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## **Relevance of Educational Philosophy of Gopabandhu Das in Present India Context**

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### **ABSTRACT**

The main aim of this paper is to bring out all aspects of Educational Philosophy of Gopabandhu Das with a relevant in present India context. The study was delimited to educational philosophy of Gopabandhu Das and its relevance in present India context. All data are qualitative and secondary data so the researcher analyzed the data using thematic analysis, content analysis, and document analysis. Finally, it was found that Gopabandhu Das was not only a prominent nationalist but also a great philosopher. His educational ideas into practice by which made himself immortal as an educationist.

Key words: Relevance, Present India Context, Educational Philosophy, Gopabandhu Das, Satyabadi Bana Vidyalaya

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### **Introduction**

Pandit Gopabandhu Das was a great poet, educationalist and a social reformer. He also popularly known as Utkal Mani or Jewel of Odisha. He believed that the salvation of India nation lay in political freedom and educational enlighten. So, though he was actively participated in the freedom movement of India, he tried to established an indigenous system of education, which is called Satya Badi System.

Gopabandhu Das was born on 9th October, 1877 in a small village Suando in puri district of Odisha His father's name was Daitari Das and His mother name 's was Swarnamayee Devi. Gopabandhu passed his matriculation examination in 1899 from the puri Zilla School, and joined Ravenshaw College to study Arts. After graduation, he took his law degree in 1906, thus completed his formal education.

During his study in high school, he influenced by Mukhiar Ramachandra Das, a teacher who was a nationalist in aid of people in distress. Becoming organising his fellow children in the spirit of co-operation, for the victims of an outbreak of cholera prompted him to start a voluntary corps called Puri Sava Samiti. Its members helped those suffering from the outbreak and also cremated the dead. In 1909, Gopabandhu established Satya Badi Vana Vidyalaya at Sakhigopal in district of Puri to put his educational ideas into practice. There he was influenced by the Deccan Education Society, operated in the Gurukul tradition and aimed to impart a liberal education. He believed education was necessary if people were to become aware of their both of their innate freedom and their duty to their country. He thought that, education could help the child to grow mentally, physically and spiritually. His system allowed children of all castes and backgrounds to sit together, dine together and study together. The school had features like residential schooling, teaching in a natural setting and cordial relationship between the teacher and the taught. Das laid emphasis on co-curricular activities and wanted to generate nationalistic feelings in students through education and teach them the value of service to mankind. Hugely motivated by the positive response he received; the school was converted into a high school in the following year. It secured affiliation from Calcutta University and held its first matriculation exam in 1914. The school further secured an affiliation from Patna University in 1917. It became a National School in 1921. The school faced financial problems and ultimately was closed in 1926. Das had not taught much at the school due to pressures on his time elsewhere but he did act unofficially as its manager. He also attempted to raise funds for it, guide its curriculum, and attract pupils.

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### **Brief Review of Related Literature**

Rath (2011) conducted a study on Gopabandhu Das: the national education planner of Odisha. She found that Gopabandhu Das was really a national educational planner of Odisha because he provided indigenous education to people of Odisha state in which easily make a national education, eradication of untouchability and widow marriage. Mohapatra (2012) conducted a study on swaraj Sarvodaya and education in India with special reference to Gopabandhu Das. He founded that Gopabandhu das was an evolution of swaraj in India such as cultural swaraj, economic swaraj, social swaraj, political swaraj, and swaraj in international relations. Similarly, Samantaray (2012) conducted a study on Pandit Gopabandhu Das: The maker of modern Odisha. The result of the study was to make consciousness among the people. The Samaj played a very important role in spreading national consciousness among the people of Odisha. It continues to play an important role in the public life of Odisha today. Panda (2016) conducted a study on Satya Badi Bana Vidyalaya of Gopabandhu Das. The result of the study was the researcher found that Satya Badi Bana Vidyalaya is situated in

Sakhigopala temple in the district of Puri. The school was popularly known as man manufacturing factory which is based on open air school. The founder envisaged not only mental but also the holistic development of their students which followed ancient Indian Gurukul System of education. Mohapatra (2017) conducted a study on the educational locale of Gopabandhu Das: a bird's eye view. He found that Gopabandhu Das was focused on practical activity on with low cost education, social service and national integration, provision for moral and religious education, mother tongue is the medium of instruction, education based on no discrimination policy, education as a community living, constructive method of teaching, education for the development of the village, national system of education, education based on the climatic needs, a blended with democracy and discipline.

