

# Satyabadibana Vidyalaya: A Paradigm for Education and Societal Development Based on Pt. Gopabandhu Das Educational Philosophy

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## ABSTRACT

The main aim of this paper is to explore the various aspects of pt. Gopabandhu Das, educational philosophy and underlying principles behind establishment of satyabadibana vidyalaya. It also aims to shed light on the crucial role played by the school's principal in shaping the development of both student and society. The study was delimited to philosophy of satyabadibana Vidyalaya in context of upliftment of education and society. All data are qualitative and secondary data so the researcher analyzed the data using thematic analysis, content analysis, and document analysis. Finally, it was found that satyabadibana Vidyalaya serves as an exemplary model for other schools. It stands as a remarkable testament to the transformative power of education in shaping individual and societies as a whole.

**Keywords:** Educational Philosophy, Gopabandhu Das, Satyabadi Bana Vidyalaya, constructive method, Gurukul System.

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## LIFE SKETCH

Gopabandhu Das was born on 9th October, 1877 in a small village Suando in Puri district of Odisha. His father's name was Daitari Das and His mother's name was Swarnamayee Devi. Gopabandhu passed his matriculation examination in 1899 from the Puri Zilla School, and joined Ravenshaw College to study Arts. After graduation, he took his law degree in 1906, thus completed his formal education. He passed away on 17<sup>th</sup> June 1928 leaving behind a rich legacy of social reform and political activism.

### Satyabadi Bana Vidyalaya

The Satyabadi Bana Vidyalaya could have been an exemplary role model for post-independence India. The residential cum day boarding school was popularly known as "Man Manufacturing factory" - the founders envisaged not only mental but also holistic development of their students based on India's rich heritage and culture. It aimed to foster future leaders dedicated to the uplift of Indian society, especially the people of Odisha. (Panda, 2021)

It was to play a vital role in shaping the history of the region. From 1866 onwards, the integration of all scattered territorial units of the Oriya-speaking people became the main favorite dream and the only wish of the people of Orissa and along with that the betterment of national life was desired.

Its scenic beauty and the churiana trees imparting charm and fragrance must have been quite refreshing to the young boys who came to study there. The school was the product of lofty idealism of few young intellectuals who were convinced that much of the evil could be eradicated through proper development and training. Along with their studies, they taught the essence of life which would make them complete human beings (Choudhury, 2004)

## BRIEF REVIEW OF RELATED LITERATURE

Purohit & Patel (2022) conducted a study on Relevance of Educational Philosophy of Gopabandhu Das in Present India Context. And found that Gopabandhu Das was not only a prominent nationalist but also a great philosopher. His educational ideas into practice by which made himself immortal as an educationist.

**Samal (2020)** conducted a study on role of Nanda Kishore das in satyabadi Vana Vidyalaya and found that Satyabadi Vana Vidyalaya was sacred fountain of Oriya nationalism during the period of its existence. The structure of education in the Satyabadi school was liberal. The student's education was not meant for lucrative career or for material facilities. It prepared for a life dedicated to social service at large.

**Mohapatra (2017)** the educational locale of pandit Gopabandhu das: a bird's eye view. He found that Gopabandhu thought to bring a change in the system of education and thus born Satyabadi Vana Vidyalaya—his brain child. Gopabandhu Das was focused on practical activity on with low-cost education, social service and national integration, provision for moral and religious education, mother tongue is the medium of instruction, education based on no discrimination policy, education as a community living, constructive method of teaching, education for the development of the village, national system of education, education based on the climatic needs, a blended with democracy and discipline.

**Panda (2016)** conducted a study on Satya Badi Bana Vidyalaya of Gopabandhu Das. The result of the study was the researcher found that Satya Badi Bana Vidyalaya is situated in Sakhigopala temple in the district of Puri. The school was popularly known as man manufacturing factory which is based on open air school. The founder envisaged not only mental but also the holistic development of their students which followed ancient Indian Gurukul System of education.

**Samantaray (2012)** conducted a study on Pandit Gopabandhu Das: The maker of modern Odisha. The result of the study was to make consciousness among the people. The Samaj played a very important role in spreading national consciousness among the people of Odisha. It continues to play an important role in the public life of Odisha today

**Choudhury (2004)** Contribution of Satyabadi School to National Movement. The Satyabadi school had an indigenous character while striving for the fusion of the old with the new. It strove to restore the old Ashram school without emphasis on a sound mind in a sound body and plain living and high thinking. It was a factory to build up the personality of man.

