

CHAPTER-4

ASSESSMENT OF BUNIYADI EDUCATION BASED ON ASHRAM SYSTEM OF EDUCATION IN GUJARAT WITH SPECIAL EMPHASIS ON SAURASHTRA

Introduction

This chapter is mainly an attempt to understand the implementation and development of Buniyadi education in Gujarat and especially in Saurashtra region based on Mahatma Gandhi's ideas of education. Uttar Buniyadi education, like the ancient Indian ashram system of education, had continued from the earliest times to pre-modern India. As has been mentioned in detail in the previous chapter, it was generally the teacher's household where the students used to live. The '*Ashram*' was in a sense, a continuation of home, when the *guru* and his family offered personal affection conducive for the natural growth of a child. It was also to provide a fresh environment to the child away from a home that was his sanctuary. It was believed that the child often learnt whatever was required at home in the initial five to eight years of their lives. Post that it was the responsibility of the civil society to train and teach the child. This also enabled the children to connect with the social world. In a broader sense, students were admitted to the Ashram not only for education purposes but also to attain "*Sadhna*" which means "the realization of an ideal"¹

'Ashram' of the ancient times of course had a different meaning than the pre-independent and post-independent times. As has been discussed in the previous chapters, the term *ashram* in the

¹JesudasonSavarirayan. (2020). *Ashram Ancient and Modern: Their aims and ideals*. Wilmore, Kentucky: First Fruit Press. 2-3

ancient times meant a place for retreat for those who had left the material world and went to live in the forest. In the Brahmanical philosophy *ashram* meant the four stages in the life of a man for example *brahmacharya ashram* (celibacy stage) or *grihastha ashram* (household stage) and so on. The third meaning is derived from the Vedic education that was imparted to students when they began their life with the celibacy or *brahmacharya* stage. In the modern period, the term ashram changed its meaning and came to mean those schools which appeared as an alternative to the western education system, although they were inspired by the ancient schools.

According to the Mariam Webster dictionary, the term Asram first appeared in English in the beginning of the twentieth century and came into broader usage after Mahatma Gandhi found his ashrams at Sabarmati and Sevagram. Hence, Gandhi's Ashram system of education emerged as a confluence of ancient institutions with new ideas. It gave an energy boost to the rural areas, especially villages and tribal areas, where western education had not reached. It became a beacon of hope for the disadvantaged village children in terms of education and subsequent employment.

As has been discussed earlier, when Mahatma Gandhi came from Africa in 1915, he first established the Kochrab Ashram at Ahmedabad in Gujarat and conducted a small experiment of Buniyadi (Basic) education there also known as NaiTalim. In which, he wanted to teach women and children first to read and write. Some other measurement was also adopted by the Gandhi at Kochrab Ashram such as at the age of eight, reading should be taught to them before writing, children should be taught first to draw geometrical diagrams after that they should be taught to write the alphabet. During the age from (9-16) children were expected to be self supporting and

needed to involve themselves in some industries (*udhyog*) which will provide financial support to the *Ashram*.²

In 2021 it completed 105 years of the educational experiment, now widely known as Buniyadi education, new education (NaiTalim) or Wardha scheme of education in general. A century is sufficient time to evaluate any system which prevailed in society.³ The basic education institutions or Buniyadi schools have flourished largely in Gujarat since then. Unfortunately not much attention has been paid to the evolution of Ashram schools in Gujarat. Therefore, the main focus of this chapter is on how the Ashram system of education changes the narrative of literacy and awareness in rural areas of Gujarat.⁴

Section-I: Background of Establishment of Ashram schools in Gujarat

Ashram schools were and are known by different names, such as, Basic educational institution, Buniyadi School, Gurukul, Vidhyapith, Lokshala, Gram Vidhyapith, Dakshina Murti, Vidhyabharti, and Lokbharti etc. These institutions were established not by the government but by various individuals who volunteered to bring about a change. As Sudarshan Iyengar said, “Gujarat has had a tradition and hence a glorious past in voluntary work. Gandhian influence in social reconstruction and the continuing philanthropic proclivity has helped Gujarat in covering a relatively large field for development-related activities.”⁵ This chapter focuses on the evolution and continual existence of the Gandhian schools, and how Gandhian ideas of education came to be practically implemented in Gujarat. More specifically the chapter uses the region of

² History of Satyagrah Ashram, 11 July 1932 p. 232-34 (Publication detail not found)

³Gandhi, M. K. (1927). *An Autobiography or The Story of My Experiments with Truth*. Ahmedabad: Navjivan Publishing House. 296

⁴Harbhai. (1937). *Navo Achar NavoVichar*. Bhavnagar: Gramdakshinamurti.Prakashan Mandir. 7-9

(See for further detail) Dave, J. (1940). *AtmarachaniAthavaAshraniKelavani*. Ahmedabad: NewjivanPrakashan.

⁵Iyengar, S. (2000). *Role of Non-Governmental Organisations in Development of Gujarat*. Economic and Political Weekly, 3229-3236.

Saurashtra as a case study to understand the system. Mahatma Gandhi once said on Buniyadi Education: *“Look, this NaiTalim training work is the last job of my life. If that job is done, the map of Hindustan will change. Today’s education is useless for all-round development. That literacy makes our other limbs in the nose, I would say, I don't want your knowledge, we need blacksmiths, we need carpenters, we need trained farmers, we need spinners, we need laborers in our handicrafts. And at the same time, everyone needs literacy. The knowledge that I have is of no use to me. Now the question is, how can gold get that knowledge? From that idea new training is born. I would say that new training should start from the womb, not from a seven-year-old child. And you understand the secret because the mother will be hard working, will have to think, will be personal, will be restrained if it is on the child it's sacraments will be obtained from the.* (Translation mine.)⁶

Gandhi’s idea of education has been discussed in the previous chapters. At the time of the implementation of the Wardha Scheme of Education, the Indian National Congress had formed governments in different provinces. Therefore it was possible to implement the Scheme in these provinces. In the province of Bombay, Balasaheb Kher was the education minister⁷. He was made in charge of implementing the Basic education in Gujarat also because Gujarat was part of Bombay presidency. However the work was interrupted by the outbreak of world war-II in 1939. India was involved into the war without any consultation with either the Indian National Congress or Provincial Ministries or local rulers. Due to it the Congress Ministries resigned. Nonetheless in the years from 1937-1939 some measurements were undertaken to implement Basic Education. Due to the efforts made by the Bombay cabinet various schools of

⁶Patel, M. S. (1953). *The educational philosophy of Mahatma Gandhi*.93 (Publication detailed not found))

⁷Gandhi, S. N., & Mehta, V. L. (1963). Report: Bombay Gandhi Smarak Nidhi Seminar on Educational Reconstruction (In the Light of Principles Enunciated by Gandhiji) on 17th and 18th August 1963.

Patel Narotambhai Shivram. (2002). *Gujaratma NaiTalim. Darshan anevikas*. Ahemdabad: NaiTalim Sangh Gujarat Vidhyapith..84

Bardolitaluka of Surat district and ValodMahal were converted into Buniyadi schools.⁸ Among these schools were Surali, Madhi, Syadala, Manekpor, Titva, Kamalchhod, Butvada, Degama, Vedchi and Ambach, etc. Basic curriculum was introduced in classes first and second as an experiment. There were plans to expand the school to other standards. In order to do this, selected teachers working in secondary schools and *Vidhyamandirs* (a school based experiment at school level in Gujarat Vidhyapith) were sent to Jamia Millia University in Delhi and Wardha for one or three weeks training respectively.⁹ All this work was interrupted after the outbreak of the Second World War in 1939 when the Congress ministries had to resign. After that the work could not progress for another six-seven years due to the Quit India Movement launched by Mahatma Gandhi and the Indian National Congress in 1942.

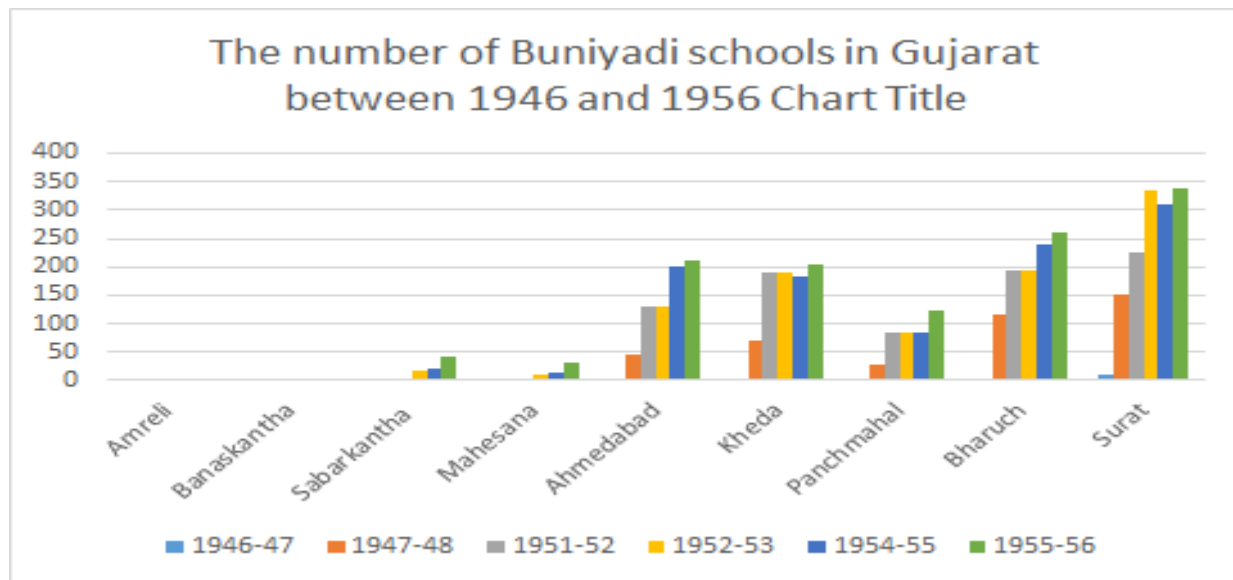
The Congress came to power again in 1946 when the interim government was formed. The attention of nationalists and Gandhian constructive workers was redrawn towards Buniyadi education. They began to plan and immediately after independence various activists and volunteers migrated towards the villages to carry on with the work on Buniyadi education. The government appointed a committee to investigate the reforms in Buniyadi education under the chairmanship of Dr. V. V. Kamte. After carrying out an investigation he concluded that Buniyadi schools were not less in any way. In fact, he pointed out that the children studying in Buniyadi schools fared better due to the unique method of teaching. He felt that field work was an important component of curriculum in Buniyadi schools, it removed the monotony of classroomteaching and got students interested in physical activities, which was important for a holistic development.

⁸Gandhi, S. N., & Mehta, V. L. (1963). Report: Bombay Gandhi Smarak Nidhi Seminar on Educational Reconstruction (In the Light of Principles Enunciated by Gandhiji) on 17th and 18th August 1963.

Patel NarotambhaiShivram. (2002). *GujaratmaNaiTalim. Darshan anevikas*. Ahemdabad: NaiTalim Sangh Gujarat Vidhyapith.

⁹Patel NarotambhaiShivram. (2002). 86

Gujarat became the case in point as there were as many as 500 fully functioning Ashram schools in Gujarat. Following table showcases the number of Buniyadi schools in Gujarat between 1946 and 1956.¹⁰



After independence India faced many challenges. However, the work on Buniyadi education kept moving forward at a slow but steady pace. In Every five year plan the government of India increased the number of Buniyadi Schools. In 1961 there were 4,888 Buniyadi schools in which 9, 42,466 students studied across the country. The government also undertook measures to train the teachers.

From 1947-1960 Gujarat was a part of Bombay state and hence the policy of Bombay state cabinet was applicable to Gujarat as well. Under the chairmanship of the educationalist Narharibhai Parikh, The Basic Education Board was established by the Bombay Cabinet. The government set up undergraduate training centers in Gujarat. In 1948 for instance one of the centers was established in Ahmedabad. Later on, it was shifted to Dabka village in erstwhile

¹⁰Rajyagor, Shivprasad. (1966). *Gujarat no Kelavani no Itihas*. Ahmedabad: Ananda Book Depo. 114

Baroda state. The reason why this was done was to take it to the rural areas. Further, it was shifted to Rajpipla, where it is continuing. Forty trainee teachers were recruited in each regional center from 1946-1948. After the training, the teachers helped in the process of *buniyadikaran* (process of converting the schools to NaiTalim) and acted as supervisors of the Buniyadiashram schools.¹¹

The state governments also became more involved with Buniyadi Ashram education. This increased the scope of Basic Education. Central government also took active interest and the Government of India set up a **‘Basic Education Evaluation Committee’** to investigate the developmental aspects. The committee went to every state to evaluate the Buniyadi schools, *Vidhyamandir*, new training centers, teachers; they even met parents and the administrators of Buniyadi education. After carrying out a survey and having concerted discussion with the various stakeholders, a report was prepared. A body called **‘National Institute of Education Advisory’** was formed in Delhi. In 1955, further changes were made in the syllabus and new elements were added such as prayer programs, cleanliness, and health related programs etc. Efforts were made to make Buniyadi Education as comprehensive as possible. Its scope was expanded, increasing the number of schools in cities and villages.

This work at the regional level was carried out by many selfless activists who tirelessly made efforts to introduce Basic Education in rural Gujarat. Following section focuses on those unsung heroes who fulfilled Mahatma Gandhi’s dream of a literate and self-sufficient rural society and economy.

¹¹Patel, NarotambhaiShivram. (2002). 90

Section-II: Personalities who made contributions towards development of Ashram schools in Gujarat

Nanabhai Bhatt

Nanabhai (Nrusinha Prasad) Kalidas Bhatt was born in Bhavnagar on 11 November 1882, in the Prashnora caste in Nagar Brahmin family. His mother's name was Adibai. His native place was Pachhegam in Bhal area of Gujarat. He completed his studies from primary school to college in Bhavnagar in 1904. He did his Post Graduate (MA) in Vedanta, English, History and Economics from Mumbai in 1906. But he started his career in 1904 as the principal of a high school in Mahuva (District Bhavnagar). In 1908, the princely state of Bhavnagar appointed him as a Professor of History and Economics at Shamaldas College at Bhavnagar. Although, monetarily the job held a great promise but he was not satisfied with his job as it gave him little opportunity to serve the people. He had intended to set up school and work towards educating the rural populace. He was also influenced by Nathuram Sharma, who was a teacher and a saint, in the region of Kathiawad, who had worked in the rural areas setting up schools for children. Nanabhai met him in 1904 and with his help he set up a school with a hostel in Bhavnagar in 1910, which was called 'Dakshinamurti Vidyarthi Bhavan'. After that he also established two other institutions: (1) Gram Dakshinamurti Ambla-1938. (2) LokbharatiSanosara- 1953.¹²

In 1913, Nanabhai quit his monthly job of Rs. 250-300 in Bhavnagar State and instead of claiming right as a patron served as an employee in his organization at a monthly salary of Rs. 50. Nanabhai continued to work in the field of education and at some point of time got associated with Mahatma Gandhi. Gandhi was so impressed by his work that he felt that

¹²Bhatt.Nanabhai.(1959).*GhadtaraneChantar*. Ahmedabad: Sanskar Sahitya Mandir. 1-10

Nanabhai's management skills could be used for bringing about changes in higher education as well. Hence, Gandhi recommended that Nanabhai be appointed as the Vice Chancellor of Gujarat Vidyapith. He remained the Kulnayak (Vice-Chancellor) of Gujarat Vidyapeeth (Ahmedabad) for two years. He continued to work in the Gandhian constructive program throughout the pre-independence period. In 1948, he was appointed as the Minister of Education in the first cabinet of the then Saurashtra state. From 1952-1956 he served the state as a Member of Rajya Sabha. He died on 31 December 1961 at Lokbharati Sanosara. His contribution in the field of education and social work was recognised by the central government when he was awarded the Padmashri.¹³

Besides being an educator, Nanabhai was also a prolific writer. He was the editor of magazines like, Chhatralaya (Student Hostel) and Kodiya (Earthen Lamp) and Dakshinamurti Quarterly. Through these magazines he propagated his educational ideas.¹⁴ He wrote many books like, Ramayana Patro (Characters of Ramayana, 1934 to 1944) and Mahabharatna Patro (Characters of Mahabharata). Many of his works focus on the education system in Gujarat. Some of his works such as Ghadtar and Chantar (1954), Gruhpatine (to the Hostel Superintendent, 1934); and Kelavanini Pagdandi (1946). His other books such as 'Stories of Hinduism' (Volume 1 & 2) (1924), 'Drashant Kathao' (Volume 1 & 2) (1947), 'Sanstahnu Charitya' (Building the Institutions) (1959), are collections of articles which focus on his educational philosophy as well as his experiments in the educational field. His famous books 'Be Upanishads', 'Bharatiya sanskriti suche' (What is Indian Culture?) Gives the reader a true idea of Indian

¹³<http://www.dashboard-padmaawards.gov.in/?Name=nanabhai>

¹⁴Kodiya magazine, Published by Gram Vidyapith Lokbharti Sanosara.