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### **Rationale of The Study**

From the given reviews of related literature, it can be noticed that several studies have been conducted on GopabandhuDas But, no study has been conducted on relevance of educational philosophy of Gopabandhu Das in present India context. Therefore, the present study is a humble attempt to study the relevance of educational philosophy of Gopabandhu Das in present India context.

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### **Research Questions**

1. What was the life philosophy of Gopabandhu Das?
2. What was the educational philosophy of Gopabandhu Das?
3. What is the present contextual relevance of educational philosophy of Gopabandhu Das?

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### **Objectives of the Study**

The objectives of the study are mentioned below:

To study the life philosophy of Gopabandhu Das.

To study the educational philosophy of Gopabandhu Das.

To analyses the relevance of educational philosophy of Gopabandhu Das in present India context.

Delimitation of the Study

The study was limited to the educational philosophy of Gopabandhu Das and its relevance in present India context.

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### **Methodology**

In this present study, the methodology section includes a description about research method, data sources, data collection procedure and data analysis techniques.

#### ***Method:***

In the present study, the qualitative approach has been used and the research method used is purely documentary analysis in nature, though some academicians claim this type of research as historical-biographical research.

#### ***Data sources:***

For the present study, the researcher used only secondary data and qualitative data collected from different books, articles, newspapers, and the internet.

#### ***Procedure of Data Collection***

In this study, the researcher used historical data collection techniques, and only secondary and qualitative data are collected.

#### ***Procedure of Data Analysis***

The researcher collected the data from different sources like articles, books, magazines, monographs, etc. All data are qualitative and secondary data so the researcher analyzed the data using thematic analysis, content analysis, and document analysis.

#### **Analysis and interpretation**

Life philosophy of Gopabandhu das

**1-Faith in God:**

Gopabandhu has a strong faith in God. Everywhere he felt the existence of God. Like all other Indian educationalist, he believed on self-realization. According to him, human heart is the real abode of God.

**2- Humanism:**

Humanism was the basic philosophy of Gopabandhu's life. According to him, Humanism combines of universal love and the fullness of life. It is not based on a desire for conquest. Equality, fraternity, and liberty are its watchwords. For him, service to man as service to God.

**3-Social services:**

He was a person of selfless service. He began PuriSeva Samiti, a voluntary organization that helped cholera victims. Later, this led to the setting up of a separate hospital in the district for the victims. He was a dedicated social worker who ignoring his ailing son, rushed to the flood-affected areas without making delay to provide relief. He said, "There are so many to look after my son. But there are so many people affected in devastated floods. It is my duty to go there rather than attending my son here. Lord Jagannath will take care of my son." So, he did not stress individuality in the social perspectives. Once, rightly said by shri Prafulla Chandra Roy gave him the title 'Utkal Mani' (The Jewel Of Odisha) for his selfless social service.

**4- Honesty:**

Gopabandhu was a honesty person. In spite of all his efforts and services for the social and moral uplift of the common people, he never considered himself to be superior to others. He believed that all the human-beings are equal.

**5-Nationalism:**

Gopabandhu was deeply nationalist. He believed that nationalism can be achieved and established by the development of agriculture, industry, trade, commerce, literature, and education. He wanted to bring about emotional and national integration in his nationalism .So, in the community dinner in his hostel, everybody, high and low ,was expected to sit along with his fellow students and take meals. He said that there can be no discrimination between big and small in a national movement.

**6-Freedom Fight:**

Gopabandhu Das was a freedom fighter. He was the first president of the Congress party in Odisha. It was due to his efforts that Gandhiji came to Odisha in the year 1921. Thereafter, people joined the Non-Cooperation Movement. Subhash Chandra Bose referred to him as the father of the National movement in Odisha. He founded the Odia newspaper Samaj in 1919 to highlight the problems of the masses and to spearhead the national independence movement in Odisha.

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**Educational Philosophy of Gopabandhu Das**
**1. Meaning of Education-**

UtkalmaniGopabandhu Das had a significant contribution in the field of education particularly in establishing the Satya Badi Bana Vidyalaya. According to him, "By Education, I don't mean the teaching in school, education is what was imparted in ancient Indian institutions and center of religion throughout the province."