### **Rationale of The Study**

From the given reviews of related literature, it can be noticed that several studies have been conducted on Gopabandhu Das But, few study has been conducted on satyabadi school. Therefore, the present study is a humble attempt to study the philosophy of satyabadibana Vidyalaya and its function in context of upliftment of education and society.

### **Research Questions**

1. What was the educational philosophy of Gopabandhu Das?
2. What is the philosophy of styabadibana Vidyalaya in education upliftment?

### **Objectives of the Study**

The objectives of the study are mentioned below:

- To study the educational philosophy of Gopabandhu Das.
- To analyses the philosophy of satyabadibana Vidyalaya.

### **Delimitation of the Study**

The study was limited to the philosophy of establishing satyabadibana Vidyalaya and its function in context of upliftment of education and society.

### **Methodology**

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

### **Method**

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

### **Data sources:**

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

### **Procedure of Data Collection**

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

### **Procedure of Data Analysis**

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

### **Analysis and interpretation**

The idea of Satya Badi Bana Vidyalaya by Gopabandhu Das comes from his attachment with Deccan Education Society which was operated in the Gurukul tradition and aimed to impart a liberal education on a non-sectarian basis, despite opposition from orthodox Brahmins. He believed education was necessary if people were to become aware of both their innate freedom and their duty to the country. He thought that education should help the child to grow mentally, physically, and spiritually. (Purohit & Patel, 2022)

According to him, “Education is life. An uneducated person is not a human but an animal. Education is a blind man’s vision, a poor man’s sustenance and a helpless person’s aid. A person is handicapped without knowledge. Education is the basis of wealth, prestige and fame. If my countrymen aren’t educated then they will suffer from poverty, be humiliated by others and will never be equals. In today’s India, especially in Odisha, there is no other way to strengthen the backbone of society—education is the only answer” (Tripathy&Tripathy 1928, p.44).

### **Ideals of satyavadi school**

Gopabandhu wanted to create an institution based on the values and lifestyles of the ancient gurukula system of education, while taking into account modern-day circumstances for personal and societal development. He aimed for holistic growth--physical, mental, moral, and societal--of his students, which would reflect in their lives. (Panda, 2021) The Satyavadi system of instruction was a complete educational endeavor by Gopabandhu and his other comrades. The system wanted a full-fledged development of each and every individual student. At the time of Gopabandhu, the education system was on its lowest ebb.

He examined the prevailing education system and made the following conclusions:

- The daily increasing cost of education,
- Building and furniture as necessary factors of efficiency,
- Aversion of students to manual labor,
- The want of the old world
- Familiar relation between the teacher and the pupil,
- The unsuitable surrounding of schools in towns,
- Necessity for moral and business training.

### **Resources**

Pt. Gopabandhu was able to garner help from the then kings of princely states, zamindars and other able persons. The “outreach” to the community at large and partnerships are vital responsibilities of an educational leader (Marzano et al. 2005, p.58). The living example of sacrifice and selflessness by the school’s founders attracted people far and wide. Many kings of princely states, heads of renowned mathas and other leaders of Odisha, like Utkala Gaurava Madhusudan Das, used to visit the campus, inspire the students and pledge funds.

### **Aims of education (education for Empowerment)**

Satyabadi School put emphasis for restoring the Ashram life. ‘Simple living and high thinking’, ‘Service to mankind is service to God’ was the motif and motto of the school. Most of the boys lived with their teachers in the hostel as freely and comfortably as they did with their parents at home. The students were spent their time in the free atmosphere of the playground, dining hall and at the time of leisure and recreations.

### **Low-cost Education**

Gopabandhu knew it very well that people were quite poor financially. According to him “there are several ways of reducing educational expenditure without deteriorating educational standard and for this attempt are being made to established. Grove school (on the lines old gurukul system). To help the poor students study he made the tuition fee minimum and enriched his library so that, the students would not have to purchase any book for their reading. Besides,

as the school was conducted in BakulChuriana Forest, the expenditure relating to infrastructure was also less. But this never compromised the quality of education.

### **Universal Education**

It was meant for all irrespective of caste, color and creed. 'Universal Education League' was adopted for realization of equal right to education for everyone. Education was considered as a process of mental illumination, not a process of favoring a group of people from the rest of the society.

According to him, "it is the belief of the organizers of this league (the Universal Education League formed by him) that everyone has equal right of being educated. Just as rays of the sun and moon are shared equally by the people and just as religious instruction is being imparted to the human society in all ages. Education or mental illumination should also be given equally to all.

