

Indian education philosophy from ancient times to the contemporary era.

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Abstract - In the early 20th century, philosophy of education emerged as a separate academic field within philosophy. There have been several approaches to the philosophy of education that offer the essential philosophical presuppositions or assumptions of each philosophical system, such as realism, idealism, and pragmatism, in terms of metaphysics, epistemology, and axiology. It has always been assumed that philosophy is the acquisition of wisdom that influences life when it is taken seriously, he said. Following this proclamation of philosophical concepts, a discussion of the implications of these views for educational aims is followed, along with the nature, content, and other educationally pertinent aspects. You can also keep the conversation focused on important educational topics, such as the student, program objectives, assessment, punishment, etc. For each of these subjects, we contrast traditional versus modern, progressive versus essentialist, democratic versus authoritarian, etc. Every approach has advantages and disadvantages. Philosophical systems such as pragmatism and realism, for example, provide novices with insight into coherent systems of thinking and many of the educational concepts and practices they generate. Several philosophical concepts covered by the systems have little to do with education, and general philosophical concepts usually aren't helpful in solving educational problems. There is a relationship between philosophy and education, as suggested by the phrase "philosophy of education." Philosophy can be used to infer some fairly specific pedagogical principles and practices, according to some philosophers. A set of educational standards that is consistent with an

individual's philosophical views will be accepted. This article discusses about the Indian education philosophy from ancient time to the contemporary era.

Key Words: Education, Epistemology, Philosophy, Pragmatism

1. INTRODUCTION

Ancient and modern philosophers have shared opinions on important issues of educational practice in India since antiquity. Current Indian educational ideas are based on this widespread agreement. The ancient ideology was governed by religion, which was also concerned with preserving traditional culture. It attempted to preserve the status quo despite acknowledging that it was no longer appropriate in light of the current situation. His goal was to convince himself that Shaasthras were the ultimate judges and founts of wisdom. By changing the social institution, she reflected her values and viewpoints. Modern Indian educational philosophers, however, maintain that each individual should have their own educational philosophy, despite knowing a wide range of subjects. In the words of R.K. Mookerji, culture is nothing more than an invisible country not restricted by physical structures. India was the first country to recognize extraterritoriality.

2. ANCIENT INDIAN PHILOSOPHY OF EDUCATION:

As a valuable byproduct of religion, religion played a significant role in the development and formation of the ancient Indian educational



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m. It is possible that the most knowledge was attained during the early Rig Vedic period through the practice of self-learning "yoga". As far as Vedic hymns are concerned, this is when they were composed. In the early days of the Rishis, the "Tapas" or "yoga" approach was used to uncover the truth. Self-learning tapas or yoga is the beginning of learning because it aims for permanent happiness and enlightenment. According to the Rig Veda, the entire cosmos was created by Brahma's "Tapas". These sages are said to have established a Vedic family school by progressively passing on their wisdom to their children. It is clear that the Brahmanical school began with the transmission of the technical tradition of language and hymns from father to son. "A human being without knowledge is like an animal" (Vidya vihinah pashuh), as the Vedic sages pointed out (Vidya vihinah pashuh). As outlined in the Yajurveda, man must fulfill the brahmacharya obligation first to satisfy the Rishis, gods, and ancestors, and it is this obligation that permits knowledge to endure. According to "Dharma," another source of reliable information, brahmacharya is one of the four ashramas of righteous living. These specifics have persuaded the Vedic teachers to acknowledge the requirement that all worthwhile Vedic education begins with a religious rite, or "upanayana," which is known as the "upanayana." The pupil had to formally give himself or herself to the teacher in order to receive a second spiritual birth. With this upanayana, the student enters the Brahmacharya Ashram. The top three grades are called "dvija," or "born twice." They must live in their guru's house as sons. As a result of this residency restriction, the instructor hoped to foster discipline and attention in his students. In order to emulate his guru, he had to adopt his habits and characteristics. Gurus may keep a close eye on students' personalities and character development because of their close engagement. Over time, masters began building Gurukulas away from the hustle and bustle of towns and villages, in the quiet, serene environment of forests, away from the bustle and commotion of towns and villages. In order to instill a sense of social duty and dignity of labor with academic study, the student helped the guru gather firewood, fetch water, care for his livestock, and tend to his farm. He gained humility

