

# Vinoba Bhave Views on Education

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## Abstract

Education is one of the essential aspects of human life. Education is the most effective way to teach people the value of quality work, speak out against demarcation, and practice good habits. Education research is conducted in many areas, including psychology, philosophy, curriculum, and organization. Educational philosophy is the study of the foundations of education and the pros and cons of various educational plans. A survey of this type helps direct to the outcomes of any educational thought. As a result, the field of educational philosophy is as important as that of statistical methodology. Vinoba Bhave has experimented with various facets of education and formulated his concept in this matter. His points of view are unique and thought-provoking, and they cover a broader and deeper range of education from the social, ethical, economic, and spiritual perspectives. He attempted to codify Mahatma Gandhi ji's educational ideas. His independent and scholarly education thinking has resulted in the spiritual interpretation of Nai Talim's principles and programs, the teaching of various subjects, the teacher-pupil relationship, and the uplift of villages. Vinoba's contribution is the magical touch to the analysis and the formulation of educational programs, which can be claimed to be independent of his master's. This paper aims to show the interpretation of the educational ideas of Vinoba Bhave in the contemporary world.

**Keywords:** Education, Philosophy, Nai Talim, Spiritual, Social.

## Introduction

The philosophy as defined in oriental scriptures i.e. the Vedas and the Upanishads has resemblance of it. By their vigilant intellect, philosophers attempt to address the world's issues and provide the general public with a solution. It is the philosopher who has improved the connection between philosophy and education, leading to the conclusion that education follows philosophy. Hence, education tries to put philosophy into practice. As a result, philosophy and education are complementary concepts. The other is creative, whereas the first is introspective. The result of someone seeking to persuade others to adopt their viewpoint is education. So, philosophy's role in education is to direct and guide it.

As education is the dynamic component of philosophy, it is only logical to carefully examine the various branches of philosophy to determine how much they influence human development. According to their ideas and concepts of education, various intellectuals from the East and the West have made contributions to the area of education. According to Gurudev Tagore, a stimulating environment for creative endeavors must be an essential component of education. Education can only be organic and healthy when it results naturally from a living, expanding knowledge base. Education has a purpose beyond only acquiring knowledge—it helps one understand and relate to another person. Humans must exert some effort, at least in part, not only in the intellectual realm but also in the growth of their

personalities, which may be seen in the language of art. The educational philosophy of Dr. Rabindra Nath Tagore is based on the concept of the spiritual unity of all races. Tagore understood the need of idealism in education, which is mostly lacking in the western-style education provided to Indian pupils. According to Mahatma Gandhi, education should bring out the best qualities in a child's body, mind, and spirit. For him, a practical or occupational activity had to be the focal point of education, and all disciplines had to be built around it. Gandhiji saw education as a means of instilling a sense of social duty. So, according to his educational philosophy, education is the wise practice of citizenship rights and obligations. For him, obtaining peace and happiness via education was essential.

Swami Vivekananda also viewed education as a means of achieving the objective he desired for most Indians. His idea of education was as a "process of man-making." He expected Indians to possess iron willpower, steel nerves, and iron muscles in to unlock the mysteries of the cosmos. He advocated knowledge acquisition and placed more emphasis on character development so that educated people might distinguish between good and evil and be able to meet life's challenges with the courage of a lion. To achieve this goal, he has argued in one of his speeches that people need learn from Westerners in the areas of the arts, industries, and practicality in order to prepare themselves for the struggle for survival. Hence, he represented the power of the body and mind to realize the "Atman." He consistently advocated for mass education to revitalize India since he had a strong love and sympathy for the laboring Indian masses.