### **Scope for Practical and craft-based education**

like Gandhi, Gopabandhu also stressed on 'craft-based activities' relating to Industry and Agriculture. His educational system had enough scope for different physical activities and works relating to the community life to be learnt by the students.

According to him- "the present system of education has failed to help the young man of the country to prepare themselves for the struggle of life. they are not capable of doing anything other than what can be done with chairs and tables .it is an important problem to teach them appropriate crafts and make them able to earn their livelihood and for this they should be taught not merely physical exercise but also, industry and agriculture."

In satyabadi school Besides theoretical education, due importance was attached technical training in order to fit boys for battles of life. Spinning weaving carpentry, agriculture and coir and cane works were the main subject of industrial training. Spinning was compulsory for all students, weaving for selected big boys, while students were free to choose any one to the rest.

### **Emphasis on Religious and moral education**

The structure of education in the Satyabadi school was liberal. But much stress was given on ethical principle and values based on religion. His sole intention was to produce civilized and cultured individuals for the country who would help him promoting the national development and contributing for the national cause. According to him, "there is a great need for religious and moral instructions, for morality has value even in material activities like trades and commerce"

### **Social Service and National Integration**

In Satyabadi School democracy was in practice through student self-government (monitorial system) where students had ample freedom in their own management and academic improvement. They used to discuss all their problems—academic and personal freely with the teachers and the teachers treated them in a democratic fashion. Side by side, in order to control the unsocial habits of students, such as, smoking of bidi (an indigenous form of taking nicotine), taking of bhang (the indigenous liquid drug), chewing of pan (bottle) there were disciplinary measures. Students were even punished if they disobeyed the rules and regulations made by the school authority.

### **Women Education**

According to Gopabandhu Das, - "We must also look to female education. The women are the wealth of the family as well as of the nation. They are the goodness of family life. We must develop them with characters of Seeta and Savitri."

The 'Universal Education League' founded by Gopabandhu Das wanted to educate all. There would be no difference in educating a boy child and that of a girl. He was an ardent supporter of women education. He wrote many articles in his monthly magazine 'Satyabadi' about the education of women. He had participated in the works of "MahilaBandhu Samiti" spearheaded by Pandit Sadasiv Mishra and Pandit Lokanath Mishra. (Mohapatra,2017) it is more relevant in present India context. Because „BetiBachao, BetiPadhao“ (BBBP) scheme was introduced on October, 2014, as a joint initiative of the Ministry of Health and Family Welfare, Ministry of Women and Child Development (MWCD) and the Ministry of Human Resource Development. The aim is to address the problem of decline Child Sex Ratio in India (the number of girls per 1000 boys). Also, education minister Ramesh PokhriyalNishank has said that National Education Policy (NEP) -2020 has a potential to empower women in society. Education helps women to gain the skills needed to take on leadership roles at local and national levels. Better-educated women are more likely to join bodies, whether volunteer or elected, where they can take part in making decisions that affect their lives and those of their communities.

Women's education will help to eradicate the discrimination and stigma that women face today. Educated women in India can also contribute to India's developing economy as well as making India a more socially developed country as well. (Purohit & Patel, 2022)

### **Method of Education**

The school had constructive method of teaching. The school was not meant for the completion of the course or preparing the students for university examination.

Gopabandhu das was not in favor of the traditional teaching method or lecture method. He rather preferred the Discussion Method of Socrates. Beyond the period of the class, teachers were engaged to supervise and counsel students. The problems of the students were solved through mutual discussion in a big hall in front of the Head Master and other teachers. Besides, it was the regular practice with every teacher at the beginning of a period to devote fifteen minutes to discussion of the courses covered in the previous class and also to collect the exercise books of the students which the teachers took home and examined with great care. Towards the end of the period, the teachers used to ask questions on the subject matter taught in that period. (Purohit & Patel, 2022)

Besides theoretical education, due importance was attached technical training in order to fit boys for battles of life. Spinning weaving carpentry, agriculture and coir and cane works were the main subject of industrial training. Spinning was compulsory for all students, weaving for selected big boys, while students were free to choose any one to the rest.