Culture and the third Pathariman Padyan (while lying in bed, all, 1961) is a collection of his essays on religious thought.¹⁵

Nanabhai Bhatt was a scholar and an experimenter. He believed that humans as babies learn by watching life around them. Later in their lives they continue to learn and be influenced by similarly, humans are also affected by environmental forces. When both environments knowing the same internal influence the mindset of a child then only it can be called as learning. He believed in practical application of his ideas. According to him education not only came from alphabet knowledge, but comes from the natural and social environment that the child lived in. Nanabhai considered him synonymous with life.¹⁶ Nanabhai was very clear about his thoughts on education. He writes “Primary education should be compulsory all over India. The aim of education should be to make the future of the country. Students should follow a good path, show people a good path.” Nanabhai believed that the main objective of education was to make the student fearless and brave. This fearlessness and bravery should be not only physical but also mental. Humans should not hesitate from their truth. ¹⁷

Nanabhai believed that self-education is very essential for the progress of humankind. This gave the power to individuals to think independently. He did not known believe in self- less education. Every student should study for himself/ herself to better his/her life. They should not help the weaker student or else they would remain weak throughout their lives. He believed that once there would be a fair competition weaker students would work hard and break the shackles. He

¹⁵Dandikar Mohan. *Nanabhainu Jivandarshan*. Bhavnagar: Sanskar Sahitya Mandir.20 (Publication detail not found)

¹⁶ Bhatt, Nanabhai. (2001). *Kelavanini Pagdandi*. Ahmedabad Gurjar Sahitya Bhavan.225

¹⁷ Bhatt, Nanabhai. (2001). 25

favors the education system because this leads to the development of freedom, self awareness and self-motivation.¹⁸

Nanabhai was a strong advocate of learning by travelling, when students come in contact with others, they will get to know of different ideas, experiences and cultures also. During the trip students are excited and observe much more from the outside environment. This way students will get vast knowledge.¹⁹

Another revolutionary idea of Nanabhai was that he was against group teaching. He considered group teaching to be a destroyer of the children's individual talent. Group teaching is when common subjects are taught to a group of students such as students belonging to the same age in a class. He said that "it is foolish to teach the same subject to students of different abilities in a class." According to him, "knowledge should be taught by its power, ability and understanding."²⁰

As is the motto for today's times i.e. vocal for local. Nanabhai also believed that subjects should be taught in the Mother tongue of the students. He believed in the idea of V+V i.e. Vernacular + Vocational should be the mantra for teaching and learning.²¹ Therefore curriculum should be designed in such a fashion that subjects like agriculture, science, history, sports, music, the life character of saints, tourism, and such types of subjects should be part of student's education. The curriculum should also integrate features like public performance, seminar presentations, which give confidence to the students. Nanabhai was also of the opinion that the students should be trained in any one occupation of their choice. For example they should be trained to be a

¹⁸ Bhatt, P. N. (2007). Nanabhaini Vicharsrushti. Bhavnagar. 4

¹⁹ Bhatt, Nanabhai. (2001). 125

²⁰ Bhatt, P. N. (2007). 25

²¹ Ibid. 18

blacksmith, or should be taught the craft of *khadi* making, agriculture work and other handicrafts etc.²² Nanabhai was also against physical punishment but rather focused on self-realization. He believed that if the student was punished then he/she was bound to repeat the mistake but if the student himself realizes his/her mistake, accepts it and corrects it, it leaves a lifelong impact.

Far ahead of his times, Nanabhai was completely against a competitive evaluative method. He believed each individual was blessed with some talent or the other and hence competition for something common was not fair. He believed that someone might be good at mathematics while others would be excellent in creative writing. Hence it was unfair to those who are excellent in creative writing to be competing for a math exam. He felt that the competitive evaluative method that was introduced by imperialists had created various divisions in the society or had broadened the gap.

Like Mahatma Gandhi, Nanabhai also believed that a teacher played an important role in a student's life. Therefore the teachers should continuously strive to acquire new skills and newer qualities. The teacher had a great responsibility towards their students and Nanabhai believed that they should lead by example. For instance, if the teacher wanted the child to respect, then he/she should do the same. The teachers should also acquire language proficiency along with in-depth knowledge of the subjects that they taught. The responsibility of teachers did not only limit itself to teaching and training but they should be the ones to learn about major social change.²³

Nanabhai also had ideas regarding the upkeep of the schools. According to him the Ashram school should maintain a high standard of sanitation and cleanliness; secondly, the teaching and learning process should never stop and hence the school should work regularly; lastly, an

²²Joshi, J.C. (1990). *Nanabhai Bhatt: Aek Adhyayan. Aprakashit*: PhD Thesis. Ahmedabad:Gujarat University. 1- 40

²³Bhatt, Nanabhai. (2001). 273

atmosphere of peace and calmness should be maintained. This would create a positive environment in school, facilitating the teaching- learning process in a constructive way. Nanabhai also drew the attention towards developing a healthy relationship between those who worked in the school (service sector) and those who organized schools. Since these schools were to be residential therefore it was important that more attention should be paid to hostels as well. The hostels according to Nanabhai had to be clean and well sanitized. They did not have to be ornamental or artistic but well-structured and well aired. The hostels had to have space for workshops where the students could practice their skills. In a school, the worker and the organization board should have a close relationship. Hostels should be well organized, have independence, simplicity and artistry. There should be a place for subjects of labour and art along with intellectual subjects. He was able to achieve these by setting up examples in the schools and hostels that he instituted. Nanabhai's contribution towards education continued even as the minister of education.. He was able to bring about great change in the region.

Manubhai Rajaram Pancholi, 'Darshak' (1918 - 2001)

Manubhai Rajaram Pancholi known as 'Darshak' was a well-known novelist, playwright and educationalist. He was born in Panchashia village in Surendranagar District of Gujarat state. He completed his primary education in Teethwa-Lunsar and secondary education from Wankaner of Surendranagar District of Gujarat. As a student he was motivated by the ongoing national movement and he became an active freedom fighter. He went to jail many times. In 1932 he started his administrative career as a Grihapati (Hostel Warden) in Dakshinamurti Bhavan at Bhavnagar. After six years, in 1938 he joined GramdakshinamurtiLokshala in Ambla as a Teacher. In 1953 he joined as a Professor, Director and Managing Trustee in Lokbharti Gram Vidyapith in Sanosara. Later he served as a Member of Gujarat Legislative Assembly (MLA)

from 1967 to 1971. He took up responsibility as Minister of Education of Gujarat State. Later on under the intense influence of Tagore's sense of aesthetics and Gandhiji's sense of ethics, his educational policy was defined. For his work he was awarded with the Ranjitram Gold Medal, Sahitya Akademi award, Delhi, and Murtidevi award of BharatiyaGyananpith award for his novel *to Pidha Jani Jani* ²⁴

Manubhai was an avid learner of history and culture. As a Gandhian, his work and his writings reflect a message of peace and harmony. His important works bear discernible marks of his minute observations relating to human concerns, cultures and values. His works include novels '*Zer to PidhaChhe Jani Jani*' (1952), '*Socrates*' (1974), '*Bandhan ane Mukti*' (1938), '*Bandeeghar*' (1939), '*Deepnirvan*' (1944) and '*Prem ane Pooja*' (1939). He also wrote plays such as *Paritrans* (1967), '*AdharsoSattavan*' (1935), '*Jaliawala*' (1934) and '*AntimAdhyaya*' (1983). Manubhai is known to have written many articles the collection of which is seen in '*Mari Vachankatha*' (1969) '*Vagishwarina Karna fulo*' (1963). Manubhai Pancholi also wrote abridged versions of Ramayana and Mahabharat. For example, '*Ramayana No Marma*' (1963), and '*Mahabharat No Marma*' (1978) He believed in the greatness of Indian cultural heritage and wanted the students to learn of it. As a result many articles of his focused on this aspect. Prominent being '*ApanoVarso*' and '*Vaibhav*' (1953), and '*Triveni Tiruth*' (1955), '*DharmachakraPravartana*' (1956), '*Lokshahi*' (1973), '*Sarvodaya AneShikshana*' (1974) among others contain articles and writings on various aspects of our culture. His services to the literary world earned him an award called '*RanjitramSuwarnChandrak*' in 1964 and Sahitya Akademi Award for his novel '*Socrates*' in 1975.²⁵

²⁴ Parikh, Bharat. (1989). *DarshakniAitihasikNavalkathao*. Ahmedabad: Arti Theaters. 90

²⁵ Pancholi, M. (1957) *NaiTalimaneNavavidhan*. P.30 (Publication detail not available)

After getting acquainted with Nanabhai Bhatt during the soldier-camp training, he became the *Grihapati* (hostel superintendent) in 1932 at the Dakshinamurti Institute in Bhavnagar. In the meanwhile, realizing the inevitable necessity of village upliftment, he traveled to the Talaja region and set out to awaken public consciousness in the villages. Later he joined Nanabhai and became the headmaster and teacher of the Gram DakshinamurtiLokshala in Ambla village. He gave his contribution at the Lokbharti Gram Vidyapith which was established at Sanosara as a partner of Nanabhai to facilitate higher education at the village level in 1953. During this time, he became the Minister of Education in the responsible princely state of Bhavnagar in 1948, a member of the Gujarat Legislative Assembly from 1967 to 1971 and the Minister of Education of the State of Gujarat in 1970. He traveled to Denmark as an educator and to Israel, England, Europe and America as a writer.²⁶

Manubhai was not just a student; he was an experimenter and a researcher. With the direct influence of Nanabhai Bhatt and indirect influence of Gandhi, he was very quick to pursue the NaiTalim. A short association with Dakshinamurthy's (Bhavnagar) Nanabhai Bhatt strengthened his belief that education can be a major area of fundamental human change. At the same time, he himself was also a fundamental thinker as he could foresee the need for a drastic change in the rural areas. He complimented Nanabhai in the educational ventures when Nanabhai went to Ambla (1937), Darshak joined as his companion Nanabhi and they both together as well as in their individual capacities worked till the end.²⁷

Manubhai Pancholi described ideas on education which reflect in his book on, *SarvodayaneShikshan*. An important literary work of his is '*ItihasaneKelavani*' which is an

²⁶ Gujarati Vishvakosh. (2016). '*Darshak*' Manubhai Rajaram Pancholi.

²⁷ Pathak Mihir. (2016). *DarshaknuBahuaayamiShikshan Darshan*.

essence of his educational philosophy. Manubhai believed that education policy should be nationalistic in nature and also should be sustainable. It is the cultural responsibility of the entire nation, not merely of the government. Education should be considered as a national and cultural heritage. All issues related to education should be resolved with the cooperation of all.

Manubhai based his philosophy of education on truth and tests that were inspired by profound reflection on educational issues as well as creating a perfect instructive system. His life was devoted to this; he demonstrated through experiments, that a full and productive education was possible in a rural environment with special focus on local occupation and activities as means for welfare.²⁸

Like his predecessor Manubhai's ideas on Buniyadi education was also based on the activity and inter personal experience of the child, seeking to promote a harmonious relationship with the environment. The elements that are more additional in his idea were to pay more attention towards morality, religion, creation of courses and inculcate the spirit of nationalism.²⁹

The School, according to him, had to transform into a center for social activity with certain cardinal concepts- such as, learning through activity, experimental community projects, responding to novel situations, and settling issues amicably. The vision of Manubhai was to combine life and science with education. He considered acquiring skills to enhance farming methods to learn skills to weave *Khadi* as paramount. This could be because the economy of Gujarat at the time was dependent upon agriculture and its cotton industry. He felt that the schools should not churn out a random workforce but such that would be specifically skill based. While defining education, he writes that education is an important component of society. It is a

²⁸Pancholi, Manubhai. (1973). *ItihasaneSshiksha*. Sanosara: Sarvodaya Sahkari Sangh Ltd., 62-67

²⁹Desai, H. G. (1973). *Educational Researches are done in Gujarat University*. Rajkot: Saurashtra University. 210

one point contacts not only between the student and the teacher but also with a family along with it the civil society. Education should be driven by the interests and needs of the student. This would enable the motivation to come from within. The state and the civil society should dispense the best resources at the lowest level of education.

Manubhai believed the indispensable place of poetry in the syllabus he was able to prove that literature was a powerful medium for the development of sympathetic and selfless feelings. That is why he insisted that selected poems and works of literature must be taught to students. He was always interested in cultivating student sentiments, in the selection of works that was conducive.³⁰ Manubhai's vision was that socially-linked education is the only true form of education. The education that is cut off from one's living life, no matter how beautiful it may seem from the outside, is barren. Manubhai maintained throughout his life that the student who takes group teaching or classroom teaching often becomes unfeeling towards the others and gets obsessed with themselves.³¹

In order to move away from classroom teaching, Manubhai recommended field work and also other social development activities of the institute. This was able to establish a connection between the classroom and the field activities. Manubhai was committed to making education real and solid. It has now been proven that the new training institutes can only survive as long as they take care of the social contract and maintain it.³² Manubhai did not believe in formalization of education but also believed in non-formal education. He conducted various experiments, some of them were successful but most of them met with failure. For instance, he experimented education without degree or certification. The basic aim was to increase the skills of the people

³⁰ Dave, Ramesh R. Edi. (1984). *Darshak Adhyayan Granth*. Ahmedabad: BalgovingPrakashan. 320-348

³¹ Dave, Ramesh R. Edi. (2006). *Gujarati SahityanoItihas*. Ahmedabad: BalgovingPrakashan. 32

³² Dave, Ramesh R. Edi. (1984). 122

and to inculcate civic sense. The experiment was not entirely successful, as there were very few takers. Also, he did not find any supporters for it in the form of teachers. Young men who were willing to serve were reluctant to teach informally, especially in the heart of rural areas as there were limited infrastructural facilities. Despite meeting with failures, Manubhai's experiment of non-formal education for the education of a wider society is just as inspiring and guiding today as it was earlier.

To conclude, for almost fifty years Manubhai was the propounder, mentor and sponsor of Buniyadi educational ideas and experiments. He emerged as a binding force between the urban and rural India. Due to his efforts, subjects such as agriculture and animal husbandry were integrated into the current stream of secondary education. He also made immense contributions in getting recognition of Basic Education by the Board of Secondary Education. He integrated field work into the curriculum for instance, organisation of '*Reli*' (exhibitions) and education fairs. He also partnered with Buniyadi schools and contributed immensely in the event of natural calamities. Manubhai used his power as MLA or Education Minister to push for educational reforms. He believed in the idea of "organized truth wins".³³

SavashibhaiKanjibhai Makwana

Savashibhai was an educationist from the most backward Panchal area of Saurashtra. He was born on 12 June 1932 in Dhajala village of Chotila taluka which was very backward. His primary education took place at Wadhwan National School and then at GramdakshinaDakshinamurtiLokshalaAmbla. Along with education, he also took interest in politics and did public works as the Sarpanch of Dhajala village from 1960 to 1970. Later he was

³³Pahak Mihir. (2016). 82

elected as the *Pramukh* of Sayla Taluka Panchayat from 1980 to 1983. He was a member of the Gujarat Legislative Assembly for one year i.e. from 1998 and a member of the Lok Sabha for five years from 1999. Savshibhai had relentlessly worked for the poor and backward people of Saurashtra specially in the regions of Chotila, Sayla and Muli areas in Surendranagar. Apart from that he initiated developmental works in six villages viz Shantinagar, Umappar, Amrapur, Navimadrhsar, Bhimora and Ganganagar. There he carried out rehabilitation work for poor people in Dhajala Village and transformed it into an *adarsh* (model) village. Savshibhai was responsible for opening of as many as twenty educational institutions in various villages such as Sayla, Chotila, Wadhwan and Jasdan etc. Thousands of poor children and adults were educated in these villages^[109] as a result of the untiring efforts of Savshibhai. Many Buniyadi Ashram schools were established by Gram Vidhyalaya Lokshala Dhajala Trust.