**2. Background of basic education of Satya Badi Bana Vidyalaya:**

The idea of Satya Badi Bana Vidyalaya by Gopabandhu Das comes from his attachment with Deccan Education Society which was operated in the Gurukul tradition and aimed to impart a liberal education on a non-sectarian basis, despite opposition from orthodox Brahmins. He believed education was necessary if people were to become aware of both their innate freedom and their duty to the country. He thought that education should help the child to grow mentally, physically, and spiritually.

**3. National System of Education**

To build the tendency of national solidarity, Gopabandhu wanted a system of education that would initiate the young students to go for the supreme goal of life such as service to nation, sacrifice for common cause and feeling of emotional integration. Gopabandhu criticized the contemporary education system by telling that it slaves the mind and heart of the educated mass. An education based on the language of the child and language of the society is a true presentation National System of Education. At satyavadi he tried to infuse the said values among students every now and then.

#### ***4. Aims of Education***

##### ***Universal Education***

Gopabandhu Das realized that education should be given to all. There is no discrimination between man and man irrespective of caste, color, creed, religion, socio-economic status. According to him, "it is the belief of the organisers of this league (the Universal Education League formed by him) that everyone has equal right of being educated. Just as rays of the sun and moon are shared equally by the people and just as religious instruction is being imparted to the human society in all ages, education or mental illumination should also be given equally to all. Thus he stands for Universal Education.

##### ***Free Education***

Gopabandhu believed on free education. According to him "there are several ways of reducing educational expenditure without deteriorating educational standard and for this attempts are being made to established. Grove school ( on the lines old gurukul system ).In this institution the tuition fee payable by the students shall be minimum and they will be made to live a simple and austere life in the school hostel." So satyabadi school aimed at providing free education to the students. To start with a minimum fee was charged from the students but after sometime the fee was totally abolished at the instance of Mahatma Gandhi.

##### ***Self-reliant based practical education***

Gopabandhu Das focused on economic balanced economic self-sufficiency education. For this purpose, they include in their curriculum which help the pupil to make economic self-sufficiency in the society. According to him- "the present system of education has failed to help the young man of the country to prepare themselves for the struggle of life. they are not capable of doing anything other than what can be done with chairs and tables .it is an important problems to teach them appropriate crafts and make them able to earn their livelihood and for this they should be taught not merely physical exercise but also, industry and agriculture."

##### ***Character Development***

The goal of education is basically character-building. Character-building includes the moral, the intellectual, and social behaviour of a student under all circumstances. A student should develop personality, compassion, kindness, fair-mindedness, and the spirit of dedication by virtue of education. According to him, all the students should become an ideal person in the society through their righteous character. So, .Gopabandhu Das believed on the character formation. Because if the character is lost then everything is lost.

##### ***All Round Development of Personality***

Gopabandhu focused on all round development of personality such as - physical, mental, social and spiritual. Because, satyabadi system of education aims at the development of all the personality of the child. The system emphasized on patriotism , brotherhood, inculcation of social virtues and character formation. For the development these virtues, Gopabandhu started various types of co-curriculum activities likes literary activities, debates, excursions, physical exercises, games and prayer assemblies.

##### ***Religious and moral education***

In the educational philosophy of Gopabandhu Das was based on not only liberal, but also based on ethical principles and religious values. The sole intention of his educational philosophy was to produce civilized and cultured individuals for the country who would help him promoting the national development . So, according to him, "there is a great need for religious and moral instructions, for morality has value even in material activities like trades and commerce."

##### ***Women education***

Gopabandhu Das stressed on women education. he believed that women are the agent of social change. According to him,- "There would be no difference between educating a boy child and that of a girl." Also, he said that We must also look to female education. The women are the wealth of the family as well as of the nation. They are the goodness of family life. We must develop them with characters of Seeta and Savitri."

#### ***5. Curriculum***

Gopabandhu Das was mostly influenced by the educational philosophy of Swami Dayananda Saraswati .He was of opinion that full-fledged and complete education should be given to the students, so that, it would develop all their faculties and would make them self-dependent. For this, he had made three separate types of education to cater to the variety student needs. These were General Education (SadharanaShikshya), Brahmacharya Education (Brahmacharya Shikshya), and Social Education (LaukikaShikshya). However, these are described below in details.

