

## SARVODAYA PHILOSOPHY AND EDUCATION OF MAHATMA GANDHI

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### **Abstract**

*How relevant the Sarvodaya philosophy is in the modern perspective. - Mahatma Gandhi was a man of the era. Due to the invaluable service, he rendered not only to Indians but to human beings, his name will be remembered as a great man till the ages. Gandhi ji Sarvodaya's Ideology has made a great impact on the Indian education system. He studied various aspects of the society deeply and rendered his invaluable service and contribution. In the present study, the impact of Gandhiji's Sarvodaya ideology in the field of education has been studied. First of all, an attempt has been to understand the Sarvodaya ideology. There after the key principles of Sarvodaya were not us in the good of all lies our good. The work of intellect and labor should cost the same and the life of the laborer is the tree life. Meaning of education, objective, curriculum, teaching method, teacher-student relationship and discipline, etc. have been studied. An attempt has also been made to understand.*

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## Introduction

Mahatma Gandhi had the greatest impact on Indian life in the first 50 years of the twentieth century, because his elemental thinking was not only ideological but based on direct experience and experimentation. Sarvodaya Philosophy is another novel interpretation of Vedanta Philosophy, in which the focal point moved from the individual to the population. Along with the rise of the soul, may everyone rise. Communism says that if everyone rises, the individual will rise automatically. Sarvodaya reverses this point by saying that if everyone rises, so the society rises. The word Sarvodaya means universal upliftment or progress of all. This theory of Gandhiji was given by John Ruskin's book on political economy inspired by "Unto This Last" Sarvodaya wants to establish such a classless, Casteless and exploitation-free society in which every individual and group should get the means and opportunities for their all-round development. Huxley said that "Live and let live" but Sarvodaya says "Live to keep others alive". Love has to be spread to make others yours, non-violence will have to be developed and there will be a change in today's social values by ending exploitation.

Mahatma Gandhi believed that the creation of Sarvodaya society can be done only one the purification of individual life. The fasting rules which are the means of salvation in personal life will be practical in social life as well then Sarvodaya society will be formed. The society which will be created from the point of view of Sarvodaya, we have to start with our life. If there is untruth, violence, possessiveness, etc. in personal life Sarvodaya will not happen because Sarvodaya wants to eradicate the inequalities of the society through nonviolence. In relation to the soul, the divine creation today, Sarvodaya thoughts are those which have been considered under Vedanta. Gandhiji selected two main elements from the entire Indian philosophy the first one is true and the second is non-violence. Gandhiji writes about truth "Truth to me is the supreme principle in which many others principles also intersect. This truth is not just the truth of speech, rather, it is the truth of the thoughts, and this is not only the truth of our belief, but the ultimate truth is the eternal principle i.e., God. (Odd, L. K. Shiksha ki Darshnik Pristhabhumi Pg. N. 237).

## Salient Features of Sarvodaya Philosophy

According to Gandhiji non-violence is the only means of attaining God Non-violence is the only moral basis from which all other moral virtues manifest following are the salient features of Gandhiji's Sarvodaya ideology-

1. **In the good of all lies our good-** Man is a natural member of society. Therefore, when he thinks about the welfare of all, then his welfare will automatically happen, there can be no welfare of him apart from the society.

According to Kamala Dwivedi- “The social consciousness of the individual makes him sensitive to social interests, keeping him and personal interests and social interests in the subjective and community consciousness of interests is the main basis of Sarvodaya. Sarvodaya is not possible without it. (Dwivedi Kamala, Gandhiji ka Shiksha Darshan Pg. No. 86) Therefore, the good of all was not in the good of oneself.

2. **The cost of the works of Intelligence and Labor should be equal-** It is controversial theory that has not been accepted by society, under this Gandhiji believes that work should not be differentiated on the basis of whether a work is intellectual or is done by physical labor. In fact, all tasks are of equal importance. He believes that the work of both lawyers and barbers should be priced the same because everyone has the same right to a livelihood. Every person in the society should get equal respect whether it is physical labor or mental labor both should be given equal respect. Written by Kamala Dwivedi “In fact the history of mankind is the art of exploitation in which a man of intelligence exploited those who were less intelligent. The intellectuals abandoned that family feeling, on the basis of which every person in the family got equal respect irrespective of his ability. The conflict between knowledge and action to consider one high and the other low is contrary to the principle of Sarvodaya.
3. **The life of the working person is the real life-** According to Gandhiji, hard work and living simple life are the only true Life. Sarvodaya can be possible only when everyone adopts self-restraints and realizes the ethics of labor. While living in South Africa, Gandhiji implemented it practically whereas in Durban he created Phoenix which was a practical implementation of Sarvodaya village. Every member here was a former, most of the work was done by manual labor. There were people of all castes and religions in it. Hence it was a symbol of a true Sarvodaya Ashram where efforts were made for the rise of all.