- Uttar Buniyadi Vidhyalay & Vimukat Jati Ashram, Dhajala.
- Uttar Buniyadi Kumar, Kanya and Vimukat Jati Ashram Vidhyalay, Bhimora.
- Uttar Buniyadi Vidhyalay, Fulgram.
- Uttar Buniyadi Vidhyalay, Doliya.
- Uttar Buniyadi Vidhyalay, Morthala.
- Uttar Buniyadi Vidhyalay, Chorvira³⁴

Jugatrambhai Dave

Jugatram Bhai considered the work of education as his life's work and was known as one of the pioneers in establishing Ashram schools in Gujarat especially in Bardoli District. Jugatram Dave was born on 1st September, 1895 at Laktar (Kathiawar). He studied upto Matric at Bombay and

³⁴Ramanuj Ranchoddas. (2006). *Panchayat thi Parliament: Savshibhai Makvanani Sevagatha*. Dhajala: Gramvidhyalay Lokshala. 2-50

worked in a Gujarati monthly '*VismiSadi*' for some time. As the Bombay climate did not suit him, he came to Baroda in 1915, where he worked as a teacher in a village school under the guidance of Acharya KakasahebKalelkar for a couple of years. In 1917, he went to Ahmedabad to join the Kochrab Ashram which later shifted to Sabarmati Ashram. He became an ideal *ashramite*, earning the confidence of Gandhiji and Kasturba. He worked first as a teacher in the national school established by Gandhiji and later joined the Navjivan Press. Jugatrambhai was deeply influenced by Gandhi's Constructive Programme.³⁵ In 1924, Jugatrambhai stayed at Swaraj Ashram, Bardoli, where he actively participated in the flood relief campaign in 1927. He also participated in Bardoli Satyagraha in 1928 under the leadership of Sardar Vallabhbhai Patel. Later he set up an *ashram* at Vedchhi, in the Raniparaj area inhabited mostly by *adivasis* or the tribal people. He felt that constructive work was most needed in uplifting the *adivasis* who were socially and economically backward. He was jailed several times especially during the Salt Satyagraha movement (1930-34).³⁶ He continued to participate in the Gandhian constructive program and carried out earthquake relief work in Bihar. He later spent some years at Wardha-Sevagram in connection with the work of the Charkha Sangh, the All India Village Industries Association and the Talimi Sangh, which was part and parcel of the Constructive programme. He was appointed as a member of the Adult Education Board in 1938. He was jailed again in 1940 for participating in Individual Satyagraha and in 1942 during the Quit India movement. Thus it was only in 1948 after Independence, that he was able to resume constructive work at Vedchhi which he felt had a great relevance in the independent India. When India had become independent, he worked incessantly during the thirty years to build up a number of institutions for the upliftment of the poor and the downtrodden and to ensure social and economic justice to

³⁵Dave, Jugatram. (1975). *Mari Jivan Katha*. Ahmedabad: NavjivanPrakashan. 3-10

³⁶Desai, Narayan. (1985). *Vedchhi no Vadalo*. Ahmedabad: NavjivanPrakashan. 40

them. The SamajsevaMahavidyalaya, Gandhi Vidyapith was established in 1967 at Vedchi as an autonomous institution and all the educational activities were reorganized under its wing as separate departments: SamajshastraMahavidyalaya (School of Sociology), SnatakAdhyapan Mandir (Graduates Basic Training Centre), Shanti Sena Vidyalaya (Peace Corps Training Institute). Yantra Vidyalaya or the institute of mechanics was set up at Bardoli to impart the benefits of science and technology to agriculturalists by conducting research for improvement of agricultural implements and manufacturing them for commercial sale. All these institutions are run on novel lines to impart a sense of purpose and self-reliance to the students.³⁷

It is not wrong to say that Jugatram Dave's entire life was an educator. Under his guidance the flame of child education and basic education has been ignited by many educational institutions which can be considered as his great achievement. That is why Mahadevbhai Desai (Gandhian follower) has called him a 'sage of the Gandhi era'.³⁸ He founded Vedchhi Ashram which was a living laboratory of Gandhian education. As a writer he wrote many books on education such as *Atmrachnaathva Ashram nikelvani* (Self-composition or Ashram education), *Gram Vidyapith Ni Bhumika* (role of gram vidyapith), *Adhyapan kala* (the art of teaching), *Sundarpurnishalalonopehlokalak*, (the first hour of Sundarpur school).³⁹ According to Jugatrambhai, "The idea of buniyadi school is to make the school as a community or a big family, and teachers have to play a prominent role in it. They have to cultivate the qualifications for the elders of the school community, that is for the gurupada, without relegating themselves to ordinary jobs."⁴⁰(Translation mine)

³⁷Desai, Narayan. (1984). 251

³⁸Ibid. 46

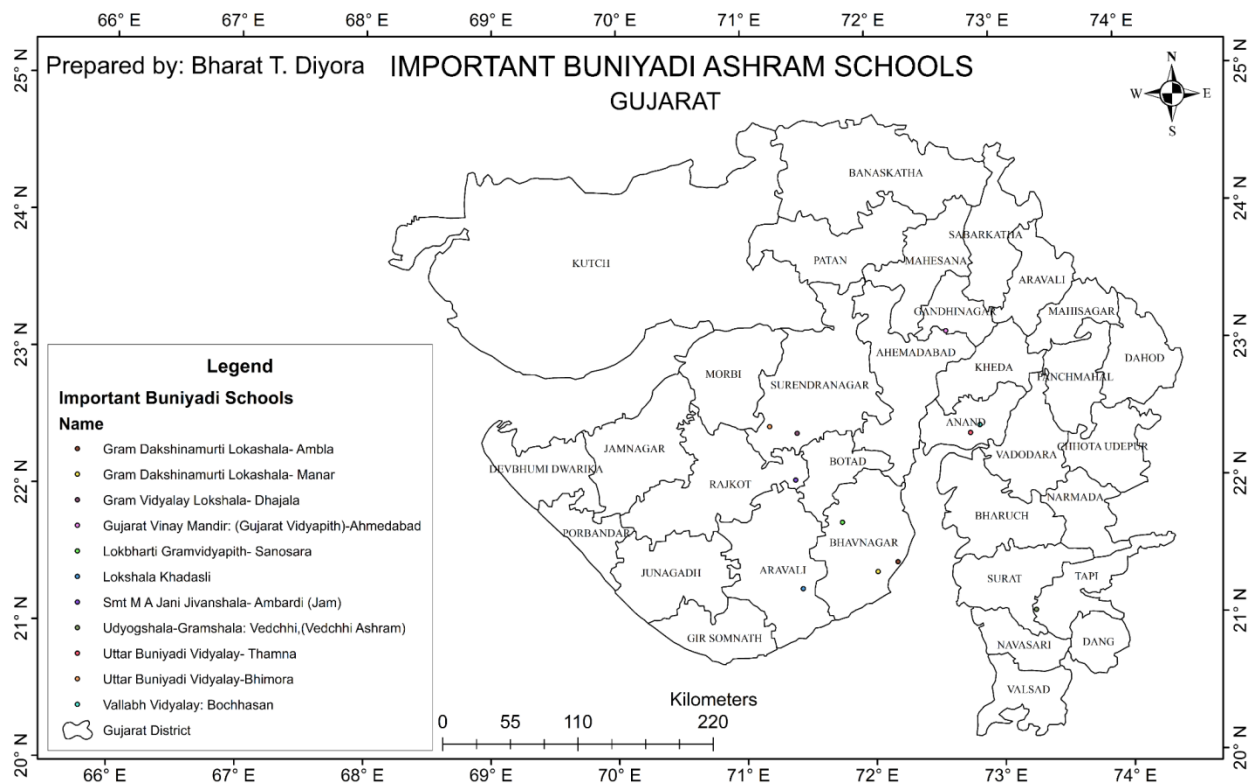
³⁹Ibid. 326

⁴⁰ Dave. Jugatram. (1950). *Adhyapan Kala: Prastavna*. Ahmedabad: Bal Govind Prakashan.⁴

The above section highlights the contributions of only these few personalities. Besides them there were countless other men and women who dedicated their lives to education in Gujarat. Due to paucity of time and space it is difficult to discuss their contributions here. However, there were some institutions of higher education that followed the Gandhian path. Following section focuses on the contributions made by these institutions.

Section-III: Case Study of Ashram Education in Gujarat

So far as higher education is concerned Gandhian ideas of the Ashram system were adopted by some higher institutions of learning as well. The following section briefly highlights their role.



Gujarat VidhyapithAhemdabad (1920)

When Mahatma Gandhi led the Indian Freedom Movement, he set two aims in his mind, first that he wanted to make India free from British rule, and the other one to rebuild and rejuvenate the country which would be based on indigenous national education.⁴¹

In 1920, under the leadership of Mahatma Gandhi, a movement of Non-Cooperation against the British government started on a large scale in the country. Gandhi called the people to give up titles (sir, knight, kesar -e- hind, baronet etc.), English teaching schools, colleges, courts, legislatures etc., in order to disobey the British government. Gandhiji called upon the students to vacate English schools or colleges all over the country. The students came forward and collaborated in the movement. They followed Mahatma Gandhi's declaration and left schools and colleges. It meant a loss of their education. Along with Gandhiji many leaders came with a plan of education, various academicians and scholars were invited from different parts of the country, to set up national schools and colleges. Thousands of students who had opposed the British government joined various national universities established at the time, such as Bihar Vidhyapith, Kashi Vidhyapith, Jamia MilliaVidhyapith, Tilak Vidhyapith and Gujarat Vidhyapith etc. The following section looks at Gujarat Vidhyapith, a prominent higher education institute in Gujarat.⁴² Gujarat Vidyapith was founded on October 18, 1920 under the aegis of Mahatma Gandhi who became the first *Kulnayak* (Vice Chancellor) of the Gujarat Vidyapith.⁴³

The *Dhyana Mantra* 'साविद्यायीमयुक्तये' became the motto of the Vidhyapith. It meant liberation, liberation to free the country from any kind of dependency and liberate oneself from

41 Patel. M.J. (2001). *Gujaratnainaitalimnisansthaoniparichay mala:Gujarat Vidhyapith*.Ahemdabad:GujaratnaiTalim Sangh. Gujarat Vidhyapith. 1

42Patel, M.J. (2001). 14

43Patel, M.J. (2001). 16

shackles of greed and wants. This was believed to be the *paramdharma*(the ultimate duty). Hence the purpose of education was to achieve these two above mentioned aims”.⁴⁴ Gandhiji considered the university valuable, about which he says “I have done many works in my life but now I want to say that, till today I have not done such work, cannot compare any work with the work of Vidhyapith.” Gandhiji considered the establishment of the Vidhyapith as the best work of life.

Care was taken to appoint the best professor to teach. For instance, Acharya Kripalaniji, KakasahebKalelkar, Malkani, SepahiMalani, Muni Jinvijay, Pandit Sukhlal, DharmanandKosambi, Athwam, Balach, Rachna Majumdar, MolviAbdulzafarNadvi, Banarsidas Chaturvedi, Narhari Parikh, and J. P. Swaminarayan were appointed to train the students.

Since its inception Gujarat Vidhyapith focused on development of rural Gujarat. Prior to independence it was believed to be British Gujarat but later it spread to the entire region (or whether any help was needed). The university focused on the end result i.e., employment or self-employment. As a result the value added elements were and still are integrated into their syllabus.⁴⁵

“As per the report of the Vidhyapith, Research is conducted which was based on Gandhian Philosophy and NaiTalim keeping the betterment of rural areas and urban slums in focus. For contributing in the field of increasing literacy and developing scientific temperament in the society, the institute has established remarkable mile-stones through various departments and Rural Science Extension Centre.”⁴⁶

⁴⁴Patel, M.J. (2001). 17

⁴⁵Ibid. 74

⁴⁶Navjivan Magazine.29 December 1929. (CW 42.p.327-29.(Translated from Gujarati).

As a body which was part of the Indian National movement the University conducted a number of service activities, some of the responsibilities of the beginning of the freedom movement such as registering members of the Indian National Congress, collecting contributions, explaining the importance of non-corporations, guarding liquor stores. Students were engaged in some social service activities. Such as running night schools in nearby villages, working for Harijan upliftment, making *khadi* along with it. Gujarat Vidyapith became a harbinger of social change in the pre-independent period. It integrated the ashram system of education in its fold and facilitated the work of the Ashram schools.⁴⁷

The first ever experiment of Buniyadi education at primary school level was conducted in 1927 at Vinay Mandir in Ahmedabad. Due to lack of building till 1928, teaching-learning activity was carried out in the campus of Gujarat Vidhyapith. In 1930, during Dandi March, the Indian Government declared Vidhyapith as an illegal institution. This had an impact on Vinay mandir and it was closed. Some other schools who imparted education based on western methods in the city also participated in the movement and became non cooperative and followed instruction from Vidhyapith. Acharya Kriplani encouraged the students and people, he said “when we think of our national life, the question of national education has inevitably arises to us. National life is not possible without national education. Education plays an important role. These two things have such a unique relationship. We firmly believe that national education is on the right track, and we also believe that British government education is on the wrong track.”⁴⁸

After the Non Cooperation Movement ended, Gujarat Vidyapith was made legal again and the issue of Vinay Mandir came up for consideration. The need was felt to broaden the scope of the

⁴⁷Bhatt, Nanabhai. (2001). 64

⁴⁸Patel NarotambhaiShivram. (2002). 95

ashram school, so as to integrate children of those peasants who had joined *satyagraha*. It was also considered imperative to give more emphasis to vocational education and fieldwork, so that a perfect balance was centered between *Udhyog* and literary subjects. In 1951, i.e. after independence ‘*Udhyog*’ (Vocational education) was given more weightage. However, the university also took care not to make it into a technical school. Later the Ashram school was expanded for instance ninth standard was started in 1952, tenth standard in 1953, and 11th standard in 1954.⁴⁹The process of examination and evaluation were different in Vinay Mandir. The class 10th student gave a different board exam called ‘*Vineet*’ exams. However, the Government of Bombay refused to accept this proposal due to philosophical issues. Gujarat Vidhyapith insisted that their students be allowed to sit for SSC examination as it was a public exam.⁵⁰Eventually, The Bombay government agreed to allow Vinay Mandir students to sit for the SSC exam. The Mumbai government wrote in a letter “*If Gujarat Vinay Mandir is recognized as secondary school, n(Basic or otherwise) ,teaching up to and inclusive of Std-XI from June 1954, the candidates will be eligible to appear for the examination of March 1955, as regular students of the school.*”⁵¹

Vinay Mandir of Gujarat Vidhyapith was a Buniyadi experiment that expanded and developed Buniyadi education in Gujarat. Subsequently various Vinay Mandirs came to be established. It can also be said that Vinay Mandir established a link between the regular school and Uttar Buniyadi Education. In these schools, the examination system, *udhyog*, (vocational training) differed from school to school. The Vinay Mandir was the extension of the stage of secondary school education, which was essential and focused on the development and maintenance of the

⁴⁹ History of Satyagraha Ashram. 11 July 1932.(CW 50.P. 230-38)

⁵⁰Patel NarotambhaiShivram. (2002). 101

⁵¹Navjivan.29 December 1929. (CW 42.p.327-40. (Translated from Gujarati).

essential organ such as new training centers as well as defining the curriculum to be taught. We can say that Vinay mandir became the first *buniyadi* school in Gujarat. The noteworthy features of teaching in Vinay Mandir included inculcation of the skills in the students. It included compulsory two hours for *udhyog* (Vocational Training), compulsory camp for community life training. Apart from that a provision was made for those students who wanted to study English language. It was compulsory for students to wear *khadi*. In conclusion, Vinay Mandir, the additional body of Gujarat Vidhyapith laid the foundation of institutionalized *ashram* schools in Gujarat. Post this, the number of *ashram* schools increased.⁵²

Thamna Ashram school

The momentum of establishing Ashram school in the villages was continued by many uncelebrated heroes. One such hero was Babalbhai. He was a Gandhian and had settled in Ahmedabad at Gujarat Vidhyapith.

