

Indian Education View: Past and Present

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In ancient times, the whole of India was divided into hundreds of kingdoms, large and small. As a result, educational institutions did not develop as much as they should. Muslim rulers helping madrassas. While Hindu rulers helped Sanskrit schools. Teachers' salaries were not fixed. Teaching based on religion. Decisions about this were made privately by groups or individuals. At that, time 'education' was associated with the tradition of religion. Most of the education was given in Hindu temples or in Muslim mosques and in Parsi Agiyari or in Jain upasrayas. '

Education is conducted by religious organizations. Education was considered a sacred thing. There was no specific standard of education. However, in addition to the desi schools, the reports also show that; 'The goal of education was to achieve basic proficiency in certain types of occupations.' Education was important enough to cultivate professional proficiency. Mohammed's law was taught in a Muslim school. Other subjects being taught like any other Muslim school.

Towards the end of the eighteenth century, English language as well as Western methods of training were introduced in India. Educated persons as well as missionaries to address the intellectual, social and literary deficiencies of the Indians laid training. Attempts to propagate and disseminate education at that time were not part of the state system but the governors were personally active in the field, the missionaries aimed at training as well as converting Hindus to Christianity. They had the secondary goal of bringing awareness to the people through education. Saraswati Pandit writes, 'The attempt to spread awareness and proselytize through the method of education was so parallel that it was impossible to distinguish the influence of both. Is. The work, which was started in 1813 by missionaries as well as English enthusiasts in education, was funded by the state, and since then, state intervention in the field has begun. '

Is. In 1835, Lord Macaulay wrote in his memoirs, "Decided to spread familiar education through the medium of English. Macaulay believed that Indian languages lacked literary, scientific or philosophical vocabulary; therefore, these languages are polite, rustic and disrespectful for training and dissemination of education. 'Only English language will be able for higher education as well as intellectual development. Lord Bentick endorsed McCauley's thinking. In 1835, the decision to spread education through Western English was put into practice. Is. This proposal was accepted in the official government policy in 1854 and training through English medium was started.

Raja Rammohan Roy (1772-1833), one of the foremost proponents of the 19th century Indian National Awakening, also endorsed the English pedagogy. Saraswati

Pandit writes: ‘According to Hennessy, Raja Rammohan Roy was a reformer who said that in due course India should be free from its cultural traditions and be acquainted with the ideology and civilization of the West. For political as well as religious reasons, the English language and the training system were considered favorable and English language teaching became prevalent in the country. ‘It can be said that only in the late nineteenth century did the English language and the practice of education become a valid tool for the spread of Western civilization.

Leading social reformers like Raja Rammohan Roy were advocates of English education. The then Government of India agreed to implement Lord Macaulay's education policy. It is clear from this agreement of education that this system of innovative education will produce a class in this country which, though Hindustani in color, form and shape, will become entirely English in thought, practice and mentality. However, Macaulay's far-sightedness soon showed its power and the educated elites of Bengal immediately abandoned their religion and culture and started converting to Christianity. Western education was responsible for the conversion of Vyomeshchandra Banerjee (first Congress president), Michael Madhusudan Dutt, Kalicharan Banerjee, Pastor Lalbihari Dey and Ramchandra Bose to Christianity. Macaulay was not satisfied with the promotion of education in India, but he dared to criticize the entire ancient literature, saying "a single shelf of a good European library was worth the whole native literature of India and Arabia."

From Wood's account of 1854, English became the medium of instruction in India. His proposed decisions provided an institutional basis for English teaching. In her book, Saraswati Pandit sets out the objectives of English education in the eighth appendix of her account:

- (1) Oriental ideas about science and philosophy are flawed.
- (2) Eastern and Indian literature is incapable of modern research and advancement - extremely backward.
- (3) European scientific revision and literature will sharpen the intellect of Indians.
- (4) Advances in arts, sciences, philosophy, literature and mechanics will be the objectives of the new education system.
- (5) The spread of knowledge by the Western method will prove to be a blessing for material achievements and mental advancement.
- (6) The character formation of persons educated by this practice will remain high.
- (7) The people educated by this method will be appointed by the Government in confidence in the High Commissioners.
- (8) ‘Western education in economics, mechanics, etc. will benefit Indians in a surprising way.’

In the early 19th century, institutions working in the field of education could be divided into two main divisions.

The first section was of traditional educational institutions. These institutions have been in operation since ancient and medieval times. It can be divided into four major subcategories based on the medium of instruction:

- (A) Schools teaching through mother tongue,
- (B) Madrassas teaching through Persian,
- (A) Centers for imparting higher education in Sanskrit,
- (D) Maktab for higher education in Arabic-Persian.

The second class consisted of English teaching schools and universities. There were three types of people (organizations) to run it.