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

According to him, "Any education is not national education if the students are not instructed in their mother-tongue." A student can understand the matter easily and can express himself freely through mother-tongue. Gopabandhu realized it very well that mother tongue is the only genuine medium of teaching young boys and girls as it blossoms their cognitive capacity, originality and creativity to the highest level. A student's grasp of the subject matter is maximum only when s/he is taught through his/her mother tongue. moreover, learning through mother tongue helps a student learn his cultural and social systems more meaningfully. (Mohapatra, 2017)

### **Curriculum**

Gopabandhu was influenced by the educational thoughts and practices of Swami Dayananda Saraswati of 'Arya Samaj' and his philosophy of education. He was of opinion that a full-fledged and complete education should be given to the students, so that, it would develop all their faculties and would make them self-dependent. For this, he had made three separate type of education to cater to the variety student needs.

Three types of Educations were taught in the school i.e., General Education (Sadharana Sikshya) Brahmacharya Education (Brahmacharya Sikshya) and Social Education (Lokika Shikshya).

In general education Oriya, English, Hindi, Mathematics, Science, Geography, History and Economics were taught. After reading up to a given level, the students could join a Govt. School Continue further if they desired. Brahmacharya Education was given to the students of upper primary pass or the students ranging from 12-15 years. After reading some portion of general education students were given some special content. Special emphasis was given to them for moral and personal development. General knowledge and critical knowledge of Shastras and Sciences were given in the first five years of study. Period of specialization were made in the last three years and the subjects about a Particular field of study included medicine, Sanskrit, History etc. In this category the selected students would be taken. (Samal, 2020)

### **Co-Curricular Activities**

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

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

**Debates:** Gopabandhu wanted his pupils to be good public speakers and orators. Every



Saturday, the debating society of the school used to meet for discussion on various problems relating to contemporary issues. The attendance was made compulsory for all students.

**Excursions:** In order to inculcate a feeling of patriotism and bring back the ancient glories of Odisha, students were taken to different places of historical and geographical importance every year.

**Physical Exercises and Games:** It was compulsory for every student to relinquish bed at the dawn and do different exercise to make him fit This was a compulsory practice for the students to build up character, discipline and social virtues in them.

**Prayer Assembly:** The beginning of the day in the school was with a prayer meeting which was compulsory for everybody. Moral instructions and religious talks were arranged in these meetings.  
(Mohapatra,2017)

### **Teacher Dedication**

In Satyabadi Bana Vidyalaya, the teacher had a very great role to accomplish in all the activities. These teachers were not only work-holic and active, but were dedicated to their job with heart and zeal. Gopabandhu aptly said, “A school does not consist of only buildings, chairs and tables; there must be educated, sincere and idealistic teachers.” [Das, 1976(a), p. 59]. Some of these dedicated souls were Pandit Nilakantha Dash, Pandit Godabarisha Mishra, Acharya Harihara, Pandit Basudev Mohapatra, Pandit Krupasindhu Mishra. They were the highly qualified individuals in the then Odisha and could get lucrative jobs under the imperial Government, but leaving all those lures aside, they had showcased an extra-enthusiasm and endeavor in propagating the right kind of education among the ignorant masses. They had to live with the mere pittance given by the students as fees but rendered their duties even largely after school hours. Besides the regular classroom teaching, every teacher had some extra duty, to be accomplished looking after hostel, student discipline, debate, and discussion, excursion and field trip, morning assembly and prayer, distribution of reliefs to the marooned people at the time of the flood, etc. They bore high morale and were versatile geniuses spreading their fragrance all over Odisha. These teachers had brought a social revolution in Odisha through their activities and writings. They waged crusade against the orthodox Brahminical practices, though themselves being Brahmins. They established an ideal ‘culture of equality’ in Satyabadi where the teachers dined at the same place with the students and stayed in the same premises with no discrimination on the basis of caste, economic background and family profile. (Mohapatra, 2017)

### **CONCLUSION**

Pt. Gopabandhu’s observed our nation in an eagle vision, and formulates his satyabadi education system. It was a remarkable educational institution with a profound Impact on students and society gopabandhu envisioned an education system that aimed to create well rounded individuals who would not only excel in their studies but also imbibe the essential values of life and contribute selflessly to their motherland.

The school was the product of lofty idealism of few young intellectuals who were convinced that much of the evil could be eradicated through proper development and training. Along with their studies, they taught the essence of life which would make them complete human being It was a school with a different mission; the mission of making men who would serve their motherland. It stands as a testament to the power of education in shaping individual and societies.

It is important that the values that Satyabadi Bana Vidyalaya stood for—sacrifice, determination, blend of the traditional and the modern humaneness—inspire the present and the future educational leaders. Gopabandhu life and ideas are still a universal philosophy in every sphere of the world.

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