He set up an Ashram school at Thamna Village in the present Anand district. The task that was assigned to him was that of *Gramsevak*. It was not a difficult process as a consciousness was already existent due to peasant nationalism. Babalbhai had visited the village to carry out discussion with the students with regards to character, good morals etc. Later, looking at the enthusiasm of the villagers, Babalbhai made Thamna his home and worked toward arrangement of funds for BuniyadiSchool. In his speech he says, we need to add some new fundamental elements, we need to introduce *udhyog* in it, but for that we need to have 8-10 *bigha* of land, a prayer temple, and need financial support for the foundation of school.⁵³

⁵²PatelNarotambhaiShivram. (2002). 104

⁵³Ibid.

Later, a Buniyadi School was established in Thamana village and was different from regular school, for instance, corporal punishment was stopped and replaced by extra work. After a point of time it was realized there were behavioral changes in the students. The students were taught the importance of hard work which entailed gardening, spinning, combing, traveling, cleaning, and prayer. Such activities are known to increase concentration levels and bring more focus. In the Thamna village before the introduction of Buniyadi education, as high as 70% of students were addicted to smoking. Babalbhai had realized that punishments so far had not borne any effect on their habits. As a result he experimented with replacement of punishment with hard work and persistent reiteration of the ill-effect of cigarettes after the prayers. He was able to see successful results by the end of the first month itself.⁵⁴

Lot of attention was also paid to hygiene and sanitation. After the prayer meeting, clothes were checked; the cleaning of the classroom and school was not the sole responsibility of a student but teachers often joined. They also took up the task of cleaning the school and even the village together.

At Thamna there were more than 150 students. Since the students were weak in academics (due to no prior education) the teacher had to work hard with them. The school even integrated music into their curriculum. Balabhai commissioned a drawing of murals on the walls of the school where public issues of the village were drawn. He also used walls like edicts to write news. The murals became very popular and came to be known as '*Lok Shikshan*' through murals.

At the Ashram school in the Thamna the students were also trained to take up responsibilities sometimes these were public responsibilities such as handling public libraries or organizing

⁵⁴Patel NarotambhaiShivram. (2002).134

prayer meetings. As has been mentioned earlier the special attention was paid to keep the villages clean and maintain high levels of sanitation.⁵⁵

So far as vocational education is concerned, methodology evolved in the course of time. Teacher tried to impart as much knowledge as possible through the field work. Basic training was given to the student which would equip them to be self-sufficient. Buniyadi education focused a lot on practical training and what better way to do it than to learn through an environment both social and national. BuniyadiSchool at Thamna could not be converted to a full scale Ashram school. This was due to the lack of hostels. According to Babalbhai, without hostels, students would not be able to lead a productive community life.

Ashram living taught its inmates to live in harmony and peace breaking the barriers of caste and class. The holistic element of Buniyadi education remained incomplete without them living together. To resolve this Babalbhai started a night hostel. This enabled the students to carry out their daily duties and then join the group for learning at night. The learning was carried out for three hours, where news was discussed and topics were opened for discussion and debates. They also had to study and sleep by 10:00 pm.⁵⁶

Both these institutions clearly showcase that implementation of the Buniyadi education scheme was not the sole responsibility of the state but institutions of higher education also made immense contributions in Gujarat.

⁵⁵ Patel NarotambhaiShivram. (2002). 135

⁵⁶ Ibid. 136

Section-IV: Buniyadi Education in the Schools of Gujarat and Saurashtra

Before beginning with the narrative of Buniyadi education in Saurashtra it is important to mention that administratively the region was divided into many small and big independent kingdoms since the ancient times. In the modern pre-independent period they continued to enjoy relative independence under British Paramountcy. These kingdoms are also identified as princely states with little direct interference from the British officials. However, most of the rulers were influenced by western ideas and therefore educational reforms were based accordingly. To establish Buniyadi School therefore was a challenge in the region. Nonetheless, the rulers, although, were faithful to the colonial rulers, their people in the 20th century not only participated in the freedom struggle but also accepted and adopted the education reform carried out by Mahatma Gandhi and his followers.⁵⁷

Often traditional histories are people centric and hence give out a myopic view of events and episodes. This compromises the contribution of institutions and civil society in general. The following account corrects this anomaly and discusses various Ashram schools that were established in Saurashtra.

Vallabh Vidyalaya, Bochasan

In 1931, Vallabh Vidyalaya was established at Bochasan as a rural service center by the Gujarat Vidyapith, Ahmedabad, in the Kaira (Kheda) district of Gujarat. It was established during Salt Satyagraha by Gandhi in 1930. There were communities of Baraiyas and Patanwadias who are educationally and economically backward. The Patidars were the dominant community and were land holders, whereas Baraiyas and Patanwadias were landless labourers. The founders of the

⁵⁷Patel NarotambhaiShivram. (2002). 137-141

school worked towards introducing educational reform to develop the socio-economic status of the village.⁵⁸

The foundation of this institution was laid by Mahatma Gandhi in 1931, and this institution was named ‘**Vallabh Vidhyalaya.**’ According to Gandhi, schools not only contribute in building character but at the same time, take their lives on the path of progress by becoming self-sufficient. Mahatma Gandhi expressing his expectation to the school on this occasion, Gandhi says “the name of this school is Vallabh Vidyalaya, so the administrators of the school and those who will become in the future and the students who will study here, it had become the responsibility of all of them to follow the thoughts and qualities of Vallabhbhai Patel into their lives, and inspire others to follow the same path.”(Translation mine). He wanted to eliminate the social discrimination in the society” Sardar Vallabhbhai Patel who was also present said, “we are uplifting the society by serving the people. Only by bringing the backward self forward can we get the merit of Swaraj.” In June 1931 Vallabh Vidhyalaya became the pioneer in the field of education and social service. The main founders of this institution were: Shri Ravishanker Maharaj, (veteran social worker); Shri Babalbhai Mehta, (Student of the Gujarat Vidyapith and an educational thinker); Shri Shivabhai G. Patel (Satyagrahis of Dandi March); Smt. Gangaba (social worker); and Shri Medhavrat Vyas, (popularly known as ‘Panditji’).⁵⁹

The main purpose behind the establishment of the Vidhyalaya was to uplift the backward communities by providing basic education. The main features of this institution was to

1. Equal importance to be given to academic as well as craft education;

⁵⁸Patel NarotambhaiShivram. (2002). 105

⁵⁹Buch, M. B. & Patel, P. A. (1979). *Towards Work Centred Education: A Programme of Socially Usefully Useful Productive Work in Education.* Ahmedabad Gujarat Vidyapith.107

2. Only those crafts to be selected which would promote nation building;
3. Respect for manual work and manual workers to be inculcated
4. The needs of the rural community should be the basis of educational
5. As far as possible, education and work should be integrated.

Subsequently number of adjunct institutions came to be established such as

1. Upper primary school (classes V-VII) established in 1947
2. Primary school established in 1951
3. Pre-primary school established in 1957
4. Secondary school was established in 1961.
5. Primary teachers training college started in 1964.
6. A girls' high school started in 1972
7. Higher secondary classes started in 1976.

The other features of the educational program are:

1. Craft occupied a key place in the school curriculum. The basic craft for classes V-VI-VII was spinning and weaving. At the secondary stage in the boys' school, the major craft was agriculture and the subsidiary craft was spinning and weaving along with agriculture, training for cow rearing was also provided.⁶⁰
2. Two hours a day were devoted to craft education. This time is within the school time table but according to needs, more time was carved out for agriculture.

⁶⁰ Buch, M. B. & Patel, P. A. (1979). 107-112

3. In the hostel, the community life on the principles of self-help and cooperation was planned. About one hour per day was devoted to community work in the hostel. Pupils did all the necessary work in the hostel which included, campus cleanliness, cleaning of the hostel and the school buildings, helping in kitchen work, cleaning the utensils, washing their clothes, cleaning of cowsheds etc.

4. Pupils worked on the farm; grew their grains, vegetables etc. They did adequate spinning. On an average about 50 hanks are produced by each pupil per year. This was adequate for two pairs of their school uniform. They also worked on the farms during their spare time and did something to supplement their personal expenses.

5. Community services in the form of road construction, road maintenance, village cleanliness, rural health program, cultural activities, participation in relief work, medical camps were regular features.⁶¹

6. A novel feature was the Scientific and progressive agricultural practices were learnt and implemented. The neighboring farmers were invited to visit the farm and outcomes of modern agricultural practices were demonstrated and discussed.

7. Hostel life was organized in a democratic way. A students' council was responsible for the management of the affairs of the student community. They planned celebration of festivals, organization of community services, and cultural activities.

8. Extracurricular activities were planned with a view to developing the innate capacities of children.

⁶¹Patel NarotambhaiShivram. (2002). 110-112

9. Opportunities were provided to emphasize the dignity of labour. The pupils and teachers worked shoulder to shoulder in all forms of productive activities.⁶²

Socially useful productive work formed the major axis of the educational program. At the secondary stage, agriculture and cow caring formed the major craft whereas spinning and weaving formed subsidiary craft. All activities were organized in the school time table and outside the school time table. A look at the school time table shows that two hours a day were devoted to SUPW on all days except Thursday and Sunday. On Thursday, the students worked on the farm for four periods at a stretch. The farm work was organized daily by the teachers. The teachers of other subjects participated in the organization of the work. The students of each class were divided into manageable groups. The class teachers helped in this work. Each group was then assigned specific work depending upon the season and the crop situation. The class teachers lead the students to their respective places of work. Their work ended here. Those teachers who were interested could remain and participate in the work program. On Thursday, however, all teachers and students had to work on the fields together, during this time teachers established a relationship between their subject and the work or the activities. This was a case of correlation between learning and work. Every student maintained a record of the agricultural operations undertaken by them and their experiences.⁶³ The program of agriculture craft provided practical training in all agricultural processes, right from tilling the land, preparing the land, sowing operation, manuring, watering, spraying of insecticides, harvesting, and marketing etc. The students learnt to identify different types of seeds, their quality, the sources from where they are available, special care with different types of seeds, the merits and demerits of different types of chemical and organic fertilizers and the ways particular fertilizer should be used. They developed

⁶²Buch, M. B. & Patel, P. A. (1979). 108-110

⁶³Ibid 112

an understanding of various types of plant diseases and the use of pesticides on them.. This allowed students to be more aware about the scientific methods of farming, fertilizer, and use of organic seeds.⁶⁴

In this institution almost all the students came from the families of farmers and trained in agriculture craft that equip the students with the requisite skills to undertake farming in a more efficient way. Education through agriculture craft was bound to develop a better understanding of improved farm practices. Every year, the agriculture craft was able to yield reasonable revenue for the school. This income was obtained from forty acres of land. There was yet another intangible outcome-of the productive work. This was the educational gain which was development of skills, healthy attitude to manual work and an effort at becoming self-reliant. These educational gains were deemed more important than the financial gains.. One important feature of the SUPW at Vallabh Vidyalaya was the experience in planning and implementing a project that was provided to the students. For instance, a project in growing different types of brinjals was undertaken in the school. It involved all the students of the secondary school. Seeds of thirteen varieties of brinjals were procured. Each batch of pupils was assigned a plot of one *Guntha* (0.025 Acre).⁶⁵The pupils studied from literature about each variety of brinjal. They planned their project and fixed their own targets. At the end of the project it was found that ten batches were able to exceed their targets, one batch squared up and two batches could not fulfill the target. In terms of monetary gains, five batches exceeded their targets. Eight batches could not reach the targets. Such an approach inculcated the importance of realistic planning and working towards the fulfilment of plan targets.⁶⁶

⁶⁴Buch, M. B. & Patel, P. A. (1979). 113

⁶⁵ Patel, NarotambhaiShivram. (2002). 105-106

⁶⁶Ibid.110-113

Vallabh Vidyalaya has a number of other interesting features which are impossible to describe here. The experience of Bochasan only shows that the venture was successful. Many schools like the one at Bochasan are implementing such programs.

Gandhi Vidyapith, Vedchhi (School)

Vedchhi villages are located in the Valod taluka of Surat district, at that time Vedchi village was in Bardoli taluka. In 1924, ChunnilalSankaleshwar used to handle the ongoing *khadi* work at Sabarmati. During Bardoli Satyagraha, Jeevan Bhai Babarbhai Chaudhary was influenced by Gandhi's ideas; he called ChunnilalSankleshwar at Vedchhi to promote *khadi* work. After coming to Vedchhi, he taught hard work to the people of the village, staying there, he made his own raw house. He started a school in the same place, his wife Surajbahen came and lived with his two daughters; Chunnilal established an *ashram* at that place.

People gradually began to use *charkha* in Vedchi village and became self-reliant. They also used to played drama and cultural activities for awaken to people toward *khadi* work.[122] In 1926 Satyagraha began in Bardoli, followed by Jugataram Dave, who worked as the correspondent of the magazine in Satyagraha, coming to Vedchhi after the end of Bardoli Satyagraha. In the early days, weaving work was taught in the Vedchhi Ashram. At the same time alphabet knowledge was imparted along with accounting

As has been mentioned earlier, Jugtaram worked as a teacher in Sabarmati Ashram. There under Mahatma Gandhi he was trained to spread the ideas of Buniyadi education. As a result, he worked towards spreading the educational awareness in the tribal area and eventually built an *ashram* at Vedchhi. This was not an easy task and there were many who helped him. For

instance, one Rupalbhai gave him 121 acres of land and even the natinalist leader Sardar Vallabhbhai Patel is known to have given 30000 rupees for this cause.

The classes that were built and instead of giving them sections A, B, or 1, 2 as was the tradition they were named *Dhruv Kutir, PrahladKutir, Krishna, Ram, and EklavyaKutir*. The hostels were named as *Jawahar* temple, Tilak Temple, and Gandhi Temple. The kitchen was named after Gokul, the Vrindavan kitchen. The teachers of Vedchhi, Shri Chunibhai Mehta, Shri Jugtarambhai Dave and Shri Chimanbhai Bhatt were considered as the educational trio just like Brahma, Vishnu and Mahesh of Vedchhi Ashram.

The legal establishment of the college culminated in 1969 and it was also called Gandhi Vidyapith, Vedchhi. A graduate teacher-training course was introduced in 1968 where the institute took forty trainees every year out of which about 40 % were girls. The trainees belonged primarily to the families whose occupation was agriculture. Nearly most of them belong to tribal families from rural areas.

The objectives of the teacher-training programs were to prepare teacher-cum-rural reconstruction-workers;post-basic schools for the rural areas of Gujarat;generate leadership traits; develop individual abilities, and teamwork.⁶⁷

The programs of the institution need to be seen from two perspectives. The first one is the 'course requirements for the Diploma in Basic Education Examination conducted annually by the State Board of Examinations. This course and the examination was common for all five Graduate

⁶⁷ Buch, M. B. & Patel, P. A. (1979). *Towards Work Centred Education: A Programme of Socially Usefully Useful Productive Work in Education*. Ahmedabad Gujarat Vidyapith. 114-120

Basic Training Colleges (GBTC) in the State. The second included those institutional programs which were not common with other GBTCs. In the first case, there were six courses:⁶⁸

- (i) Theoretical and social perspectives of Nai Talim (Gandhian education)
- (ii) Educational psychology, educational measurement evaluation
- (iii) (a) Current trends and issues in Indian education; (b) Special fields of education-any one of:
(1) Pre-primary education; (2) Social education along with social reconstruction; and (3) School and hostel community life and management;
- (iv) (a) Methodologies of teaching, (b) School administration and health education;
- (v) (a) Special teaching method (b) Special teaching method from amongst Agriculture, Gujarati, Hindi, History, Geography, Social Reconstruction, Mathematics and General Science;
- (vi) Contents of the special teaching methods selected in paper.