Gandhiji writes about the above principles of Sarvodaya “First things knew, I used to look for the other I had never considered the third. Sarvodaya showed me like a lamp that the first thing contains both the other things. (Mohan Das Karamchand Gandhi, Satya KePrayog Pg. No. 58) Thus Gandhiji learned the prestige of manual labor from Ruskin V. Seen wrote “The idea of a unique synergy between ideal and practicality was taken by Gandhiji from the book of (Unto This Last) and the idea that most necessarily appealed to his inner instincts is the notion of cooperation labor (0000).

Therefore, Mahatma Gandhi has given more importance to physical labor than Ruskin. Ruskin placed interpretation and painting under manual labor. In addition to lectures, Painting and editorial work Mahatma Gandhi Considered physical work as labor and considered it necessary for bread.

### **Effect of Sarvodaya on Educational Philosophy**

Gandhi's education Philosophy is influenced by Sarvodaya ideology. Defining education Gandhiji has said that by education, I mean the all-round development of the superior physical, mental and spiritual powers inherent in child and man. He called this idea "Sa Vidya or Vimuktaya" or education is that which leads to liberation, also presented in this way. Kaka Kalelkar, is the main exponent of Gandhi's ideology. Has explained this definition as follows- Man is in bondage, he is ignorant, he is a slave to his natural instincts and is bound by circumstances. There does not appear to be any scope for its development. True education frees him from these relations. True knowledge and education are the only ones that free the body from disease and infirmity. Free the hands, feet and other karmic senses from dormancy. Free the heart from hardness and jealousy and free the whole man from all kinds of bondage. Let emotions be freed from gluttony, power from lust, and soul from pettiness and pride. (Odd, L. K. Shiksha ki Darshnik Pristhabhumi Pg. No. 238).

Gandhiji wanted to create a society where the power of punishment would be replaced by the power of non-violence, where there would be no artificial distinctions of high and low, rich-poor, master laborer, intellectual-working, ruler-ruled, etc. a society that will be truly classed society, where the upper class will not exploit the lower class, where the principle of Co-operation will be used in place of competition and where there will be equality between the means and ends, a society where no class is exploited and progress is made for all will get equal opportunity. Such a society was named the Sarvodaya Society.

The aims of education have been explained by Gandhiji in main ways, which can be classified as personal and social objectives-

The purpose of character building and all-around development can be kept within the personal objective. Gandhiji laid great emphasis on character building. He believed that education that does not build character, such education has no meaning. In his autobiography, Gandhiji has written- "I have always given the first place to the culture or character of the heart. I considered the character to be the proper foundation of the education of children. And if the foundation is strong, then all other things children can learn on their own with the help of friends etc." (Odd, L. K. Shiksha ki Darshnik Pristhabhumi Pg. No. 239).

Under the social objective of education, Gandhiji thought that every child should develop into a productive citizen. A society in which some people produce and others survive on the earnings of their sweat, that society can't be a Sarvodaya society. Such citizens should be created through education who try to remove class differences and understand social ideals and behave accordingly. Such citizens should be created through education who give more importance to human relations than mechanical relations and give place to spiritual values in life rather than material values. Gandhiji believed that education is the only means by which Sarvodaya society can be established.

### **Sarvodaya Philosophy and Student and Teacher Concept**

Gandhiji feels the divine element in every child and believes that the soul of all children is equal, but the personality of each child is unique, which makes a unique contribution to the development of society. According to Gandhiji's Sarvodaya philosophy, education is the right of all children and everyone should get equal opportunities for education. Sarvodaya philosophy accepts the divine existence of the child, it does not mean that it ignores the physical and emotional aspects of the child's personality. Gandhiji writes- "Man is not only intellect, not only the animal body, not only the heart and not only the soul. Proper Coordination of all these elements is necessary for the making of a holistic human being. (Odd, L. K. Shiksha ki DarshnikPrishabhumi Pg. No. 240).

According to Mahatma Gandhi, home, School and social environment play an important role in the development of a child's personality. The position of teacher in the Sarvodaya education system is very high. Gandhiji writes-

"I understand the matter of not attending the school of a teacher for whom I do not have respect, but I do not understand the feeling of disrespect and humiliation towards my teacher. This type of conduct is rude and rudeness is violence. (Odd, L. K. Shiksha ki DarshnikPrishabhumi Pg. No. 240)

According to Gandhiji, it is necessary to have a spiritual relationship between the teacher and the student. A student can learn more by being in live contact with the teacher than through a book. The education of Character cannot be given to the child through a book. Rather, character building is learned from the life of the teacher. Gandhiji believed that just as an object of necessity can be bought from anywhere, In the same way, knowledge can also be acquired from anywhere, but not everyone who gives knowledge becomes a teacher. To be a teacher one has to establish a spiritual connection. "Trust" is the first condition of knowledge acquisition, Sarvodaya society will be established only when teachers work for the betterment of society instead of working for a salary.

Gandhiji written that the work of a teacher is more outside the classroom, than in the classroom, In this wage life where characters work for pay, they do not have time to devote to students outside the classroom. Today this is the biggest obstacle in the life and character building of the student, but until all his time outside the class is not given to the students, not much can be done. Instead of building their brain, it is necessary to try to build their heart. Words of disappointment and frustration should be removed from your vocabulary. (Mahatma Gandhi, To the Students Pg. No. 257-60)

### **Sarvodaya Philosophy and Curriculum and Method of Teaching**

The principle of the Sarvodaya curriculum is - "Education of Life by Life" i.e., life should be reflected in the curriculum and education should be continued in life. In the present time, artificiality has become very much included in the curriculum and has turned away from life. To establish an unbroken relationship between Sarvodaya curriculum and life.