- (A) Educated as well as enlightened Indians,
- (B) Missionary,
- (C) East India Company.

Before the arrival of the British, primary schools in India were established in every province. It pays special attention to practical education. Special attention was given to writing, reading and teaching accounting. "Its purpose was to meet the general needs of the landlords and peasants of the time."

The English pedagogy had an impact on the minds of Indian students. Some students were so imbued with Western civilization that they wanted to make themselves English with their opinions, rituals and practical values. Despite being Indian from birth, Indian culture, traditions, morals and way of life began to be despised and family relationships and friendships were deemed inappropriate. According to him, England was a paradise and English was a god.

In the 19th century, a class arose that was educated in English and imbued with the colors of Western culture and became ardent patriots. The seeds of freedom and self-culture germinated in Emma. Who worked hard to free the country from slavery? Raised goodwill with ordinary Indians. Appreciated the rituals of Indian values and resolved to revive the ancient glory of India. Yet it is important to know some of the flaws of this English pedagogy.

Weaknesses in the English education system: the English rulers promoted The English education started by Macaulay. Gradually the influence of English Shako increased in the country. Indian youth also began to be collared by their colour. As the influence of modern English education grew, so did the ancient Indian teaching methods. His Saraswati Pandit has written in the book. 'The importance of Indian-specific teacher-disciple relationship, contact and proximity was destroyed.' There were very few educational institutions whose principals, administrators and teachers' morals as well as life values influenced the disciples. Education was imparted only in the framework of fixed time curriculum. Teaching and teaching became mechanical. The exchange of knowledge began to be measured in terms of money. Political parties

began to live on the education system. The British rulers did not give equal recognition to the institutions run by the Indian Committees. Only English education was encouraged. Prejudices against Indians' worthiness and honesty were dispelled. Indians were not given principalships in secondary and higher education institutions. Education became very expensive, so parents did not dare to teach their children. Freedom of thought, character building as well as sacramental programs and spirituality were not seen in the students. Arya Samaj raised its voice against the above party of education and made significant efforts to bring about change in it. Arya Samaj proudly implemented its principles in the fields of society, religion, politics and education.

The new Western system deprived Indians of religious-moral education in schools and colleges. Only the clergy's professionally run schools had the facility to teach theology according to Christianity. Absoluteness of religion and ethics led to a lack of awareness of spiritual and moral values. It is no longer the duty of education to build a principled personality. Giving importance to the spirit of inter-religious harmony in the movement of Arya Samaj, efforts have been made to give space to Dharmashikshan in schools and place it in schools.

Higher education-secondary education did not have arrangements for industry, trade, mechanics as well as any profession. There was no scope for sports, exercise, etc., i.e. education was limited to book learning and writing efforts only. With this method, Indian students became entangled in the narrow belief that book examinations were the focal point. The high value of life, strong character, intellectual development, artisanship, exploration of new dimensions of science, independent thinking, transformation of society, etc. did not come to fruition in his thoughts. The imitation of the English language, civility and way of life - became his goal. Aryasevika Saraswati Pandit writes that; educated youth became victims of inferiority complex due to not understanding their culture, rites and way of life. So they started mocking their society, relationships, relations and customs.

The love for the country among the students became shallow. The spirit of nationalism as well as love for the motherland, discretionary thinking, attempts to gain depth of knowledge diminished. For young people, getting an education has become a goal. The effort to get admission in the university for matriculation examinations has been wasting energy, intelligence and time for centuries.

Swami Vivekananda's ideology of education is unique. Teaching is the manifestation of the perfection of such basic knowledge in the soul. Knowledge is in the soul in a person. The person is self-fulfilling. However, since a cover has come over it, that perfection is not revealed. Education is the manifestation of the perfection of the soul by removing its veil. The expression of perfection is education. His definition is unique and it is philosophical. The soul is the form of Sachchidananda and is complete. It is based on such Indian spiritual philosophy that he has built this definition of education

and has refined its external phenomena by making the process of education subjective and self-fulfilling. They say the teacher has nothing to teach the child. The child teaches himself. The teacher becomes only a witness in the process of manifesting his spontaneous perfection and a collaborator who provides him with useful roles and instructions. Student learning is a spontaneous process. Students do self-learning and self-growth themselves. The student grows and blossoms like a flower. The teacher's job is to become a gardener. By saying this, he made the teacher secondary and the student himself the teacher is his special ideology.

His ideas on education include the concept of education, educational objectives, curriculum, methods of teaching, religious education, moral education, celibacy, discipline, teacher-disciple-relationship, women's education, co-education, mother tongue education, compulsory education, assessment, education and society, education and a review of ideas on state, educational environment, etc. is presented. In the present chapter, Swami Vivekananda's educational ideas have been described and critiqued and then his ideas have been reviewed. This chapter discusses all aspects of his academic thinking. Which is as follows.

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