There were two crafts-agriculture and spinning-which were compulsory for every student. It was not based upon theoretical learning but on practical learning by the participation in the production which brought self-sufficiency in the field activity. As far as agriculture was concerned, the Vidyapith's two-and-one-half acres of land was utilised for the training process. The trainees learnt the modern methods of farming and used them for growing paddy, wheat and seasonal vegetables. Each trainee had to learn certain subsidiary crafts like preparing candles, chalk sticks, hair oils, pain balms, soap, dusters and medicines (from herbs).⁶⁹

The second group formed three clusters: activities in the school, activities in the houses of children, and activities in the society. A list of such activities are given below⁷⁰:

⁶⁸ Buch, M. B. & Patel, P. A. (1979). 118

⁶⁹ Ibid. 119

⁷⁰ Patel, Narotambhai Shivram. (2002). 112

In Schools- Gardening, Wall-newspaper, Exhibitions, Children's journals, Assignments, Question box, Parent-teacher association, Sports, Music, dance, drama, cultural, activities, Teachers' discussion -Flag-hoisting ceremony 13. National songs, Self-service co-operative, Case studies of children shop

At Home- Decorating the houses (for scientific ways of living), Discussion with parents, Helping in farm work, First-aid and barefoot doctor's work, Sanitary work-constructing simple but better latrines, bathrooms, disposal of waste, hygienic ways of living, com. post manure or gas plants, Preparing spinning wheels, servicing,

In Society- Organize community meetings, Village sanitation, Prayer meetings, Youth clubs, Social education, Child education-play centers, Work camps (Shramdan "Shibir) , and Surveying.

A few other activities were known as 'In the service of the nation'. In this group of activities the institute carried out, relief work during floods of the Tapi river (1968-69), aided Bangladesh refugees (1970-71), worked in jails of Madhya Pradesh to socialize the Chambal dacoits who voluntarily surrendered-(Gwalior, (1971-72), Sagar, (1973-74) and Mugarali, (1974-75).⁷¹

One very specific program was the "Crash program in agriculture in post-basic schools". For about eight days, the trainees went out to remote rural schools and organized an intensive program of cultivation with the help of children from the schools and the agriculture teachers. In this program, each trainee was attached to 20 students of the age-group 12-16 years.⁷² They simultaneously did class work involving agricultural theory and experiments like soil testing,

⁷¹Patel, NarotambhaiShivram. (2002).113-116

⁷²Desai, Narayan. (1985). *Vedchhi no Vadalo*. Ahmedabad: NavjivanPrakashan. 90

chemistry, or botany. The work of the week had to be displayed through charts. Several charts covering the various aspects were suggested. Although this week-long program could take care of the entire agricultural operation, it developed follow-up plans, followed operations, reviewed reports and organised visits to schools. The idea was to expose a teacher and give a fuller picture of the situation in which the teacher's work was the major consideration for deciding the methodology. Further, the training program envisaged the teachers' role to be much broader than that of a mere classroom teacher. They were rural reconstruction workers, and in a sense agent of change in the rural society. In order to bring home these objectives the year-long program accommodated a very large number of society-based activities.⁷³

The methodology had four distinct general features. First, in order to get a fuller picture of the rural situation in which a teacher had to work, they actively organized and participated in the various society-based activities mentioned earlier. Trainees were expected to learn by themselves by using the library and with the help of teacher educators. A trainee had to search for the solution, solve the problem and then report to the mentors. The entire purpose of using the problem-solving approach was to prepare the teachers to face varied problems and to be resourceful enough to tackle the problem in their own way. While conducting an interview with the Principal of the School, he mentioned that it was like throwing the trainees into water.⁷⁴ They learn more or less automatically to swim to the shore with confidence. The teacher educators merely played the role of life-boats in case of danger.

The curricular and other programs were usually organized as “crash programs”. A program was taken up for a particular period of time (for example, 15 or 20 days) and was completed usually

⁷³Patel, NarotambhaiShivram. (2002). 117-133

⁷⁴Ibid.128

through multiple activities. A multi-dimensional analysis was given to the program and simultaneously brought home the seriousness of purpose. The program of teaching was designed to provide trainees with the rich and varied experiences of a teacher on the job. The lessons on different subjects were distributed in primary, primary basic, secondary, and post-basic schools. The experiences of teaching in four different types of schools exposed the trainees to varieties of situations in which they worked and prepared themselves mentally to be equal to the expectations.⁷⁵

As far as concerned, again, the lessons were not given as unrelated 'stray' lessons (which are expected of a substitute teacher in a school) but related lessons on two or more units were given through an internship program.⁷⁶ In the internship programme, usually remote villages were selected. In these schools, each trainee shared the responsibilities of a regular teacher. Some of these responsibilities included (besides teaching in the class) organizing daily assembly, sports, looking after sanitation, and craft work etc. A visit to such an internship center revealed that the trainees also took part in the school community kitchen where the school children prepared their own food. At least five theory lessons in agriculture and the conducting of related experiments were compulsory for each trainee. This was done during the 'crash program' on agriculture. Further, each trainee conducted classes for at least one work project on a 'subsidiary craft' like preparing candles, hair oils, chalk sticks, dusters or herbal medicines.

The activities and the respective methodologies stated above prepared the teachers for rural schools; but what prepared them as rural reconstruction workers? The training program was enriched with a large number of non-course activities. These were training in scientific farming,

⁷⁵Patel, NarotambhaiShivram. (2002). 130

⁷⁶Buch, M. B. & Patel, P. A. (1979). 119

NaiTalimShibir (work camps) , the school 'In the Service of the Nation', peace corps training, and the social education camps. The activities in the houses of the children and in society were carried out through a series of on-campus and off-campus programs.⁷⁷

The above account is collected from the data that was generated out of the questionnaire floated to the trainees and the teachers of the Buniyadi school. Its impact can be seen in the following manner.

1. On the basis of interviews with the trainees, it is seen that almost all prefer to work in rural areas. A large number of teachers of this institute have joined schools in remote rural areas.
2. The teachers trained in this institute have developed the ability to perceive major problems of rural society.
3. The trainees as teachers have proved themselves to be experimenters in school situations. Exhibition, discussion and reporting as methods of teaching have entered the schools and the impact is perceptible in the continuously increasing communication between the institute and the schools.
4. The school authorities are of the opinion that the products of this institute have confidence, self-reliance and creativity. They are well-equipped to take up any work of curricular, co-curricular and organizational types.
5. The trainees show a distinct ability to live and work in teams and provide leadership.⁷⁸

⁷⁷Desai, Narayan. (1985). 187

⁷⁸<https://samandirvedchhi.org/about-us/> Buch, M. B. & Patel, P. A. (1979). 119

Gramdakshina Murti Vidhyalaya - Ambla

Gandhian influence on educational structure in Saurashtra started with his move to the Bhavnagar state in 1917. On 1st April 1936 Gramdakshina Murthy Vidyalaya was established in Ambla village in the erstwhile Bhavnagar state. It was established by Nanabhai Bhatt and was inaugurated by Shri Darbar Sahib Gopaldas Desai. Nanabhai Bhatt was influenced by Mahatma Gandhi's speech that he gave in 1917, in which he said, *"India is a country of villages, the roots of its culture are reflected in the lives of the rural people. The intelligent sections of 43 the village move slowly to the city, and since this transaction is only one-sided, the village does not get any compensation. For the interest of the country and for the true liberation of India, that class should be settled back in the villages and the rural society there should be made aware and uplifted by creating an education that suits their life"*.

Influenced by Gandhi's speech, Nanabhai said, "Since the time I met Mahatma Gandhi in 1917, a wave of change has been running in my thoughts." He took these words spoken by Gandhi as the Gospel truth and went about to establish a Buniyadi school at Ambla. The school followed almost the same set of rules that have been discussed earlier. He worked day and night towards the achievement of this goal and finally after twenty years Nanabhai was successful in institutionalizing Gramdakshinamurti in 1938. He followed the same set of principles that were common to Buniyadi schools such as exemption from the examination; learn by practice; mother tongue as the medium of instruction; equal importance to art education; Hindi as a compulsory language; more importance to sport, tour, drama and plays; Co-education; and to keep the institution national and independent of government control.

The Buniyadi education format gave utmost importance to spinning- weaving it was considered as the main udyog especially for standard first to seventh. Nanabhai at Ambla village, had realised that it was not possible to follow. The village had survived on the *udhyog* of agriculture and rearing *Gopalnana*. The village was dependent on both these *udhyog*. Hence it was important to develop agricultural farming. He felt that these two *udhyog* were the basis of 'science', then a new format can be provided by adding new knowledge and new methods in it. Nanabhai understood that in order to establish a solid relationship with the society, these *udhyog* could become an extraordinary medium. This was because Nanabhai Bhatt and his co-worker Manubhai Pancholi had found it different to convince the villagers to send their children to school. The children used to support their parents to carry out farming activities. They felt that if they could restructure the curriculum to include a syllabus of agricultural technology, then this would attract students and simultaneously help the villagers.⁷⁹

Nanabhai himself had to acquire theoretical and practical knowledge of agriculture. Post that he started teaching farming in *Lokshala*. After this many students from far off villages came to Ambla village to learn the agricultural techniques. With the number of students increasing, larger agricultural land was bought with cowpens.

Later when more land was needed for farming; people gave the cremation land to them. The students leveled it in one year and made it fertile. Nanabhai with the efforts of villagers was able to provide education that was useful to the villagers.⁸⁰

⁷⁹Nakarani, L. (2001) NaitalidwaraSamaj Parivartan, GujratniNaiTalimniSanstahoniParichay mala. Manko- 22 .*Gram Dakshinamurti- Ambla*.Ahemdabad: Gujarat NaiTalim Sangh. Gujarat Vidyapith.5

⁸⁰ Patel, G. (1983). JadnaParkhaFalParthi: Maru JivanGhadtar. Sanosara: Lokbharti. 22

Later, the school was expanded to include other subjects such as Gujarati, Mathematics, and Hindi. Special attention was paid to a subject which was known as, ‘The science of life’, what today we identified as sociology was also taught, but instead of giving theoretical knowledge, practical knowledge was mostly focused on. Although agricultural training remained the main focus, spinning of *khadi* etc. was also taught. An attempt was made to create a systematic tradition and hence basic spiritual philosophy of all the religions was given. The student was expected to enroll only after eleven years of age. They were taught through hands-on experience and lecture series.⁸¹

AmblaLokshala continued to function till 1949 i.e. after India became independent. However, since the issues related to merger of Saurashtra came up the question of rural schools also had to be considered. In October 1956, a meeting was held to consider the standard of rural schools. It was decided that more attention should be paid to the Basic schools and therefore the AmblaLokshala was extended till grade Xth; the rules that had existed before were more or less continued. Another change came after 1956, when the reorganization of states was carried out on linguistic lines. The Saurashtra Government recognized Gramdakshinamurty of Ambla as an independent curriculum school.⁸²

Later in 1960, Gujarat state and Gujarat-speaking regions were formed. For the development of the Buniyadi education “*Bhanot committee*” was established. This committee discussed the issues raised and discussed its solutions. As a result of accepting the recommendations made by the committee, Uttar Buniyadi schools of Gujarat and SaurashtraLokshalas came under the jurisdiction of Gujarat board of Secondary Education.

⁸¹Nakarani, L. (2001).10-30

⁸²Ibid. 50

Gram VidhyalayaLokshala: Dhajala

Shree Uttar BuniyadiVidhyalayDhajala was established in 1958 by KaramshibhaiMakvana. It continues to exist in the rural area of Sayla taluka of Surendranagar district of Gujarat. ⁸³Due to drought and rocky land and infertile soil, and many other causes the area has been extremely backward since independence. As can be discerned from the previous discussions, Sauarashtra emerged as a centre for experimentation for NaiTalim education. It especially focused on people belonging to different sections of the society, especially the marginalized sections such as backward classes and tribal people. In the post-independence times the Gandhians took interest in the village and introduced the Ashram system of education following the Basic Education pattern.⁸⁴.

Dhajala village was ridden with poverty, illiteracy, and superstition. Lack of education or focus of the state government on improving living standards of the people forced some Gandhians to work in the village for the betterment of the people. The mantle was taken up by Karamashibhai, who in December 1952 left his home and reached Adala.⁸⁵

Karamashibhai was a student of GramdakshinaDakshinamurthyAmbla, where he finished his schooling. After this, he graduated from Gujarat Vidyapeeth. Being trained in the Basic Education model, he firmly believed that it was the correct method to educate the new generations. In the beginning his efforts did not bear fruit and he had to move from one village to another convincing the parents to enroll their children to school. He went to neighbouring villages such as Sayla, Chotila, Botad, and Jasad. He met with initial success and twelve students

⁸³BadmaliyaRavatbhai. (2000) NaitalidwaraSamaj Parivartan, GujratniNaiTalimniSanstahoniParichay mala. Manko-7. *Gram Vidyalaya Lokshala- Dhajala*. Ahemdabad: Gujarat NaiTalim Sangh. Gujarat Vidhyapith.p.1

⁸⁴Ibid.2

⁸⁵Ibid. 3-4

enrolled. Gradually the number of students increased. This brought another challenge i.e. they needed land for erecting a building. However, he could not raise enough finances to build a school. Karamashibhai was not the one to give up so easily and hence after pressure and perseverance, he was able to get the villagers and the government to donate land as well as to give additional funds for construction. He was eventually successful in building a school which stands tall to this day.⁸⁶The literacy rate was only 3 to 5 per cent in this area when they started the school. As was the case in most of the rural areas, the students came from farming families and hence their focus was to have more hands on the field. They could only afford to send their young children to school and later when they grew up they needed them to work on their farm. As a result, initially, the school was started only till fourth standard or grade or class. Later as more and more students enrolled the school was extended to include standards fifth-tenth. The school continues to function till date.

Uttar BuniyadiVidhyalay- Bhimora

Another Buniyadi Shiksha school located in Bhimora, Chotila taluka of Surendranagar district of Gujarat also integrated the Gandhian model of education. In 1974, a Government scheme named ‘Sarvodaya yojana’ was introduced in Bhimora village to alter the economic and social conditions. Before explaining the composition of the school it is important to briefly understand the Sarvodaya Yojna. The term *Sarva* (all) *udaya* (development), put together means development of all. The term was coined by Mahatma Gandhi and was meant to create a society which would treat everybody equally irrespective of their caste, class, gender or other social divisions. There were many Gandhians who believed in this idea and implemented it at various levels. In Bhimor, well known educationist Savshibhai Makwana undertook the responsibility of

⁸⁶Badmaliya,Ravatbhai. (2000). 4-6

implementing at Bhimora.⁸⁷ Bhimora was about thirteen kilometers south-east of Chotila taluka, which consisted of twelve villages. It was ruled by KhacharKathis belonging to the dynasty of Chotila. In the ancient times Bhimora was called Bhimpuri and was believed to be caves where Buddhists monks lived.⁸⁸

The first challenge that Savshibhai faced was finding a proper piece of land for his school. He eventually found a land that was inhabited due to its morbid legacy. It is said that about 200 years ago this land was a battlefield and therefore when excavations were carried out to build a school many relics were found including human skulls, bones, utensils, swords. The site was frightening for the villagers and they refused to send their children to school. Additionally, the school was surrounded by dense forest and large caves. Since the people were superstitious they believed that the place was haunted. However, Savhsibhai was able to allay their fears and he said that instead of hearing strange sounds and noises he could hear Buddhist chants or the footsteps of Buddhist monks. He was able to convince villagers that the atmosphere on the land was conducive for learning.⁸⁹

Savshibhai was able to convince Bhimora as a ‘holy observance zone’. He writes that the reason why the land was called Bhimora was because it was a ‘Vir Bhumi’ land of warriors and wars. He developed the land with the help of the villagers, who helped him to plant trees and flowering vines. He also got murals done, which resembles the walls of Ajanta caves. Simultaneously he got the check-dam built.

