treatment and implication. All the views and ideas about the educational reformation in relation to Indian Education system and its need to impart education in practical and actual sense are relevant in Indian context.

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