and respect for society through almsgiving. Earlier Rishis transmitted their wisdom verbally in the form of mantras in the ancient Vedic schools. There was a different curriculum for each caste. The student must first learn these mantras by heart in order to preserve them for future generations. As education evolved, pupils were expected to remember mantras, sacrifices performed during rites, and sacred chants. The pronunciation of Vedic mantras and the difference between short and long syllables were also taught along with sandhi, vowels, and consonants. Furthermore, specific curricula were developed for the different clerical professions in addition to specific schools. Geometry was taught when altars were built. The Pingala Shastra was introduced through prosody. There was also a crude introduction to vyakarana and philosophy. A significant expansion of literature occurred in the post-Feef/C era, which included the Upanishads, Aranyakas, and Brahmanas. It was common for schools to teach the epics Ramayana and Mahabharata at the time they were written. By placing a strong emphasis on the Shastras, the Vedic teaching program's curriculum exemplifies how it differs from programs that emphasize job training. Science, theology, and shastras were not of interest to them. Although writing was invented, it was never widely used since it was considered a violation of religious rules to write down sacred knowledge. Sacred knowledge must be protected for the following reasons: In light of the devotion of the other books to religion, it is important to emphasize the importance of the three elements of classical learning: listening closely to the teacher, reflecting on what has been taught, logical reasoning, and meditation. As part of the ceremonies, a variety of sacrifices were made to various gods throughout the year. Their gurus' suffering initially required great attention from their disciples. To begin with, they were to help the teacher, then collaborate with the Gurukulas to teach the children how to build blocks that required more sacrifices. Daily rituals were performed by the children, wood was provided for the teacher's "nihitagnV," and sun worship was performed in the morning and evening. Building altars and preparing sacrifice materials are examples of practical labor based on religious aspirations. In most cases, the instructors were

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ins. Additionally, the princes were instructed in reasoning, administration, military prowess, the use of weapons, warlike tasks, and moral conduct. In addition to business, agriculture, and animal husbandry, the Vaisyas studied a variety of subjects. Neither vocational nor medical education existed in ancient India. Medical students come from all backgrounds, regardless of their caste. In addition to being taught in theory and practice, Sanskrit has been the language of all medical texts since ancient times. In-depth discussions were conducted on a number of topics. Students learned medical and surgical procedures in the lecturers' clinics. The religion of ancient India greatly influenced other professional vocations. Stone, metal, and wood were used to depict deities and goddesses. Temples of the gods and sacrifice altars required architecture to be built. To create sacrifice tools, metalworking techniques were developed. Mathematics and geometry were used to measure temples and sacrifice altars. The science of anatomy developed as a result of the belief that only specific parts of an animal were lucky as sacrifices. Seasons, rites, and hymns to the gods were predicted by astrology, as well as vocal and instrumental music. To carry out their civic duties, most Aryans need arts and crafts instruction. Agriculture had become the primary line of work for the average Aryan. The monarch was supposed to report to a carpenter after being enthroned, since carpentry was so highly regarded in the Vedic age. The occupations of these workers were lowered thereafter. The caste system becoming more rigid may have been primarily responsible for this labor being performed by the lower castes. According to R.K. Mookerji, most ancient Indian literature was religious in nature, whether it was written in Sanskrit, Pali, or Prakrit: "Ancient Indian literature does not give much data on industrial and technical training. As the Vedic age began, they went with the boys. Both boys and girls were taught Vedas and ancient rituals as part of the Upanayana process. As well as their sacrifices, they shared their sacrifices with their wives. The husband, however, could not make any concessions without the support of the wife. Learning the Vedas became a priority as a result. A number of examples illustrate the equal contribution of women to literature as that of males. Some of the Vedic hymns were written by

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men, including those by Visvanara, Lopemiidra, Apala, and Saswati. Even some women made the decision to become teachers, which drew in a lot of students. Then, however, their social standing and the legal marriage age were abruptly decreased, which led to child marriage. Since they were confined to their household for the rest of their lives, males had to care for them and protect them, so they could not study the Vedas or perform sacrifices. Their ability to attend school was impacted by this. Upanayana was not there, nor was warning. Only a minor percentage of the domestic chores were taught to them by their moms and eiders. It goes without saying that there have always been exceptions, and some female students opt to pursue postgraduate degrees. Every action had a religious component. The training was frequently solely imparted by Brahmans. Sacrifice ceremonies and religious rituals cast an ominous shadow over the entire educational system. It was acquired through the observance of religious rituals. The history of ancient India hasn't allowed for much research or creativity. A famous master was surrounded by followers, who picked his brain: "The basic ways of learning and sustaining the tradition were centered on gurus or instructors." As a result of his passing, the students scattered. Indian education has been intellectually rich since ancient times. Both ancient and modern researchers have reached consensus on significant issues related to educational practice. It is this philosophy that forms the basis of modern Indian education. Educators should understand a wide range of subjects as well as their own educational philosophy to address issues on a daily basis.