**General Education:**

The general education was more or less similar to things taught in government schools. The students of the same age, those going to government schools could read in this section. After reading up to a given level, they could join a government school or could continue further if they so desire. The students had to pay a monthly fee for staying in hostel; but this was not mandatory for all students, they could stay if they desire. The students read the topics like Oriya, English, Hindi, Mathematics, Science, Geography, History, and Economics in this section. These were General Education (SadharanaShiksha), Brahmacharya Education (Brahmacharya Shiksha), and Social Education (LaukikaShiksha).

**Brahmachari Education:**

The students of 12-15 years of age were taken for this type of education. Their entry qualification was upper primary pass. These students read some portion of the syllabus meant for general students (Eng., Oriya, Math, Hist., Economics. and Science) but excepting that they would read some special content meant only for them. More stress was given on the development of their morality and good personality. Staying in the hostel was mandatory for them and these students would have to read at least for 8 years. The first five years of study would be relating to general knowledge and critical knowledge of Shastras and sciences (Byutpati). The last three years would be the period of specialization where the student would learn details about a particular field of study like medicine, Sanskrit, History etc. But the students in this category would be selectively taken .

**Social Education:**

The aim of 'Social Education' section was to create rural teacher (PalliShikshak) and rural worker (Pallikarmi) for a neglected State like Odisha, where massive awareness campaign and social upliftment could be possible by these pass-outs. Any person having some knowledge of formal education or the so-called traditional 'Chatsali' education within the age group 18-30 could read here.

The course duration was one year; but they had to read only for three months—February, March and April. Because during these three months, most people, even the so-called workers remain idle and they could utilize this time profitably by knowing different self-enrichment activities. The syllabus of LaukikaShiksha is given herein.

- a. Newspaper Reading
- b. History and Geography
- c. Literature
- d. Puranas
- e. Hindi
- f. English
- g. Governance
- h. Laws and rights .

**6. Co-Curricular Activities:**

Gopabandhu had given enough importance to co-curricular activities, as he knew that education was not confined to the four walls of the classroom. Much of it is acquired outside the formal system. The following types of Co-Curricular activities were in practice in the school.

**Literary Activities:**

Every class was initiated to publish the class magazine in the manuscript. Each member including the teachers had to publish his writings in the school magazine. Kavi Sammelan or Poet Gathering: 'Kavi Sammelan' or Poet gathering was organized on different occasions to foster the poetic spirit and imagination of the students. Apart from that, poem recitations were frequently organized. In both cases, teachers were also participating with the students.

**Debates:**

Gopabandhu wanted his pupils to be good public speakers and orators. Every Saturday, the debating society of the school used to meet for discussion on various problems relating to contemporary issues. Attendance was made compulsory for all students.

**Excursions:**

In order to inculcate a feeling of patriotism and bring back the ancient glories of Odisha, students were taken to different places of historical and geographical importance every year. The uniqueness lies in the fact that the students had to cover the distance on foot. Traveling by vehicle was not

permitted. This helped them realize the real Odisha and had improved their knowledge of history and geography. After visiting Konark, Pandit Nilakantha wrote his famous lyric "Konark".

### ***Physical Exercises and Games***

It was compulsory for every student to relinquish bed at the dawn and do different exercises to make him fit. It helped to bring about their physical development, as well as the development of their characters, discipline and social virtues. Basudev Mohapatra was the physical trainer.

### ***Prayer assembly***

In the Satyabadi school, each day started with a prayer meeting, which was compulsory for everybody. Moral instructions and religious talks were arranged in these meetings.

### ***7. Methods of teaching***

Gopabandhu Das was not in favour of the traditional teaching method or lecture method. He rather preferred the Discussion Method of Socrates. The headmaster and teachers sat in one big hall where they used to carry on mutual discussions on the problems of students and of the school. Besides, it was the regular practice with every teacher at the beginning of a period to devote fifteen minutes to discussion of the courses covered in the previous class and also to collect the exercise books of the students which the teachers took home and examined with great care. Towards the end of the period, the teachers used to ask questions on the subject matter taught in that period.