⁸⁷BadmaliyaRavatbhai. (2000). 13

⁸⁸Gazetteer of Bombay Presidency. (1884). Vol. 8, Printed at the Government Central Press. 399

⁸⁹BadmaliyaRavatbhai. (2000) 14

Thus the foundation of Uttar Buniyadi Vidyalaya VimuktiJati was laid down in 1977. It very soon evolved as a residential school which exists till date with a strength of 1000 to 1200 students. Today it has developed as an educational complex in the region of Saurashtra. The Uttar Buniyadi Vidyalaya agricultural training to the students including domestication of animals. Lot of attention was paid to bring about improvement in the standard of living of its people.⁹⁰ It continues to live up to the principles of Mahatma Gandhi. As Gandhiji believed in a self-sustaining institution the school continues to strive to achieve this goal. The agricultural land in Bhimora is twenty-five acres. The students work in the fields and they are paid to cultivate lands, vegetables, grain and crops. This helped them to manage the cost of their hostel and school.⁹¹

Uttar Buniyadi Vidhyalay- Fulgram

The school is located in Fulgram village which is located in Wadhwan Taluka of Surendranagar district. Rasilaben Makwana (sister of Karamshibhai and Savshibhai Makwana) intended to set up a school like that of Bhimora which was established by Karamshibhai Makwana, and made a request to grant permission to start such a school. The reason was Fulgram village also needed an institute like Dhajala as the children of the villages were going to neighbouring villages like Khadsali, Sayla or even Surendranagar to study after standard seven. The Gram Vidyalaya Dhajala Trust accepted the request and in June 1984 the Buniyadi Vidyalaya was established. The Trust had nineteen acres of land which they gave to the school to cultivate. The school also obtained rights to build a hostel.⁹²

⁹⁰BadmaliyaRavatbhai. (2000) 14-16

⁹¹Diyora Bharat. Personal Interview with Hemantbhai Makwana (Principal- Buniyadi Ashram School Bhimora). Dated. 09/01/2021

⁹²BadmaliyaRavatbhai. (2000) 19

Hostels have remained an important part of the Buniyadi schools. At Fulgram a lot of attention was paid to building up a hostel. A care was taken to admit students irrespective of any social discrimination such as caste, religions or gender. A message had to be instilled into the students to ensure community living. The students were taught to maintain high standards of hygiene and sanitation which included room cleaning, campus cleanliness, cooking their own food and cleaning the utensils. As per Gandhian principles prayer sessions were held twice a day. The sessions included *slokas* and *bhajans*.⁹³

A very important aspect of Uttar Buniyadi Vidyalaya, Fulgram were the cultural activities that were held although not for entertainment for learning purposes also such as identifying the talent and developing it to be able to showcase to the world. Music played a very important role in the learning process. It in fact was integrated into the system and training in music was given to learners.⁹⁴

LokshalaKhadasli

Lokshala essentially means the ‘school of the people’. This school was established in LokshalaKhadasali in Suvarkanda Amreli on 2nd October, 1954. From the onset the school was supported by the villagers and the Khadasali Gram Panchayat gave forty bigha of land to the institute for the formal commencement of Lokshala-Khadsali. The school was managed by Kundla Taluka Gram Seva Mandal. Khadsaali emerged as the major school in the region. Many trees were planted by the students and the teachers. The interviewers said that the school and the region around it were developed as if they would develop a hill station.⁹⁵

⁹³Diyora Bharat. Personal Interview with BharatbhaiDabhi (Principal- Buniyadi Ashram School Fulgram). Dated, 08/01/2021

⁹⁴BadmaliyaRavatbhai. (2000) 20-22

⁹⁵Baloch.Mahanmad. (2001) NaitalidwaraSamaj Parivartan, GujratniNaiTalimniSanstahoniParichay mala. Manko-15 .Lokshala- Khadasali . Ahemdabad: Gujarat NaiTalim Sangh. Gujarat Vidhyapith. 1

This school was influenced by Gandhian ideas. Keshubhai Bhavsar, a Gandhian, founded the school and left the work of establishing the school to two of his associates Amulakhbhai and Lallubhai. They both also believed in Gandhi's idea on education, which was that Buniyadi or Basic Education be brought to the villages. He especially wanted to focus on those villages where there were no primary schools. He also believed that the villages should be away from the main road or the railway station. It should be at least five kilometers away from the station. While travelling Keshubhai found such a village at Khadasali. Initially the response of the villagers was not welcoming. They did not trust these two men. Despite being unwelcome they decided to stay in the village. At the time there was an outbreak of malaria in the region. Both the men went about serving the villagers and curing them. They even offered to clean their houses and their backyards. After this the villagers began to respect them and so much so that one farmer gave one *bigha* of land to them to build a school. Meanwhile Keshubhai Bhavsar joined them and built a hut on the land, which later on grew into a flourishing Buniyadi Education school.

As has been mentioned earlier, the school was established 2nd October 1954. It was a classic example of a school of Basic Education. The standards taught were from class eight to class twelve. It had a big playground along with two hostels for both boys and girls. The students were educated and were taught basic hygiene, they forgot their old superstitious ways and supported the school. The school is operational till date and admits 2000 students yearly. As it is a residential school both the teachers and the students live along with the teachers. Like other Buniyadi Schools, Lokshala Khadasali also focused on cultural programs which seeped into the

grassroot and reminded the students of India's rich culture and heritage. They train students in Bharatnatyam and other such cultural activities.⁹⁶

The school invented different methods to teach and train students. It is called a "self-cropping program" which is conducted once a year in which the students and the teachers form teams. Each group is given a budget to manage a schedule and maintain standards of food.

Tours and Trip: LokshalaKhadasali had another program attached to it which was to take the students on a study trip to both near and far off places. The student did not have to pay for the trips, in lieu of the payment they had to work on the field of those who provided them with money. The students usually went to Tulsishyam, which is 50 km away from Khandsali. Sometimes even goes outside Gujarat. One of the special things about the trip was that the students did not pay for the trip from home but worked in the fields in the surrounding villages selling crops. We're working to pull horns from the farm. This is called "Shing week". The students go to the farm and work together, getting up in the fields at five in the morning. When students start counting their drawn horns, the figure goes up to 50,000 to 60,000. Sometimes ,the students earn up to Rs 60,000 a week by working. Everyone's money is spent on travel. Since most of the students come from economically backward areas and cannot afford the cost of a school tour, such a scheme is an attempt to ensure that no child is deprived of tour.⁹⁷

This institute has also received the award for the best pravarti of the state of Gujarat for this BharatiyaPravarti of exercise. This school is first in Gujarat due to its famous activities like Lathi, Lejim and Pyramid. The school pays utmost attention to **Yoga**. Students wake up every morning at 5 am and do yoga, along with yoga camps. The students were expected to acquire

⁹⁶Baloch, Mahanmad. (2001) 4

⁹⁷Ibid. 11-12

yoga skills through tests. It was believed yoga education gives them peace of mind and concentration.⁹⁸As far as sports was concerned the Gujarat government supported the school and gave a grant of Rs. 50,000. This led to the building of a gymnasium and the students were trained in dumbbells, rings, Russian reel, double bar- single- bar, and Malkham.

The school also gave industrial training in four fields

1. Spinning: The institute had installed thirty Ambar Charkhas (traditional spinning wheel- earlier it was very simple but Rajaram Padalkar a Gandhian follower intriduced two-spindle and named "**Ambar "** **charkha** developed in Wardha in 1965). Each student has to spin 60 loops a year. A total of 14,000 looms are spun during the year. So 2500 meters of khadi is produced from this during the year.

2. Home life education: Home life education was an industry for girls. The girls made garlands, *chakla*, foot wipes, scarves, ashtrays, vases, sewing work, table cloths as well as nutritious dishes from time to time.

3. Agriculture: Agriculture as the main industry in the school occupied major space in the scheme of things. The land here is as big as 60 bighas. Students are divided into different groups, some are in the litigants of vegetables, and some are in bajri, cotton, wheat fields. Till the crop is ready after baking, all the responsibilities are on the students. Chemical fields are not used in fields; schools are self-sufficient for vegetables, grains, milk. Not only this, all the spices like rye, fenugreek, coriander and chilli are produced in the fields.

⁹⁸Baloch, Mahanmad. (2001) 12-13

4. Environmental trends: The students tilled the land in a better manner. The students made the soil fertile, and planted shrubs.. The students have planted more than 8,000 trees in the land. They had a tradition of planting trees on their birthdays. Environment week is organized in the school so that the students get training in environmental protection. The students there raise a nursery and distribute various saplings to the people around. The people of the village also get help from this, good quality of mango, chikoo, and lemon trees are cultivated and given to farmers. The organization decided to adopt a drip irrigation system in the village. Farmers from each other's villages come to see this successful experiment, cultivating their fields with drip irrigation systems.⁹⁹

Lok Bharati: Sanosara

Introduction: On 28 May 1953, Lok Bharti was founded by Nanabhai Bhatt. The Board of Trustees were Hrimorajibhai R. Desai, Shri Manubhai R. Pancholi, Shri Jyotibhai K. Desai, Smt. Jayababen V. Shah, Shri. Kemuchandra D. Thakar, Shri Anilbhai Bhatt, Shri Bhogibhai Lalani, Shri Dalsukhbhai J. Patel and Shri Amrutlala Yagnik.¹⁰⁰

Basic Characteristics and program of LokbhartiSanosaraBuniyadi educational Institution:¹⁰¹

1. Hostel life: Living in a Hostel is like valuable lessons in community living. In Sanosara the design of the hostel is the same as ancient Ashrams. Very simple campus, where students found connection with nature.

⁹⁹Baloch, Mahanmad. (2001) 18-22

¹⁰⁰Patel, NarotambhaiShivram. (2002). 225- 228

¹⁰¹Ibid.

2. **Co-education:** There is a system of co-education where boys and girls get education together. According to Gandhi, it can be provided at primary and higher levels.¹⁰²

3. **Labour Program:** No tuition fee was charged, students must get training in any field that can be farm, dairy, library, laboratory, office, nursery, campus, dispensary, kitchen sanitation. In the second year, students go out of the village, where they live with the farmers and work in the fields. This institute gave new ideas in agriculture such as Students go to the surrounding villages to make farmers aware of new seeds in the field of agriculture as well as with scientific experiments like new technology. Students expanded knowledge with the people of nearby villages to enhance agricultural production and also educated the farmers. Students earn and keep wages given by the farmers.

Placement Program: This program is scheduled for the last term of the Final year. Every student with the practical experience being 'placed' for three months at various centers like in farms, nurseries, dairies, post basic schools, co-operative societies, banks, etc.

Adivasi Camp: This was a 20 days camp in the tribal area. Students came into direct contact with the tribal while imparting better methods of Agriculture.

Weekend Project: In a nearby village, students adopted a few farmers' families, they used to keep regular contact with the farmers, the students taught modern planned farming, persuading these families to adopt some new method which can later contribute to their production.

Syllabus: This includes many subjects like agriculture, animal husbandry, and allied disciplines. In starting students start with the three year course and in the second year they can choose their

¹⁰² Education Thought of Gandhi. P. 360

major subject for further studies in any category and 40% of the course is devoted to the other category.¹⁰³

Saurashtra Gandhiji Gramodwar Trust-Gadhada (Bhavnagar)

When India was on stage of Independence many princely rulers willing to join the Indian union, among them some were very enthusiastic and submitted their state without any condition. The Maharaja Krushna Kumar Sinh, princely ruler of Bhavnagar state, (present day Bhavnagar is located in Saurashtra Region of Gujarat state as a District headquarter) wanted to meet Mahatma Gandhi so he went Delhi with his trusted scholars named Nagarsheth Mohanlal Motichand Ajmera from Gadhada and Diwan of Bhavnagar Anantraipatani. Maharaja requested Gandhi that he wanted to integrate the princely state with the Indian Union but before that he wanted to spend five Lakhs to promote education in his state. Mahatma Gandhi immediately called economist J. C. Kumarappa, a renowned scholar and Gandhian, who gave him the responsibility to create an educational organization or institute in the state of Bhavnagar.¹⁰⁴ In 1948 Joseph Carniyalkumarrappa established a Trust known as 'Shree Saurashtra Gandhiji Gramodhar Trust' with many known personalities as members of this trust. They were Uchangraidhebar (First Chief Minister of Saurashtra State), Balvantraimehata (Social worker from Bhavnagar and later he became Chief minister of Gujarat), Darbar Sahib Gopal Rao Desai (Freedom fighter and nationalist princely ruler) and Mohanlal Motichand (Nagar Sheth of Gadhada).

¹⁰³Patel, NarotambhaiShivram. (2002). 232

¹⁰⁴ShukalChhelbhai. (2001) NaitalidwaraSamaj Parivartan, GujratniNaiTalimniSanstahoniParichay mala. Manko-14. *Saurashtra Gandhiji Gramodwar Trust- Gadhada*. Ahmedabad: Gujarat NaiTalim Sangh. Gujarat Vidhyapith. 1-2

Shri Saurashtra Gandhiji Gramodhar Trust Worked towards following objectives:

1. To use the tools required for the progress of the poor villagers of Saurashtra. Improving the village, striving for the achievement of the moral, educational and progress required for the progress of the village.
2. To arrange training for the persons required to go beyond the above activities.
3. Giving help and grants to the educational organization.¹⁰⁵

Due to the efforts of Mohanlal Seth, 15 acres of land was purchased. The land was named “**Krishnavadi**”. Over time, houses were built across the land. The Saurashtra government had given a grant of Rs. 25,000 for the first five years to the organization. Khadi work, handicrafts, village soap, village industry, carpentry department and oil mill department were started in this institute.

Shri Pramukhdas Gandhi (he was a student of Gandhi in Africa, was from Uttar Pradesh where he devoted his life to Buniyadieducation) was invited by Kumarappa, to join as a first manager of this institution. Immediately after his appointment he took many initiatives such, the Managing Committee was formed. Jadavbhai Modi was given the responsibility as the chairman of the managing committee and Shri AmulakhbhaiKhimani accepted the responsibility as the secretary. Initially they focused on only the engagement with local communities and imparted general education. then they shifted their focus on formal basic education The following academic divisions had been started. Beginning with Jivanshala which was established in 1969 (from standard 8-10) at Gadhada now it is shifted to Gopal Dham; followed by Balmandir in

¹⁰⁵Shukal, Chhelbhai. (2001). 3

1975. A JivanshalaAmbardi was established in 1983; followed by a high school named after its founder trustee J.C. Kumarrapa known as J. C. KumarrapaMahavidhyalay, GadhadaSnatakVibhag in 1990. ¹⁰⁶Eventually, an Ashramshala was established at Gopaldham in 1995. ¹⁰⁷

A boy's hostel was established in 1983 with fifteen students. Lter the number increased to 400 in the year 2000. ¹⁰⁸

Sr. No.	District	No. of Students
1.	Rajkot	48
2.	Bhavnagar	81
3.	Amreli	5
4.	Surendranagar	4
5.	Junagadh	4
6.	Kheda	1
	Total	136

J. C. KumarappaMahavidyalaya- Gadhada

The J. C KumarappajiVidhyalaya was established in 1990 by Shri Saurashtra Gandhiji Gramodhar Trust. This Gram Vidyapith was affiliated to Bhavnagar University. There was a

¹⁰⁶ShukalChhelbhai. (2001). 4-5

¹⁰⁷ Ibid.

¹⁰⁸ShukalChhelbhai. (2001). 9-10

three-year Gramvidha course after 12th standard known Bachelor of Rural Studies. This graduate course was an extension of Buniyadi education at a higher level.¹⁰⁹

Gandhi Gramodwar Trust had a total of forty acres of land, out of which fifteen acres of land across the campus was used for educational activities, out of which six acres was used for agriculture. The land was used for multiple purposes such as campus farming, student experiments as well as for vegetable production. Different crop varieties were also grown. Students were given information regarding the agricultural methods. The land was also used for commercial crops as well as fodder crops. The farming carried out was organic in nature. The use of chemicals in these farms was minimal. Neighbouring farmers come here to learn new techniques. The students also carried out discussions with the village farmers about agricultural methods. In the future, modern agriculture will be expanded by this organization and it plans to become a center for meeting, consulting, and getting guidance with the agricultural techniques.¹¹⁰

Khadi Udhog

1. Gradually the Khadi making work was expanded and the production was also increased. This was the time when women were not participating in spinning activity but this education centre provided equal opportunities to both.