India was fortunate to have a role model like Gandhiji in modern times. Under the principles of non-violence, cooperation, the dignity of labor, and better connection between villages and cities, he sought to organize and reconstruct society. Gandhiji aimed to create a moral or ethical man. He imagined the futility of a culture when the major slogans are material progress and economic prosperity. Without a moral foundation, material progress would be empty and unlikely to make most people happy. One of the conditions, but not the only one, can be economic emancipation. It is essential to consider societal reconstruction in light of this aspect of creating moral men. Gandhiji aims at bringing about a change in the minds and hearts of the people. He presents challenging insightful formulations of basic and new education with regard to character building as the goal of education.<sup>i</sup> In his own words- "Education must be of a new type for the sake of the creation of a new world".<sup>ii</sup> He elaborates it –"our system of education leads to the development of the mind, body, and soul. The ordinary system cares only for mind."<sup>iii</sup>

Education has a unique purpose and function to fulfill. A researcher who serves as a bridge between philosophy and education is a philosopher. In the realm of education, philosophers have made a significant contribution. Philosophy frequently develops from the life activities of great persons. Hence, they succeed in changing society values through their thought and are called philosophers. Gandhiji's ideas on education cannot be separated from the philosophy and ideals for which he stood and died. "Truth and beauty I crave for he said, "Live for, would die for."<sup>iv</sup>

### **Vinoba as a Philosopher and Educationist**

It has been India's good fortune that great philosophers have been born here since the dawn of time. The fervent spiritual heir to Mahatma Gandhi is Acharya Vinoba Bhave. It is appropriate to refer to those as ideal and genuine educators who have dedicated their lives to improving humanity via action, word, and

thought. From this perspective, Acharya Vinoba Bhave was considered as a great and ideal educator and thinker of our time. Truth, nonviolence, love, and service are the cornerstones of his ideology.

So many types of philosophers have existed both in India and throughout the world. Several philosophers have practiced meditation in rooms or in forests, but Vinoba is a type all by himself. He is a revered Indian philosopher saint. He interacts with the villagers and discusses his ideas with them. Being a fervent advocate of "ahimsa," he has made an effort to translate challenging philosophy into everyday terms. He has almost mastered all of India's regional languages for this. He has been active while travelling, writing about everything from diet to death. His interpretations of the Gita and other scriptures have served as evidence of his philosophical background. He has kindly encouraged people to be both students and teachers. He has tried to share his innovative ideas about education with teachers, students, and the public at large through talks.

He attempted to provide guidance and address its issues while expressing his views on teaching. He has demonstrated what a perfect instructor should be like. He thinks that a teacher not only imparts knowledge but also acquires it. Teaching does not require learning.

As a Gandhian, Vinoba has more faith in internal than external growth. His main conviction is the spiritual development of people through education. Hence, he emphasizes the value of education.

### **Educational Philosophy of Vinoba**

At home and in school, Vinoba received formal and informal education. His mother's informal education had a significant influence on his life. His mother a deeply virtuous and spiritual person, instilled spiritualism and devotion in him. His unique and provocative opinions encompass a wider and deeper range of education from the social, ethical, economic, and spiritual dimensions.

The educational ideas of Mahatma Gandhi have been attempted to be codified by him. His independent and academic thought on education has led to the spiritual interpretation of the Nai Talim principles and programmes, teaching of many disciplines, teacher-pupil relationships, and the improvement of villages. Education does not mean to Gandhiji only "a knowledge of letters but it means character building, it means a knowledge of Duty. Our own word literally means 'training'."

Vinoba Bhave was a scholar and devotee of Upanishadic culture. All of his activities are rooted in Rig Veda. The spiritual meaning of Karma Yoga was oriented by him. His life is like a laboratory, as throughout of his life he keeps on experimenting over new ideas. After the death of Gandhiji, Vinoba's mission is an experiment in living and in education. He spread the message of Sarvodaya society throughout the country, were all experiments in social education. He teaches the lesson of self-sufficiency through his experiments in agriculture. He talked of two phases of education; inner education and outward education of a person.

He uses the term "inner education" to refer to the strengthening of a person's soul, and his ideas about external education are consistent with what is currently taught in schools. But the truth is that Vinoba desires a perfect blend of the two. He is also in favor of empowering students so that they can not only enter the realm of knowledge but also acquire the ability to meet the needs of life. Thus, Vinoba's educational philosophy advocates instilling in man the ability to adjust himself to the currents of time and country.