### ***8. Teacher***

In Satyabadi Vana Vidyalaya, the teacher had a very great role to accomplish in all the activities. These teachers were not only work-horse and active but were dedicated to their job with heart and zeal. They remained exemplary for the students and for society as a whole. They were the highly qualified individuals. They had to live with the mere pittance given by the students as fees but rendered their duties even largely after school hours. They bore high morale and were versatile geniuses spreading their fragrance all over Odisha. They were never perturbed by the questions of students but considered it as their pious duty to get their doubts clarified. They were the real friend, philosophers, and guides of the students. Besides the regular classroom teaching, every teacher had some extra duty, to be accomplished looking after hostel, student discipline, debate, and discussion, excursion and field trip, morning assembly and prayer, distribution of reliefs to the marooned people at the time of the flood, etc. Some of these dedicated souls were Pandit Nilakantha Dash, Pandit Godabarisha Mishra, Acharya Harihara, Pandit Basudev Mohapatra. For this, Gopabandhu has aptly said, "A school does not consist of only buildings, chairs, and tables; there must be educated, sincere and idealistic teachers."

### ***9. Mother Tongue as a Medium of Instruction***

Gopabandhu realized that mother tongue is the only genuine medium of teaching young boys and girls as it blossoms their cognitive capacity, originality and creativity to the highest level. A student's grasp of the subject matter is maximum only when s/he is taught through his/her mother tongue. Moreover, learning through mother tongue helps a student learn his cultural and social systems more meaningfully. Instruction was fully carried out through mother-tongue. It was realised that true education can't be imparted without the use of mother-tongue. Gopabandhu was against the comment of Lord Macaulay who wanted to degrade the regional language and create a feeling of despondence for it among the young mass. According to him, "Any education is not national education if the students are not instructed in their mother-tongue." A student can understand the matter easily and can express himself freely through mother-tongue.

### ***10. Discipline:***

Gopabandhu was in favour of strict discipline. The hostel was divided into three separate houses and was under the supervision of different teachers. Each segment had three separate monitors one for supervising the study, another for keeping accounts, and the third one for the external dealings and out-of-rule works done if any. So, there were nine monitors and they kept strict vigilance of their duties. At times, they met in a conclave and solved different small problems of their matters. This meeting was called "Chhatra Adalata" or Student Court. Besides that, if any matter of great offense was committed, that was brought to the notice of the concerned Supervisor or Headmaster.

### ***11. Open-air Schools:***

When open-air school was established, Gopabandhu assertively said, "It is the belief of the organizers of the Universal Education League that everyone has the equal right of being educated just as the rays of the sun and moon are shared equally by the people and just as religious instruction is being imparted to the students."

## ***12. Education as a Community Living***

Gopabandhu felt that true education should always endeavour to promote community spirit and cooperation among the student mass. That is why he made the school completely residential where both the teachers and the students must have to stay. To him, this promotes a healthy relationship between teacher and students. The teachers were just like elder brothers who used to help the students whenever and wherever required.

The hostel of SatyabadiVana Vidyalaya was organized in an ideal way to bring about all-round development in students. The boarders had frequent meetings with each other for their community dining, prayers, cultural programmes, excursions and organization of different co-curricular and social activities.

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## **Relevance of Educational Philosophy of Gopabandhu Das**

### **1-Analyse of his Gurukul system of education**

For GopabandhuDas , “By Education, I don’t mean the teaching in school, education is what was imparted in ancient Indian institutions and centre of religion throughout the province.” Education was not limited to four walls of classrooms. It was only based on only ancient gurukul system. It is very relevant to present India context. Because, National Education Policy- 2020 will focus more on experiential learning, skill development, knowledge enhancement, Sports integrated education, will develop creative and innovative ability. Such as for examples- Vocational training from 6th class, 10 days bagless period and using some days of holidaying to improve knowledge and various skills to change the mindset and developing creative and innovative attitude.

### **2-Analyse of his Universal Education**

Gopabandhu Das realized that education should be given equally to all. Because- According to him, everyone has equal right of being educated. Just as rays of the sun and moon are shared equally by the people. It is relevant to Universal Elementary Education (U.E.E.).

### **3- Analyse of his free Education**

Gopabandhu Das believed on free education to all. Because, he knew that the poor Indian parents cannot afford costly education. It is very amazing that, before one hundred years How could be possible think about today’s costly education. However, it is relevant to free and compulsory education provided by both central as well as state government.