2. *Charkha* or *Retia* means *Khadi* spinning wheel has become a reformer tool in this region in all the fields of human life. Such like economical assistant got through the khadi sinning, social harmony built, etc.,

¹⁰⁹ShukalChhelbhai. (2001) 11

¹¹⁰Ibid. 25

At present the institute has the following sections of Khadi Village Udhog.

1. Production and sale of khadi
2. Department of Agriculture
3. Inedible oil, soap and sale
4. Gaushala section
5. Handmade paper, production and sales
6. Department of spices
7. Carpentry department
8. Blacksmith section
9. Bio Pesticides
10. Department of oil Mining¹¹¹

Gramdakshina Murti Lokshala - Manar

In 1950 for the purpose of agricultural development of the surrounding villages and financial self-reliance of the farmers, some educationalists founded a Krushi Kendra, at a place called ‘Babarwa’ on where the boundaries of three villages (Manar, Alang and Sosiya) met. This campus was located on the east side of Trapaj village in Talaja taluka, which lies 50 km south of Bhavnagar. This led to the establishment of the second Lokshala of Gramdakshina Murti

¹¹¹ShukalChhelbhai. (2001) 35

Amblawhich was started in Babarwa on 12-06-1956. This school was established to fulfill the need for education and to create social awareness in the backward rural society. Today, in the progress rank of all round education development given by the Education department of Gujarat Government, in the year 2000, BabarwaBuniyadi School was number one in Gujarat.

Uttar BuniyadiJivanshala- Ambardi

This Buniyadi School was established in 1983 and was managed by the Jivanshala trust Gadhada¹¹². It was located in a rural area of Jasdan and Gadhada taluka of Rajkot district of Gujarat. Here the education was imparted from pre-primary to higher secondary level. The school was co-educational and based on Gandhian ideas. Gujarati was the medium of instructions in this school. The campus is completely designed and maintained by students only.¹¹³

Navsarjan Uttar Buniyadi Vidyalaya- Ravalsar, (Jamnagar)

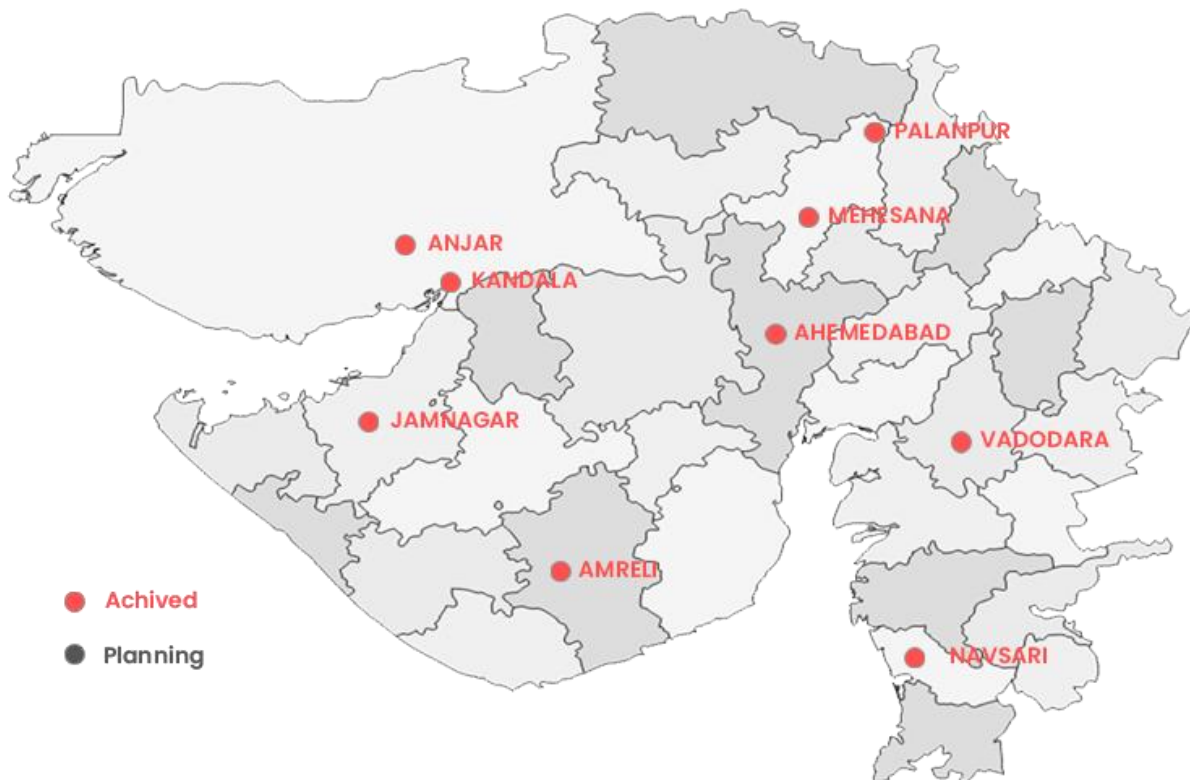
Navsarjan Vidyalaya was inspired by Seth DevchandbhaiPresmchandbhai who was NRI (Non Resident Indian). He had settled in England but wanted to do something for his village. Initially he adopted fifteen villages in which he introduced general education. He had deep faith in Gandhian methods and therefore believed that Buniyadi education should be introduced, therefore village Ravalsar was chosen. Under the aegis of Chandraiya Charitable Foundation, Shri Navsarjan Uttar Buniyadi Vidyalaya was established in June 1979.¹¹⁴This school was established in Jamnagar. The Charitable Foundation also focused on rural development. Later a separate foundation was created in 1979 titled as, ACIL Navsarjan Rural Development

¹¹²ShuklChhelbhai, (2001). 38

¹¹³ Ibid.

¹¹⁴Chandra. Prabhubhai (2000) NaitalidwaraSamaj Parivartan, GujratniNaiTalimniSanstahoniParichay mala. Manko-8. NavsarjanVidhyalaya-Ravalsar . Ahemdabad: Gujarat NaiTalim Sangh. Gujarat Vidhyapith.1-2

Foundation'.¹¹⁵



In the first year of the establishment of the school at Rewalsar, the classes were started from VIII onwards. Alongside a hostel was established. At the time only 10% of the population was literate. Villagers helped the Foundation to establish the school by providing land for the school campus.¹¹⁶

A Balwadi was set up in the campus in 1990. This was inspired by Gijubhai Badheka, the pioneer of child education.¹¹⁷ The school was started with only 10 students but later there was an

¹¹⁵ <https://www.anardeindia.org/about-us/>

¹¹⁶ Chandra Prabhubhai. (2000). 22

¹¹⁷ <https://www.arvindguptatoys.com/arvindgupta/giju-chalte-firte.pdf>

increase in numbers. In the same year the During this time the building of '*Environment development center*' was also constructed¹¹⁸.

Shri Navsarjan Primary school

In the year 1982, the district education committee and the district Panchayat gave permission to run primary schools from standard First to seventh. In 1999, with the financial support of Lions Clubs International and Matushri Laduma Dhameya Charitable Trust, a huge prayer room was established. At the end of the academic year in 2000, 22 boys and 68 girls were enrolled and there were four male and two female teachers.

For holistic development School also conducted various academic activities like sports, drawing, handcrafts, poetry, celebration of national, social, religious festivals, social service activities, tree plantation activities, essay writing competition and quiz.¹¹⁹

The Uttar Buniyadi school was started with twenty-three students and two teachers. The classes were held in a small room. The room was not only used for study purposes but also as a hostel at night. It also served the purpose of a principal office and sometimes as a residence for teachers. A Schedule was fixed where they had to get up early in the morning, and had to carry out cleaning activities such as cleaning the dormitory, washroom, school ground, and kitchen. Initially the students and other stakeholders were wary of these activities and felt that education was taking a back seat, but soon they began to understand the importance of having a clean environment which would be conducive to learning. More and more students enrolled into the institution.. As a result of this in 1980 two more classes of standard eight and as well as one class

¹¹⁸Chandra Prabhubhai. (2000). 6

¹¹⁹Ibid.7

for 9th and 10th standard were added. Hotel was also full as out of a total of 165, 140 students were enrolled into the hostel.¹²⁰

On 22 Dec 1980, the Chandaria Charitable Foundation completed its first phase of construction and the school was shifted to a new campus. There were six large rooms and a prayer room. The construction of the second phase was completed in 1981. The school was expanded further, now it has four classrooms, a laboratory, an agricultural laboratory, a library, a prayer room, teacher's offices, an administrative office, an industrial room, a girl's common room and a store room etc. A full-fledged bathroom was constructed in 1984 and in 1987 a temporary kitchen was made. In 1987 a garbage gas plant was built. In 1992 Shri Navsarjanboy's hostel was established. In 1997 the building of 'Environmental Education Center' was constructed with the help of the Netherland Government. In the year 1998in collaboration with "Gujarat Energy Development Agency" (GEDA), a cropped garbage plant was constructed with ten washrooms in the boy's hostel.¹²¹

From the farm income a Well park was constructed in the year 1997 and in the year 1999 with the help of SethshreePremchandVajpal Shah Charitable trust, a health center building was constructed on the campus. The organization has also set up a grain grinding machine for local needs. It had also built nine abyssal wells and one crop well for water requirements. There are three basic water tanks at different locations on campus.¹²²

The aim of Mahatma Gandhi was that the young generations of India should be self-reliant, develop self-power, develop a pragmatic understanding, keep pace with nature and be a direct

¹²⁰Chandra Prabhubhai. (2000). 8-12

¹²¹Ibid. 7-32

¹²²Ibid.12

participant in the national product. This made industry an indispensable part of the new training. The training was carried out in a typical fashion. Every day before the commencement of teaching work in the school, the students were divided into different teams according to the type of work such as preparing the soil, fertilizing, sowing and planting crops, leafing and grooming, daily observation, crops protection measures, supplementing, weeding, production, transportation, creation and maintenance of school, seedling growing center, planting, growing and distribution of seeding, creating school garden and medicinal garden etc. This enabled the students to learn and develop life skills such as efficiency, punctuality, management power, self-reliance, discipline, collective spirit, and awareness towards national and social responsibilities.¹²³

The school had a large collection of books purchased from government grants as well as trust funds.¹²⁴ There was also a 'Students VastuBhandar' where the students were provided with daily necessities that were easily available at affordable prices. With the contribution of service organizations and trusts, a notebook, which was available at cost or Rs. 10 in the market, was made available at Rs. three.¹²⁵ School arranged various activities for the purpose of awakening the interest of the students to expand their knowledge as well as strengthening their self-confidence.¹²⁶ Below are given brief details about the activities:

(a)Group activities: Group competitions were held every year, on the day of Raksha Bandhan and Vasant Panchmi. Every year around 180 students participate.

¹²³Chandra Prabhubhai. (2000) 12-13

¹²⁴Ibid. 14

¹²⁵Ibid. 14-15

¹²⁶Ibid. 16-17

(b) Drawing competition: Drawing competitions were conducted on special days. The aim was to develop the creative skills of the students.

(c) PadhyapurtikaviMushairo: These were mainly organized as part of the celebrations on the occasions of the birth anniversaries of great poets. This was the best and unique way to make students connect with poetry. Students were also encouraged to present their compositions.

(d) Quiz Competition: Inter-School quiz competitions were organized two or three times in a year for the purpose of enhancing the general knowledge as well as to cultivate interest in different subjects.

(e) Group Discussion and essay writing competition: Students were trained to articulate their thoughts and were given exposure to public-speaking. This enabled them to get over their stage fear and also gave them a platform to present their knowledge and thoughts.

Cultural Activities: Within the institute cultural programs were organized for the purpose of developing performance skills and abilities of the student. From their first grade the students were given systematic training in acting, music, and traditional dance. ¹²⁷Apart from these activities the students celebrated special weeks such as *Van Mahotsav* (Forest Celebration) week, where the students planted saplings after the monsoons. They had to take care of the saplings till they were in school. A Health Week was also celebrated mostly in the month of August, where the students had to acquire skills like first aid. Camps were arranged like 'sarvarog diagnosis camp (means arrangement made in such way student can do their complete

¹²⁷Chandra Prabhubhai. (2000) 16- 18

body checkup through best doctor), blood test camp, doctors talk, health quiz, hygiene campaign, first aid information, accident prevention, precautions, food, water, calories, and demonstration of ayurvedic medicinal plants and its uses. A National Youth Week was organised every year on July 4th which is the day of Swami Vivekananda's anniversary, where programs related to leadership, training, and social reforms etc were held. There was a Variety week celebrated to acquaint the students with Civil Defense Training, introduction to the operation by the Police Department through seminars. Programs were held such as talks with nationally and internationally renowned dignitaries on personal development.¹²⁸

Activities by the students:

Every student has some or the other powers if they are allowed to flourish on their own the powers can certainly develop. With this objective at the center under the motivation and with the guidance of the teacher, students organized activities such as **Self-Education Day which was celebrated on** the fifth of September which is the birth anniversary of Sarvapalli Radhakrishnan. On this day the students diligently handle the academic work of the school, school management, prayer meeting management and hostel management. A Cooking Day is especially celebrated by the students where the students cooked food according to their wishes. Students divided themselves into groups, each group had 20 to 25 students, each team was allowed to cook their favorite food as per the budget by making an estimate of raw materials that they would be required. The students also ran a body called a **School Panchayat. This was done to train the** students to understand the mechanisms of the Panchayat. At the beginning of each session a new cabinet was formed. Voting was done by secret ballot. According to the constitution of the school panchayat, the cabinet functioned in a fully democratic manner. Every student of the

¹²⁸ Ibid

school was a member of the General Assembly. The General Secretary acted as the head of the executive council. The general meeting met three times in each session. Ministers presented plans and the reports. As per the rule, questions, answers, resolutions, suggestions all responsibilities were taken by the members.

The school or organised sports activities. Students developed physical ability, strength, spirit of sportsmanship and mental capacity, with the aim of cultivating emotional unity through various sports activities. The activities organized were volleyball, racing, and *kho-kho*. After school up to an hour was allotted to the students to play. This had added benefits to the students and sometimes the school achieved outstanding results. The school's *Kho- Kho* sports team became the district champion every year. Every year sports day is celebrated, to encourage and train the students.

In addition to classroom education, the school regularly organized a variety of trips to historical, geographical, mythological sites as well as places that had contributed to the development of the environment, nature and modern nation¹²⁹

There were many exhibitions, seminars and gatherings organised by the school. The details of which are as follows:

(a) Saurashtra Lokshala Sangh: Every year an educational 'rally' or some sort of an expo was organized under the aegis of Saurashtra Lokshala Sangh. The Sangh would invite various buniyadi schools to participate in this expo, the organising responsibility was assigned to different schools every year. The rally took place in the month of February- March every year. The Sangh decided one theme from any discipline of the field and students make presentations

¹²⁹Chandra Prabhubhai. (2000) . 19-22

on it. This presentation was based on a practical theme. The subjects were Indian art and culture, Music, Painting, Krushi (Agriculture), Science and Technology and related to spirituality. This way the students got an opportunity to interact with other students who belonged to Buniyadi education of different regions. In general about 1200 students from 30 Lokshala of Saurashtra as well as about 100 activists participate in the rally every year.¹³⁰

(b) Science Fair: The School participated in district level science fairs organized by the education department every year. A large number of students take part in the activities with the diligent preparation of the scheduled projects. The projects on drip irrigation scheme, gas plant, windmill, Modern Farming implements, Water Storage, Health, Pathological, Laboratory pollution, and Environment etc. were presented by the school every year.

(c) Book Fair: Every year text books were provided free of cost to all the students through the '*Book Bank*' Scheme. Distribution of sufficient relief for notebooks every year to all students. Many students who were not able to purchase notebooks or textbooks for them this scheme is very blissful.

(d) Exhibition: The exhibitions include Career Guidance Exhibition, Environment Exhibition, De-addiction Exhibition, Save Water Exhibition, Health Exhibition, and Exhibition of Ayurvedic Herbal Plants.

