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The Concept Of Life Oriented Education System

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Abstract:

Pandurang Athvale is an activist philosopher of the modern time. He was born on 19th October at Roha Village of Raygadhdistrict in Maharashtra and passed away at October 25, 2003 at Mumbai in Maharashtra. He was known as a social reformer, a philosopher, a thinker, an economist, and an educationalist. His whole life was like one man army, with his one hand activation, he had spread Swadhyaya in the world. He had attended World Religious Congress at Shimizu city in Japan on October 1954, after the results of II world war. He had given applied thoughts keeping in mind unto the last man. His whole life was for human being, the Swadhyaya Stream and devotion towards God.

He had done many experiments like, Yogeshwarkrishi, Shridarshanam, Matsyagandha, Hiramandir, Vriksha Mandir, Loknath Amrutalyam etc. Through his experiments he was known as an activist philosopher in the world. He honored by Roman Magsaysay Award in 1996 for community leadership, John Templeton prize, for progress in religion, originality, effectiveness, creativity and spirituality in 1997 and many other prizes and awards are given to him for his activated thoughts. After being honored by Templeton Prize, he was known as a "hope of humanity" with his Swadhyaya Stream in the world.

1.Objective Of The Study

To study the concept of life oriented education system in Swadhyaya stream

2.Defining The Key Term

2.1.Life Oriented Education System

In present study life oriented education system means to develop human life with value and morality, it should be life long to change three stages of human life namely as, childhood, youth and old age.

1.Introduction

Pandurang Athvale (affectionally called Revered Dadaji), an activist philosopher of the modern time. He was born on 19th October at Roha Village of Raygadh district in Maharashtra and passed away at October 25, 2003 at Mumbai in Maharashtra. He had done many experiments like, Yogeshwarkrishi, Shreedarshanam, Matsyagandha, Hiramandir, and Vriksha Mandir, Loknath Amrutalyam etc. Through his experiments he was known as an activist philosopher in the world. He honoured by Roman Magsaysay Award in 1996 for community leadership, John Templeton prize and many other prizes and awards are given to him for his activated thoughts.

2.Definition Of Education

Pandurang Athvale has defined education in such a way:

"Education means to make one useful for humanity with drawing out physical, mental, intellectual and spiritual virtues, by giving ultimate goal."

3.Aims Of Education

According to Pandurang Athvale, the main aims of education are (1) character building (2) self reliance (3) ability of maintenance of life (4)be obedient to duty and (5) preservation of culture.

4.Two Parts Of Education

In our Indian culture, education is divided into two parts like (1) Internal education: The education that draws out internal virtues like intellect memory etc. with parents' cultivation is called internal education.(2) external education: The external education

can be achieved through books, by going to the school and by seeing nature around individual.

5.Life Development

According to Athvale, there are three things in human life sukha (happiness), dukha (sorrow) and conflict. Lord Krishna has faced these all things. The character of Krishna can free human life with all things and give stability and confidence to life. Athvale has built his life and work on the base of the Gita.

6.Three Parts Of Life Development

Pandurang Athvale explained that there are three parts of life's development namely as, speech, body and mind.

6.1.Speed

According to Pandurang Athvale, student should read brilliant thoughts of Vedic literature for the development of speech. The students should be taught the Mahabharata, the Ramayana, the Vedic suktas, the Upanishads in stead of love poems like, Hritusanhar, Meghdoot, and English detective stories.

6.2.Body

According to Pandurang Athvale, The students should do Suryanamaskaras, which were done in our Vedic education system with attitude of warship. The body becomes strong with mind and intellect by doing Suryanmskar regularly.

6.3.Mind

According to Pandurang Athvale, The students should be taught how to adjust with others in family and society. It is lack of modern education that the pupil doesn't no how to behave with others. In our Vedic education system mental development is possible with living together.

7.Discipline

According to Pandurang Athvale, there are tree parts of intellect as thinking, feeling and action. There is a difference in contemplation when our intellect internally active and outwardly active. The discipline means co-ordination of thinking, feeling and action.

8.About Languages

About Languages From The View Point Of Pandurang Athvale, The English Can only give us Physical knowledge. It should be known and learnt form the cultural aim. It should be learnt for human upliftment as a means of communication. The Sanskrit is dead language in present. The students learn Hindi, English and other languages with economic outlook and utility of language. The Sanskrit literature can uplift the human being. It has life oriented elements and real way of life.

9.About Student And Teacher

In the words of Pandurang Athvale person who studies about knowledge (gyan) of human life is called adhyayak (student). It is sorrowful thing that there is no any institutes curriculum is prepared with the (vidya) knowledge of life in present. We can see only money oriented student not adhyayak (student).There are three meanings in the word adhyayak(students) like,(1)curiosity, intellect and divine faith (2) creator- will to do (3)vision-direction to life. The Gita said that *tadvidipranipaten*. He should have respect, love and faith in preacher by heart.

