

Relevance of Vinoba ji Educational Ideas

Dr. Neeraj Yadav
Assistant Professor(B.Ed.)
Shri Lal Bahadur Shastri Degree College, Gonda, U.P.

Abstract

Vinoba ji thought deeply on various problems related to education of his time and the suggestions given for their solutions seem to be effective in solving the current educational problems as well. Vinoba ji's whole thinking and whole life is based on morality. Vinoba's Sarvodaya wants to establish such a classless, casteless and exploitation-free society in which every individual and group will get the means and opportunities for their all-round development. According to Vinoba ji, education is an internal process not external knowledge. The aim of education should be personal, social, natural, spiritual and economic independence of the child. According to Vinoba ji, education should be free from government machinery. The teacher should develop his power by not running after power. The spiritual aspect of Vinoba's Nai Talim is that knowledge and action are not two things, but one. The biggest weakness of education in Vinoba ji's view is that it does not encourage moral values. Although Vinoba ji considered various aspects related to education, but here some of them have been mentioned with the intention that it can be felt that the thought he did on education has changed in his time as well as today. Introduces the educational problems of the time and also offers suggestions to solve them.

Key Words: Nai Talim, Sarvodaya, Brahavidya.

The process of education is age relative. On the basis of the pace of the era and its new changes, in each era along with the definition and purpose of education, its form also changes. This is a fact of human history. The ever-opening new dimensions for the development of human beings act as a challenge for education and educationists, according to which a new changed framework of education is needed.

It is also a great role of education that it should keep its caste, religion, culture and history intact, so that the glorious past of the nation is visible to the future generation and the younger generation should not remain cut off from their past.

Education is the mirror of the society and as such it is not only the duty of education but also the imperative to reflect the hopes and aspirations of the society. Education is that vision of the nation, on which the life of the nation falls apart. Human beings have a close relationship with life, education has an important role in the multifaceted development of life. There is a fundamental relationship between education and philosophy. Education provides practical form to philosophical principles. Philosophy is the conceptual side of life and education is the functional side.

In the early years of the first decade of the twentieth century, the color of Indian politics was changing. But a look at the past evidence shows that what happened after a long period of subjugation was astonishing. As the noose of British rule in India was getting firmer, talents like Rabindranath Tagore, Vivekananda, Gandhiji, Lokmanya Tilak, Maharishi Dayanand Saraswati, Ramkrishna Paramhans, Sant Vinoba Bhave were developing in India, those who made continuous efforts to liberate the country in their own way.

Acharya Vinoba Bhave, the great saint, philosopher, social and economic thinker of modern India, the leader of the Bhoodan movement and the forerunner of Sarvodaya, was born on 11 September 1895 in a Saraswat Brahmin family of Gagoda village in Maharashtra. Vinoba ji is a great man of this era, yet we know very little about him because he has been a silent servant. Neither did he himself come forward and try to achieve position and fame in the eyes of the world, nor did he allow his devotees and disciples to do so. Vinoba ji considers life as a stream of water which is going to meet the ocean (Parmatma), in his words-

"If this stream is asked what you want, it will answer - I was going to the sea, this pit came on the way and I tried to fill it, if my life ends in it, then someone No matter. I consider myself to be grateful for this."

Like this stream, Vinoba ji tried to move ahead by eradicating the evils, inequalities, social and religious discriminations and shortcomings around him without any greed or selfishness.

After Gandhiji's death, Vinobaji came to the ground. Before that, he used to run far away from fame. When Bapu selected him as the first Satyagrahi for individual Satyagraha in 1940, people used to ask, Who is this Vinoba? Then Bapu had to write an article about him. Vinoba's talent was multifaceted. He was a saint, scholar, thinker, scholar, writer, educationist, linguist (he knew eighteen languages). 'Gita Pravachan' is his immortal work. Referring to the place of Gita in his life Vinoba says-

"The relationship between the Gita and me is beyond reason, my heart and my intellect have been nourished more by the milk of the Mother Gita than my body was brought up on mother's milk. Where there is such a relationship, there is no room for logic. Cutting logic and with both wings of faith and experiment, I fly in the sky of the Gita. I usually live in the atmosphere of the Gita. Consider the Gita as my life element. When I talk to someone about the Gita, I sit as if diving into the deep ocean of the Gita."

Meaning of Satyagraha

Vinoba's Satyagraha meant sticking to the truth. Truth should be the basis of our life. One must live and die for the truth. It takes enough courage and patience to pursue the truth. Sarvodaya is a proponent of the use of truth and non-violence in the international arena as well as in personal and national life. Saint Vinoba gave the slogan of Jai Jagat in place of Jai Hind.