Youth Service Activities: The Organization organizes and manages various activities for the youth of the society. Organized various camps in the last three years, the details of which are as follows: Yoga camp, Labor Service Camp, Youth Leadership Training Camp, Eloquence

¹³⁰Chandra Prabhubhai. (2000).26-27

Training camp, Saint Convention, Addiction rehabilitation camp, Drama camp, Music camp, Legal Guidance Camp, Environment camps.

Women Service, Child Welfare: Girls students used to go to nearby villages, where they were taught and participated in various activities such as, home decoration and women's legal guidance came from Gynecological Diagnosis and treatment camp for Polio Eradication campaign, distribution of woolen garments for youth children and storage of fruit and vegetable and preservation training camps were also organized.¹³¹

Lok Vidhayak -Valukad

Foreign travelers often visited the temple-complex of Palitana on the Shatrunjaya mountains in today's Bhavnagar district Saurashtra. However, despite being famous the educational activities in the region were archaic. The data suggests that there was no secondary school in 40 villages of the Palitana taluka.¹³² Before independence, Palitana was a princely state, yet little attention was paid to the development of formal education in the region.

None of the 40 villages in the *taluka* had education facilities beyond 7th standard. The reason may be that before independence the Palitana ruler had no special interest in the education or social development of his people. In the post-independence period, local village leaders came forward to do something for the development of their community. At the same time, Shri Dalsukhbhai Godhani of Ratanpar village graduated from the National Gram Vidyapeeth like Lokbharati Sanosara with an educator like Shri Nanabhai Bhatt and he started an institution in Bhutdia village. However, he had to travel for further studies in the field of agriculture. After his

¹³¹Chandra Prabhubhai. (2000) 28

¹³²Patel Gopalbhai. (2000) *Naitalidwara Samaj Parivartan, Gujratni Nai Talimni Sanstahoni Parichay mala*. Manko- 6. Lok Vidhyaay- Valukad. Ahemdabad: Gujarat Nai Talim Sangh. Gujarat Vidhyapith. 1

studies he came back to Valukad, where in consultation with the he discussed with the village leaders and proposed a plan to start a school.¹³³

On June 7 1963, a meeting of the village leaders of the then Valukad village was held at the *Grampanchayat* office. Among the village leaders, Shri Bhavanbhai V. Sankadasaria, Shri Dachandbhai Sanghvi, Shri KurbhaiVadhasiya, KarimbhaiJusabbhai and other farmer leader KhodabhaiKalabhai of Jol village of Bhaju, and DevashibhaiBhimani of Navagam were also present. Shri DalsukhbhaiGaupali gave guidance to develop the school so that it could impart holistic education.

The Sarpanch of the Valukad Gram Panchayat, gave 50 acres of Gauchar land to the newly founded Buniyadi schools. A committee met at this first meeting, to form an education board and to prepare its constitution. The committee consisted of following members:ShriDalsukhbhaiGaudashi Founder Trustee; Shri ParamshibhaiDahyabhaiMulani – Trustee; and Shri KesariSinh Bhai Sarvaiya - Trustee.

The enterprising workers who worked in the organization from the very beginning were Mr. NanubhaiShiroya and Mr. BhimjibhaiJasani. NanubhaiShiroya belonged to the village Ingorala (Dang) and his father MohanbhaShiroya was known as Mohanbhai Gandhi in the village. He was involved in *khadi* work and public service works with Mr. Lallubhai Seth. By joining the *Gramseva Mandal of Kundla taluka*. NanubhaiShiroya along with his wife Mangalabahen devoted his life to the organization and remained the creator and protector of the organization.¹³⁴

¹³³Patel Gopalbhai. (2000) *NaitalidwaraSamaj Parivartan, GujratniNaiTalimniSanstahoniParichay mala*. Manko-6. Lok Vidhyaay- Valukad. Ahemdabad: Gujarat NaiTalim Sangh. Gujarat Vidhyapith.2

¹³⁴Patel Gopalbhai. (2000). 4

Establishment of Lok Vidyalaya- On 15th June 1963 was known for the foundation of New lokshala School. Initially, Nanubhai and his friend spent money on their own, because they didn't get financial support. The number of students was very low, teachers and activists worked hard to enroll students in the school. They went to nearby villages like Palitana, Sihor, and Gariyaghar and tried to convince them to enroll in school. The founder of the school later came to be aware of the Government Policy to provide full scholarship to students, if they studied in the hostel in a recognized school. They went to Ahmedabad for the confirmation to apply this policy in Valukad Village. They collected the result of the scholarship examination and they got the names and addresses of the students who passed it from Taluka. More recently, the organization received its first award as a clean organization from the NASA Foundation. This aesthetic vision, cleanliness and refinement has been a major contributor to institutional development. Classes run during the day and students use it to sleep as a hostel at night.¹³⁵

Higher Secondary Education: In 1976 the government introduced a new type of 10 + 2 in education., Std. 11 Old SSC Automatically shut down. Public examination after 10 New. S.S.C. Started. From June 14, the institute has started the Std. 11 and started with the topics of Krishi Gopalan. In future, these students will study at Krishi Uni. They were also given an optional subject of English and a subject of Mathematics as a subject so that they could get admission in agricultural colleges. It was because of these subjects that some of the students who went on to graduate and post-graduate in the Agricultural College at Junagadh made brilliant careers.¹³⁶

¹³⁵Patel Gopalbhai. (2000) 8-12

¹³⁶Ibid.19

UdhyogThe various abilities, skills that develop, the powers of observation and reasoning that are developed by the udhyog. **Krishi Gopalan**. Agriculture and Gopalan are interdependent and complementary.

Gaushala of the institute- Grant of Rs. 10,000 articles were received from Gaushala Development. At present, out of the cows owned by the institute, about 50 cows are hybrids (3) while 90% of the cows are of pure Gir breed.

Krishi Vidya-Agricultural production processes such as preparing the soil, cultivating manure, filling it with fodder, sowing, planting or chopping, weeding, weeding or intercropping, watering, spraying, weeding, weeding, picking or weeding and weeding: The student goes through all these processes, learns by doing the tasks himself.

Agriculture- Experiments are conducted every year by the students for the study, observation and findings of agricultural production. Experiments on different seeds, different fertilizers, planting methods, barley methods, etc. for crop production. The contribution of students through labor is about 3% in the total production of the farm¹³⁷

Gramyantra Vidya

Gramyantra Vidya Udyog is taught both theoretically and practically. The institute has a section called 'GramkrudhiSevakendra' for learning real work. In addition to dealing machines, congestion, welding, cutting machines, this workshop has carpentry and black tools. Students learn and do various jobs there every day during industry hours. Everyone must have knowledge like cutting, carving, inlaying, bending, straightening, and maintaining the working method of a

¹³⁷Patel Gopalbhai. (2000) *NaitalidwaraSamaj Parivartan, GujratniNaiTalimniSanstahoniParichay mala*. Manko- 6 Lok VidhyaayValukad. Ahemdabad. Gujarat NaiTalim Sangh. Gujarat Vidhyapith. p.26-27

bicycle, motorcycle, motor or water pump and general knowledge of its working principles. It has become a part of life; they got the necessary introduction to the mechanical things that touch the life of the village.

Home decoration - embroidery Home decoration and housekeeping training is available in this subject. They learn to make the best out of the West by making foot wipes, wall pieces, table cloths and a variety of other decorative items. Beautiful specimens are prepared by adding artifacts to many items such as shells, oysters, grains, sand, vegetables, clay, coal, traps, lime, and twine.¹³⁸

Child rearing:

Engaged with industry - It is true that every student has to do one and a half hours of Udhog every day. Thus, looking at the results of the last ten years, it is clear that the overall result of the board has barely reached above 50%, while the result of this school often surpasses 30.

Group life activities- The whole world is 'Vasuvakutumbakam' people have no classical understanding of how to live in a group, **Cultivation of responsibility-**

Festivals - Celebrations of festivals, daily prayer conventions and arrangement of song and music. Organizing sports festivals, contests. Of dairy industry work tools Programs like arrangement, community planning, tree planting.

Special Days celebration: In special conventions celebrating Mother's Day, Labor Day, Environment Day, Hindi Day, Teacher's Day, sports festival and self-learning day in each session. An environmental nature education camp every year. An educational tour of each

¹³⁸Patel Gopalbhai. (2000). 35-38

standard every year. Arranging a parent convention once a year. Celebrate Gandhi Week every year from 2nd October to 5th October. Running a program of untouchability prevention and de-addiction, organizing village trips, participating in science fairs and science.¹³⁹

Gramshala-Vatsalyadham- Malpara

Vatsalaydham is located in Botad district of Gujarat. In 1952 LokshalaVatsalyadhamMalpara was founded with a unique educational experiment is in many ways, because educational institution was not separate from the village, but the institution and the village were integral that such a prominent Vatsalyadham could hardly have been formed anywhere else in Gujarat except Malpara. Its founder, DulerashabhaiMataliya was settled in Malpara village and started the Vatsalyadham Trust with the aim for social change. It had the whole structure of Gandhi and Nanabhai Bhatt's enlightened education system. The primary school of Vatsalyadham met Pratapbhai Trivedi who was a teacher trained in the teaching temple of Lokbharati Gram Vidyapeeth, he had an understanding and appreciation of Mahatma Gandhi's educational experiment. Pratapbhai made Vatsalyadham famous by creating a prominent atmosphere; he also made the school the model school of the district through educational experiments, exhibitions, fairs, seminars, workshops, and new activities.

Pratapbhai Trivedi has provided an example of how a primary school can embody the elements of new training even in a government structure. Through prayer at night hostels, labour,housework, village cleaning, post-mortem family prayers, cultural activities, festival celebrations, etc. he handled the main fronts of student development.¹⁴⁰

¹³⁹Patel Gopalbhai. (2000) .40-45

¹⁴⁰Salla Mansukhbhai.(2001). NaitalidwaraSamaj Parivartan, GujratniNaiTalimniSanstahoniParichay mala. Manko-17.Vatsalaydham Lokshala- Malpara. Ahemdabad: Gujarat NaiTalim Sangh. Gujarat Vidhyapith. 1-4

The following goals have been set for this:

To earn the trust of the people. Extension of education for the awareness of sisters and abandonment of curiosities. To focus on child rearing for basic rites. Emphasis on women's education for child rearing. Sisters become Grihalakshmi and bring change in the home system. To make prayer meetings and kindergarten and women's awareness centres the medium for this.

Sarvodaya Sanskar Kendra - was established to embody the above goals. The prayer meeting became its dominant mass medium. Aarti was regularly performed in the village chora, new bhajans, new raga-tal, by Dasbhai. The prayer meeting became an activity for the whole village; he started giving guidance to the gram Panchayat. In which domestic disputes were discussed. An atmosphere was created where the issues could be resolved in the panchayat instead of the police. The willingness to sacrifice personal interests for the benefit of the group was also born.

Hostel- The idea of a night hostel for teenagers was born out of the idea that even if they stay at home, they can benefit from the excellent elements of the hostel. Matiliyabhai insisted on a hostel and allotted special time.

In order to inculcate the rites of duty towards the village, the program of cleaning the whole village for the first time, gram panchayat arranged to help the school permanently for the work of village cleaning. In Malpara this system has continued uninterrupted till date.

Balmandir and kindergarten was started in Malpara village. Lokshala (Uttar Buniyadi School with the new elements of training) was started. With the financial aid and hard work of the

villagers, a house made of clay was built. This building was used as an office, hostel, kitchen and classroom.¹⁴¹

Activities: The organization used to organize a week-long Abhay Shibir. These events were educating the villagers and students. This enabled students to fight against injustice, oppression, lies or exploitation in the future. The sweet fruit of the salt tree was able to do social work. Elimination of caste discrimination through mass meal. The mass meal program started by Vatsalyapam Lokshala and which has continued uninterruptedly till date has become an effective means of eradicating caste differences. Folklore or an antakadi or a sitting game or a rasgarba program was also organised. Gradually this became the program of the whole village.

Vatsalyadham-Malpara also had daily routines, programs, festival celebrations, and a relatively flexible education structure like any other Uttar Buniyadi School in Gujarat. Teachers were active participants in the activities of the students from morning till night.

Course: Nanabhai Bhatt and Manubhai Pancholi studied the Lokshala curriculum at Gramdakshinamurti-Ambla, which was suitable for the revival of the village. **Matliabhaid** discussed the details of the course with his colleagues. The aim was to make the curriculum practical and purposeful in order to embody this goal in the curriculum and in the programs. Student

(a) The student should work for literacy in his village. (b) Prioritize agricultural development of the village. (c) Make Gopalan practical and profitable. (d) Understands and adopts the importance of physical exertion, Connect the subject education with the real dealings of life. (e) Many experiments were done on the curriculum and teaching method to achieve the above.

¹⁴¹Salla Mansukhbhai. (2001). 9

Understanding the importance of modernization in agriculture, gaining knowledge of new seeds and fertilizers, knowledge of basic principles of agro-engineering, knowledge and importance of land survey and leveling. It focuses on scientific breeding of cows, buffaloes, excellent breeds of cows, their breeding and breeding, artificial insemination, veterinary medicine, production and storage of livestock, silage, compost, etc. For this the students worked directly in the cowshed.

Mateliabhai divided the farming activities according to the student's physical ability and intellectual level. The students get knowledge of when and in what quantity to apply organic and chemical fertilizers.

Gain classical knowledge of all the tools used in agriculture. In all these works, Lokshala paid the students for their work. Each student was expected to have the following skills: Understand their effects in different mines and milk production, learning to measure milk fat percentage, To diagnose and treat common diseases of cows, Learning the method of artificial insemination. For this, the students were taken to the center of Anand and given direct training.

Working group of Vatsalyadham went to famous khadi centers like Ambala, Chalala etc. for training in spinning, weaving and khadi work. Gandhiji established the khadi-village industry as one of the basic units of rural rejuvenation. Hence khadi and spinning had a natural place in Vatsalyadham. With the allocation of an intensive sector scheme by the government, khadi village udhyog flourished.

Vatsalyadham: Tradition and Consequences

The change in behavior was due to the cleanliness of the village and the house. Even today school children clean the whole village every day. There are 3 dung gas plants in the village. The

proportion of girl's education is raised to 80%. There is a good kindergarten. There is a service co-operative society which provides loans and other necessities. There are more cows than buffaloes in the village. Village *udhyog* activity is run through intensive field schemes. In addition, the production of spices and furniture is significant.¹⁴²

Work in progress- The Center for Environmental Education is working on environmental awareness and environmental protection among the people. The desire was achieved not only for the students, but for the whole village. Achieving the goal was due to the right direction, conscious manhood and constant thinking.

Education is imparted through environmental camps, tours, exhibitions and projects to about 15 school children and people around the Environment Education Center. The following are the important points of the work being done by Vatsalyadham Sanstha in the field of agriculture, animal husbandry, environment, experiments, public awareness and efforts for public participation.

1. Initially the institute had a seed growth center. Today Sarvodaya Yojana and Watershed Yojana are running, through which agricultural experiments are being carried out in the institute and in about 6 surrounding villages. Economical use of water for irrigation, demonstrations of drip irrigation system and its implementation

2. Planting of horticultural trees suitable for the area, Farm ponds, check dams, dams, recharging of wells etc. for water recharge.

¹⁴²Salla Mansukhbhai.(2001). 37

3. Accelerate the facilities for insemination of Gir and Jersey cows. Experiments to apply more organic manure

4. Use of natural resources like sunlight and wind in agriculture.

Result- Weekly mass meals and village cleaning programs have also been running for over a century. Lokshala conducts education by maintaining public awareness. Girls' education has become widespread, facilities for them have increased. Many rituals and activities of the society have taken a new form. New seeds in agriculture, people's interest in new experiments survived. The high standard of education and culture still permeates the surrounding villages. The village honored the 14 who went to the kiln from the Lokshala. The institute has a rich library and laboratory. Farming equipment is fully equipped. The result of the school was 91%. Education in Naspas villages ranged from 10 per cent to 12 per cent, while in Malpara it was 35 per cent. The government recognized the uniqueness of the school work and gave a 100 percent grant.¹⁴³

Apart from those mentioned above there are a large number of Uttar Buniyadi schools that are present in the Saurashtra region.

¹⁴³Salla Mansukhbhai.(2001)..43