According to Sarvodaya, there are five major activities of life that should form the basis of the curriculum-

1. Healthy and clean-living activities.
2. Independence activities
3. Basic handicraft activities
4. Civil life activities
5. Recreational and cultural Activities.

The stay healthy, study and practical practice of physical exercise, sports, physiology, health science, food science, etc., is necessary, so that along with giving the knowledge of staying healthy and clean, healthy habits, attitudes and competencies are developed in the students. Under the activities related to self-reliance, such abilities should be developed in the child so that he can become self-reliant. According to Gandhiji, through this activity, an attempt is made to teach the child skills like cooking, sewing, exchange, accounting for daily life, growing vegetables etc.

In Sarvodaya philosophy, basic handicrafts or basic industry is considered as the most important part of the education system and for this reason, Sarvodaya education is sometimes known as "Industry centered education" or basic education. the activity of civil life includes all those activities which are used to lead a social, political and economic life as a citizen, such as the development of qualities like cooperation, tolerance, ideological freedom, etc. as well as the study of humanities subjects is included in this course. Under the entertainment and cultural activities, fine arts, literature, religion, theater, festival, etc., are included.

In this way in Sarvodaya itself curriculum, a course has been proposed for living a good life through the medium of life. Sarvodaya curriculum will act as a medium for establishing a new society.

Sarvodaya philosophy considered life as monolithic but we have divided knowledge into branches for our convenience. In the beginning, the child receives knowledge as a unit, so the disciplinary knowledge divided into branches is not useful for childhood. Sarvodaya propounds the coordination method. The basis of the coordination method is the principle of 'integrity of knowledge'. The curriculum is a means of balanced development of personality, therefore, proper development of all their aspects of the child's cognitive, emotional and functional should be done through the curriculum. Too much attention to the other side leads to the emergence of imbalanced personality, the consequences of which are far-reaching and bad. The coordination method discussed by Sarvodaya has two-

1. Coordination with the natural environment
2. Coordination with the social environment.

#### **Sarvodaya Philosophy and Discipline and School**

According to Sarvodaya, discipline is based on the following assumption-

1. A child is not bad by nature but the natural and social environment make him good or bad.
2. Discipline can be maintained by conditioning the natural and social environment.
3. The behavior of the teacher has the greatest impact on the behavior of the student.
4. Violation of morality is also a disease like physical disease, so to eradicate the disease, the teacher's sympathy is necessary, is it not punishment?

A teacher who believes in Sarvodaya ideology tries to keep the school as pure as a temple, he tries to keep the natural environment of the whole school neat and clean. The student is indirectly affected by the personality of the teacher. even after the teacher is far away from the student, he influences the students with his conduct deemed responsible. The Sarvodaya method used to restore discipline when it is broken is called Satyagraha. In this method, the teacher atones for his self-purification. If the teacher makes efforts for his self-purification, the student's behavior automatically becomes pure.

Due to the very difficult method of Sarvodaya, every teacher may find it difficult to adopt it. The two prerequisites for its use are as follows-

1. The student's faith in the teacher.

2. There should be affection and sympathy in the mind of the teacher, not anger toward the student.

For the method of Satyagraha to be successful, both the above words must be fulfilled, and the method of Satyagraha will fail. Gandhiji did many experiments with this method and he always got success in it.

### **Relevance of Sarvodaya Education from a Modern Perspective**

Gandhiji had said- "I do not want to leave any sect behind me". This is the reason that today Sarvodaya has become synonymous with a capable life, a complete life, in today's era, the whole world is in search of such a society where there is no place for exploitation, class, Caste etc. Sarvodaya has had a huge impact on our modern education propounded by Gandhiji and was accepted as the national education. The said education system failed due to the incompetence of the government machinery, but some of its effects become permanent in our education.

1. Today the talk of linking education with production has become common. Today "Industry work experience" has again become a part of the our education system.
2. The idea of separating knowledge from experience has become invalid everywhere. The basis of the curriculum should be real experience, this principle has also become common.
3. Democracy has come in discipline and repressive is being replaced by "social coercion method" (drishtias.com) (Odd, L. K. Shiksha ki Darshnik Pristhabhumi Pg. No. 246).

### **Epilogue**

Gandhiji wanted to establish a relationship of knowledge with the reality of life. The knowledge that is not related to real life, that knowledge has no meaning. Through Sarvodaya education, Gandhiji wanted to build a society where the power of punishment would be replaced by the power of non-violence, and where there would be no class discrimination. In place of competition, the principle of cooperation will be applied and there will be symmetry between the means and the end. Gandhiji feels the divine element in every child, therefore respects the personality of all children. Regarding discipline, he believes that both the teacher and student together establish discipline. the basic education propounded by Gandhiji has had a great impact on the modern education system.

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