Vinoba has stated that education should be beneficial to the proper development of the five senses, and he has presented a Triple Purpose Program, which he has divided into three parts. He suggests, under the first section, that kids get to know the world around them and the way things are functioning now. Students should become self-sufficient in their education in the second part, and they should be able to know about themselves in the third part. His viewpoint is that students should develop physically and mentally through education, and that there should be some provision in the curriculum for them to do physical exercises and read sweet poems, Pada, and Bhajans to improve their speaking abilities. While imparting education, due consideration should be given to the educand's interests. Lessons in mathematics should be taught only to the level required for his success. In actuality, Vinoba favors a change in accordance with the present needs of society and the country rather than following a predetermined course.

Vinoba was educated both formally and informally at home and in school. His life was greatly impacted by his mother's informal education. He was raised with spiritualism and dedication by his extremely moral and spiritual mother. His original and thought-provoking viewpoints include a wider and deeper spectrum of knowledge from the social, ethical, economic, and spiritual dimensions.

Mahatma Gandhi made an attempt to codify his educational principles. The spiritual interpretation of the Nai Talim programme and ideas, the teaching of numerous subjects, the development of teacher-pupil relationships, and the rehabilitation of communities are all results of his autonomous and intellectual perspective on education. Gandhiji said – “By education I mean an all round drawing out of the best in child and man body, mind and spirit.....I would therefore begin the child’s education by teaching it as useful handicraft and enabling it to produce from the movement it begins its training.”<sup>vi</sup>

Gandhiji’s educational view aims for the transformation of the individual as well as the whole society. For him education is a means for the upliftment of the whole nation. He wanted to establish a discrimination free society in which “There will be neither paupers nor beggars, nor high nor low, neither millionaire employers nor half-starved employees”.<sup>vii</sup>

Around the nation, Vinoba disseminated the Sarvodaya society's message, which included many social education experiments. With his agricultural projects, he imparts the importance of self-sufficiency in the areas of food, education, clothing, and hygiene.

## **Vinoba Views on the Principles of Nai Talim**

In line with the objectives of Sarvodaya Samaj, Vinoba has set up educational goals in this manner. He is not happy with the prevailing educational system in the nation. He was adamant that Indians' souls were being murdered by western education. He summarized Nai Talim's core ideas and offered interpretations that took into account contemporary demands. His opinions on Nai Talim fall into three categories:

### **1. Basic Ideas of Nai Talim: -**

Charkha was the focal point of all of Gandhiji's programmes. He asserts that the procedure should be continually assessed. As an educational process, Nai Talim should be continually assessed. Vinoba, however, sees Nai Talim as more than just a way to spin a wheel; rather, it is a comprehensive educational concept that embraces all levels of education. It ought to be rooted in human existence. He places a strong emphasis on using the body, mind, and heart. According to Vinoba, the fundamental

tenet of Nai Talim is the notion that work and knowledge shouldn't be treated differently. They are like the opposite sides of a coin complementary feature. Crafts have philosophical significance in Nai Talim as a result.

## 2. Principles of Nai Talim:-

- a. Love and Non-violence form the basis of human life.
- b. Earning one's bread by one's labor is the chief constituent of honest life.
- c. Freedom of Thought constitutes the beginning of education.
- d. Social purpose forms one of the main objectives of education.

3. **Aspects of the syllabus of Nai Talim:** - Vinoba put forth Triple Educational Programme. These foundations are a directive to aspects of education. There are various aspects to be looked into as regards Nai Talim. These are as follows:-

- a. Education of childhood
- b. Character building
- c. Craft in Education

## Conclusion

Although though Vinoba gave consideration to many different areas of education, some of them are highlighted here to show how his ideas on the subject have changed over the years and even now. Introduces the current issues in education and makes recommendations for how to fix them. The importance and applicability of his ideas are still present in this form. Many of the problems of the present can be solved if we bear in mind the elements of Sant Vinoba ji's educational ideas and act in accordance with them. This will have far-reaching positive effects. Saint Vinoba gave serious consideration to a number of issues pertaining to education during his day, and the solutions he offered to address these issues appear to be useful in addressing the educational issues we face today. His pedagogical theories can be deemed applicable in this way.

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