### **4. Analyse of his curricular and co-curricular activities**

In the modern education system, there are various curricular and co-curricular activities are given to the people for the development of a feeling of brotherhood, cooperation, fellow feeling, etc through different campaigns organized by an institution like NSS, YRC, Rover’s rangers, etc. . The ideas and views of Pandit Gopabandhu Das on education bears practical utility even now. Because, His ideas on laukikashikshya, brahmacharya shikshya were really praiseworthy.

### **5. Analyse of his discussion as a Methods of teaching**

Gopabandhu das believed on Discussion Method . In his educational system ,the headmaster and teachers sat in one big hall where they used to carry on mutual discussions on the problems of students and of the school. Besides, it was the regular practice with every teacher at the beginning of a period to devote fifteen minutes to discussion of the courses covered in the previous class. It is very relevant to present India context. Because, National Education Policy- 2020 focussed on problem -solving and critical thinking skills, it will help the next generation of Indians to prepare for life and navigate uncertain futures. also, this discussion method can develop creativity, expression ability, problem solving ability and communication skills .

### **6. Analyse of his Mother Tongue as a Medium of Instruction**

Gopabandhu realized that mother tongue is the only genuine medium of teaching . According to him, true education can’t be imparted without the use of mother-tongue. When the medium of instruction is the mother tongue or local language, the child will learn concepts faster, adjust better, and show gains in learning quicker. it is more relevant in present India context. Because, the National Education Policy, 2020 has advocated, that "wherever possible, the medium of instruction until at least Grade 5, but preferably till Grade 8 and beyond, will be the home language/mother tongue/local language/regional language" for both public and private schools.

### **7. Analyse of his position of idealist teacher**

In SatyabadiVana Vidyalaya, the teacher had a very great role in all the activities. According to him, “A school does not consist of only buildings, chairs, and tables; there must be educated, sincere and idealistic teachers.” These teachers were not only work-hole and active but were dedicated to their job with heart and zeal. They remained exemplary for the students and for society as a whole. it is more relevant in present India context. Because, the National Education Policy, 2020 has advocated that , teachers truly shape the future of our children - and, therefore, the future of our nation. It is because of this noblest role that the teacher in India was the most respected member of society. The high respect for teachers and the high status of the

teaching profession must be restored so as to inspire the best to enter the teaching profession. The motivation and empowerment of teachers is required to ensure the best possible future for our children and our nation.

#### ***8. Analyse of his principle of Discipline:***

Gopabandhu was in favour of strict discipline. For him, discipline is not just a moral value but it is the most powerful virtue that is necessary to be successful in life. It is more relevant in present India context. Because, one cannot achieve the goals of life without being disciplined. From a film star to a sports person, it is discipline that takes them forward in life. It not only creates well-balanced individuals but also, develops the students into strong individuals .

#### ***9. Analyse of his principle of women education***

Gopabandhu Das believed on women education. he believed that women are the agent of social change. According to him,- “We must also look to female education. The women are the wealth of the family as well as of the nation. They are the goodness of family life. We must develop them with characters of Seeta and Savitri.” it is more relevant in present India context. Because ‘BetiBachao, BetiPadhao’ (BBBP) scheme was introduced on October, 2014, as a joint initiative of the Ministry of Health and Family Welfare, Ministry of Women and Child Development (MWCD) and the Ministry of Human Resource Development. The aim is to address the problem of decline Child Sex Ratio in India (the number of girls per 1000 boys). Also, education minister Ramesh PokhriyalNishank has said that National Education Policy (NEP) -2020 has a potential to empower women in society. Education helps women to gain the skills needed to take on leadership roles at local and national levels. Better-educated women are more likely to join bodies, whether volunteer or elected, where they can take part in making decisions that affect their lives and those of their communities. Women’s education will help to eradicate the discrimination and stigma that women face today. Educated women in India can also contribute to India’s developing economy as well as making India a more socially developed country as well.