Education, Curriculum and School

According to Vinoba ji, education is an internal process and not external knowledge. Education should be given to the child through sacraments. According to Vinoba, the education and environment given in the school is external, hence it is external education. Through this education the normal development of the individual is possible. In Sarvodaya education, importance has been given to the harmony of nature and society. According to Vinoba ji, due to today's strange education system, life gets divided into two pieces. In the first fifteen-twenty years of age, a man should not get into the hassle of living, get education only and later wrap the teaching in a bag and live till death. This practice is against the plan of nature.

Gandhiji's philosophy has been fully followed in the Sarvodayi plan, Vinoba ji used to say that a society should be created in India in which there is social and economic equality, the society should develop with the help of cottage industry with its own labor. According to Vinoba ji, the aim of education should be personal development, social development, economic self-reliance, natural development and spiritual development of the child.

From the point of view of curriculum, Vinoba falls in the category of experimental philosophers, he was of the view that the curriculum should not be decided long in advance, because the requirements change according to the time and situation and the appropriate curriculum is the one which fulfills those needs. Generally, his vision was for the all-round development of the individual through education such as physical, mental, social, economic and spiritual. Vinoba ji has supported the implementation of the courses of Gandhiji's Wardha education scheme, the focus of which is craft, which is capable of making children self-reliant.

Vinoba ji says that I am very dissatisfied with today's education. Today schools are opening everywhere, but I see all these lifeless. In these schools, you get some alphabetical knowledge, but you do not get knowledge that is useful for life. It is the irony of the present education that the student who gets to study till matriculation loses the prestige of labor. Where there is no teacher-disciple feeling, there is no sign of sacrifice or service, there is no moral environment, there is no respect for mother tongue, there is no cost of labor and free thought has no value, such education is meaningless.

Nowadays the concepts of primary, secondary and higher education have been linked with examinations. Education cannot be given separately from life, it starts with life, it can be obtained only while living life. The development of the intellect with the development of the body is the primary education, the development of the intellect with the formation of the body is the secondary education, and the development of the intellect by separating the body and the intellect from dispassion and disinterest in the body, this is higher education.

Many years have passed since India got independence, now we understand that there should be a reorientation of education. Many commissions were formed to amend education and its report remained with the government and some amendments were made but till date there has been no major change in the structure of education. Education has to be village oriented. Science has to be brought to the villages of India. Students will have to study villages. The knowledge power of the students and the labor force of the villages will have to be coordinated.

In the direction of change in education, first of all this question comes in the mind of Vinoba ji, which is going to attack the core of education, that education should be free from government system. The government should not have any boon on education. The government must give salary to the teachers, it is the duty of the government. But just as the Department of Justice is independent and judgments can and have been given against the government in the Supreme Court, similarly the Department of Education should also be independent of the government. But in order to make available and implement the autonomy of the education department in the true sense, it is necessary that teachers should develop their own power by not running after power. Therefore, teachers have to be free from the politics of the ruling party and stay in touch with the public. In fact, there should be freedom in the field of knowledge. Today's education will have to change and education will have to include both theosophy and industry. The soul will be identified by Brahnavidya. Body, mind and senses will be under control.

Today's students have knowledge, but no light, no confidence. Today's education is lifeless. There are values in today's education, but till the self-confidence is not manifested, there is no other fundamental value of education. Just like your eyes are priceless, but as long as there is life in the body.

In 1937, ten years before the attainment of Swaraj, Bapu laid the idea of Nai Talim in front of the country. Nitya Nai Talim means that which was yesterday, is not today and what is today will not be there tomorrow, like the water of a river. The river keeps on flowing, but every moment its water is new. Establishment of new values in Nai Talim.

The spiritual aspect of Nai Talim is that knowledge and action are not two things, but one. It is wrong to say that action is superior to knowledge or knowledge is superior to action. Knowledge and action are one, the training that will be given on this foundation is Nai Talim. There is no social difference between human beings in Nai Talim. The structure of today's society stands on many kinds of distinctions. Society did not exist in the condition in which the British came to India and the new creation they created by making a difference in that condition. Society was falling apart in every village. Where untouchables and untouchables exist, there cannot be a village society.

Conclusion

Although Vinoba has considered various aspects related to education, but here some of them have been mentioned in order to realize that the thought he did on education has changed from his time as well as today. Introduces the educational problems of the times and also offers suggestions for their solution. In this form the significance and relevance of his ideas remains even today. If we keep in mind the points related to the educational thoughts of Sant Vinoba ji and work according to them, then many problems of the present time can be got rid of which will have far-reaching positive results.

Saint Vinoba thought deeply on various problems related to education of his time and the suggestions given to solve them seem to be effective in solving the educational problems of the present. In this way his educational ideas can be called relevant.

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