Pandurang Athvale says, the teacher should not be shown as only vocational attitude towards teaching, but it ought to be considered as service. The teacher should involve with heart to the student, so that he can get reverence from the students. He should not do partiality to the student as rich or poor. He should not consider student as inferior, but he should consider student like Krishna to Arjun in the Gita. He should do everything for the students. He should also understand students as the form of God. He should be experienced person from the society.

10.To Educationalists

Pandurang Athvale believed that educationalists should focus on re-thinking of education. They should think on mental beauty and intellectual beauty of the students. After many years of independence, today also we are dependent on the British education system. With the result of it, we have forgotten our education system and we also neglect our volumes. Another thing is some educationalists say that the students do not have grasping power, but reality is that today's education gives only techniques for the degrees in particular field. Educationalists are responsible for re-thinking that curriculum should be made life oriented to teach moral education. The educationalists should think

on this matter that retired experienced and practical person should be given chance to teach. Consequently, the students get more experienced and practical knowledge.

11. Education In Early Childhood

According to Pandurang Athvale, the responsibility of development of child's strength of observation is on the head of parents after the birth. It (child) should observe the intimate person like its mother first. Vedic Hrishi has denied going other person near the maternal bed for twelve days it is called Vridhi sutak. It is necessary for its increasement of intellect. It should hear lull by after it. Then it should hear words of self respect and meaningless words should be denied. The parents should care about its instinctual stage of mind. It should be cultivated with the friend who is same in the stage of life. The cultural development of child should be done in independent education. It should observe the pictures of great men.

12. Education System

Pandurang Athvale believed that our ancient Tapovan were free from government, but government was dependent on tapovanas. In the age of Rama and Krisna, we can observe that they also have taken decision for Government being remaining obedient to Vashistha and Vyas. In our Tapovan education system, whole life of teacher is developed with internal and external beauty. Lord Rama has taken education with curiosity and remaining with Viswamitra. In this way, the teacher should teach all things creating curious atmosphere. In the age of the Ramayana there is no description of hostels which are full of facilities. There is more enjoyment of knowledge, physically hard games and delicious food in the ancient education system. In the schedule of the students, had to cook, wash the clothes, needful eating and wash the dishes. There are no written or printed rules, but Tapovan was considered as a family. One was given all information orally. At the time of the Ramayana; primary education was given in Shalin Kutumb (Well cultivated family) for seven years. Higher education was given in Tapovanas (Residential school) after Upnayan sanskar. There are no paid teachers or visiting lecturers who give only lectures for particular time in tapovan. But lectures are given peaceful manner and unbound time. After get completing studies of tapovanas, students have to get permission to get marry and he would have to connect with Swadhyay in his area with responsibilities of house holder.

13.FAMILY EDUCATION

From the view point of Pandurang Athvale, There should be cultivation through seven things in every family, namely, as patience, industry, devotion, company of true devotee, abundance of greed, courage to fight with duel conflict, strength of devotional work and tendency and readiness. The training of wait should be necessary in family life.

14.To The Parents

According to the Upanishad” matruman pitruman acharyavan ved” .It means the parents should relate the child with vidya (The word vidya is here in the sense of broad concept). It means life oriented study. It is vidya that can remove the loneliness, the help less ness and the uneasiness form life. The education system should be without control of parents and society. The parent should not interfere in the child’s educational process.

15.Women Education

Pandurang Athvale believed that woman should be cultivated from childhood. If we want to give woman education properly, we should go in our Vedic age. At that time, women were for ahead in morality, ethics and sacrament than today. They learn literature, art, music, religion, history, psychology etc, by the education. Women are cultivated through this type of education. He suggested that education of women should be curriculated of their elements and virtues of life. The education of the women should be introvert type, because they want also the responsibilities of family as a house wife.

16.Examination System

He suggested that examination should be held with randomly selected question like Shalaka system (With it teacher examines how much student has under stood). Need creates curiosity in the child, therefore curiosity should be created with needy atmosphere with the consequence of this learning can be possible hundred percent. At the time of examination, if student has learnt without copying attitude at the time of learning, there is no need of supervisor. Learning should be for knowledge and life and it should not be for examination. Today’s evaluation system is the gift of British and it must be changed. There ought not to be question paper of language, because language is only the means of measurement, which he speaks.

17.Methods Of Teaching/ Learning

In the words of Pandurang Athvale, The student should not study single, but he should do it in two or in group. The lecture of the teacher should be said one by one after it over. It will take 15 minutes. The repetition of the lecture by the group will increase the concentration and strength of study is called Chintanika method (contemplative method). The process of learning can be done effective by discussion, Gossip and practical experience of the students. He also insists about the method of teaching Swairkatha. It means to tell the story by arousing interest. It creates the desire to become the same as the heroic virtues of great men.

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