#### ***10. Analyse of his principle of Self-reliant based practical education***

Gopabandhu Das focused on economic balanced economic self-sufficiency education. According to him- “the present system of education has failed to help the young man of the country to prepare themselves for the struggle of life. they are not capable of doing anything other than what can be done with chairs and tables .it is an important problems to teach them appropriate crafts and make them able to earn their livelihood and for this they should be taught not merely physical exercise but also, industry and agriculture.”it is more relevant in present India context. Because, DeenDayal Upadhyay Grameen Kaushal Yojna was launched on September 2014. This scheme is linked with skill development for rural poor youth. The scheme aims to target youth under the age group of 15–35 years. Also, the New Education Policy focuses on learning instead of studying and goes ahead of the curriculum to focus on critical thinking. In this policy, we have stressed on passion, practicality and performance," True knowledge liberates minds. With the new NEP 2020, youth can study subjects as per their interest. The prime minister expressed confidence that NEP 2020 will give direction to country's goal of Aatmanirbhar Bharat and help India become more self-reliant in future.

#### ***11. Analyse of his blending of Democracy and Discipline***

His Educational philosophy of Gopabandhu Das was based on combination of democracy and discipline which is relevant in present India context . In Satyabadi School democracy was in practice through student self-government (monitorial system) where students had ample freedom in their own management and academic improvement. They used to discuss all their problems—academic and personal freely with the teachers and the teachers treated them in a democratic fashion. Side by side, in order to control the unsocial habits of students, such as, smoking of bidi (an indigenous form of taking nicotine), taking of bhang (the indigenous liquid drug), chewing of pan (bettle) there were disciplinary measures. Students were even punished if they disobeyed the rules and regulations made by the school authority. The intention of Gopabandhu was to make the students useful citizens and national workers .

#### ***12. Analyse of his principles of Education for the Rural Mass***

Now-a-days, the educated people are found to have less concern for their village .There is a gap in the communication between education and uneducated person. So, Gopabandhu wanted educational institutions to be located away from towns, amidst quiet and healthy surroundings. This is more necessary for a country like India, which is rural in its very nature and tradition.

#### ***13. Analyse of his principles of Simple Living High Thinking***

In Satya badivanavidyalaya, the students were not simply encouraged to sit under the tree, but to live a life of simplicity and satisfaction (to be satisfied with the need, but not of the greed). So, there was a emotion to simple living and high thinking among the students.it is relevant in present oindia context. Because now-a-days, world is making development very fast. This development in our life styles has made us materialistic. Man wants to earn more and more money. He wants to be rich over night. Rich people use branded clothes, appliances etc to maintain their standards. They spend large amount of money on their high standard life style. This creates social discrimination in our society. Rich look down upon poor. The poor feel worst for their poverty. This gives rise to number of social evils in our society. We all have observed every person is trying to get rich to improve his standard. He makes use to legal and illegal way to get money. It is against the moral values of society and imparts selfishness in the people of society. This



generates distorted society. In such times, it is very important to highlight the importance of simplicity. The real joy and happiness of life lies in simple living. Money can never buy happiness. If we have plenty of money, instead of wasting it, we should spend it on the needy and the poor. This will give us eternal satisfaction. The message of humanity is to preach simplicity and helping other beings. This is the most peaceful and contented way of spending one's life. Simple way of living is a way in which man is contented with whatever he has. He is not impressed by high standards. He does not interest run behind worldly gains. Practicing simplicity leads towards to the satisfied as well as peaceful life .It is best thought to live your life and has always positive effects on you and your surroundings. We need to move towards simplicity to improve our life style in a true manner.

In regards to reducing various social issues like discrimination, women education, sex ratio etc from our society it's time to properly implement educational philosophy of Gopabandhu . His ideologies are relevance for every time and every situation. So, to make a Real Independent Nation we take the principles of GopabandhuDas whole heartedly.

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## Conclusion

Educational philosophy of Gopabandhu Das is evergreen philosophy. After analysing his philosophical ideas and principles we can say that ,his philosophy is like a foundation for build a new Nation. He observed our nation in an eagle vision, and formulates his satyabadi education system .The school he established is still there though in a renovated condition after the independence. His philosophy has been largely forgotten by the present education system But we have never practiced it. His concept of coactualisation of education was also great. His experimentation at Satyavadi proved it successfully. Many pass-outs of the school afterwards got high positions in different fields of society. The trials and attempts made by him gave floodgate of success to him and his colleagues as students started pouring in from all parts of the then Odisha. The experimentation was a success, but the implementation of his philosophy in larger terrain became a failure because of his untimely death. Nevertheless, he was and will be an educationist per excellence. Gopabandhu 's life and ideas are still an universal philosophy in every sphere of the world.

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