3. The Indian Philosophy of Education in the Medieval Period:

Muslims were responsible for the educational philosophy in medieval India. Muslim sultans were eager to develop education because Islamic thinkers regarded it as a priority. In addition to the Maktabas, the Madarassas received aid from the state. Land holdings were provided to major organizations, while cash was provided to small Maktabas. As a result of the king's heir laws, scholars have long played an important role in government. In instructional media, Arabic and Persian were the most commonly used languages.

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y in courtrooms and later in schools, Urdu gained popularity over time. Medieval Indian education was influenced by religion. Secular education was first introduced in Britain. Before then, Indians followed the religious guidelines for education since antiquity. In this regard, Hindus followed the Hindu scriptures, especially those in Hindu kingdoms, while Muslims followed Quranic rules. During their education, which aimed primarily at introducing students to the cornerstones of Islam, teachers encouraged students to memorize the Quran. Madarassas and maktabas were essential to the dissemination of Islamic teachings. Education in the medieval period was primarily concerned with disseminating religious doctrines and teachings as well as preparing students for practical occupations. In contrast with Muslim monarchs who lavishly financed Hindu pathashalas (schools), other Muslim kings only wanted to spread Islam through education. Even the most basic of lessons are infused with compassion. According to medieval Indian philosophy of education, humanism, pragmatism, utilitarianism, materialism, pluralism, and democracy were all characteristics of ancient Indian philosophy of education. It was common for Madarassas to teach courses in literature, mathematics, philosophy, and medicine during the middle ages. There were large libraries at reputable institutions. The medieval school curriculum included literature, grammar, logic, philosophy, arithmetic, law, astrology, history, geography, agriculture, and medicine. Many religious texts are read in Muslim and Hindu educational institutions as part of their curricula. A high priority was placed on memorizing rather than reading, writing, or algebra. The student and teacher communicated kind, sincere, and cooperatively. There was a high level of respect and trust among students for the lecturers. It was with great pleasure that the parents gave the teachers the responsibility of caring for the children since they were completely confident that they would do a good job. Because residential schools were the norm, fathers had to cultivate a fatherly attitude toward their children. In spite of the lack of pay, teachers received gifts and respect in abundance. A system of rewards and punishments was used to maintain order in the classrooms. Hindus and Muslims collaborated to

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elop prevailing educational theories in medieval India. According to Sarojini Naidu, Muslim and Hindu influences have transformed the present Indian culture. A modern day India.

The Indian Philosophy of Education in Modern Times:

India developed modern educational ideas under British men. Politics and administration were performed by educated Indians back home. Lord Macaulay created a plan for western-oriented education in India after Indians who attended Hindu or Muslim schools hindered the British government's efforts. The historical "mints" of Macaulay contained scathing critiques of Indian culture and literature. Religion must be objective, according to him. A significant emphasis was placed on promoting English and European science and literature in accordance with Macaulay's educational philosophy. Financial aid for students was ended due to this scheme that ignored the creation of Oriental literature. The successor of Lord Macaulay, Lord Auckland, addressed other individuals who disagreed with Lord Macaulay. As a result of the policies established by Lord Auckland, more scholarships were available, Asian studies were prioritized, and Asian literature was published and disseminated. A financial aid program for Oriental lists was also improved by him. East India Company exclusively hired English-speaking personnel as demand for English-language education increased. Education and employment have experienced significant changes in the past few decades. Due to the undervaluation of craftspeople in other countries, British industry attracted many craftspeople. Vocational and professional institutions were the first to offer training programs in medical, engineering, law, and other specialized professions. In 1853, a select committee reviewing the charter of the company for the British Parliament found there was a reason for teaching English in India. A statement by Charles Wood was published on July 19, 1853. When it comes to government involvement in education, the needs of the people should be met first. There is no change in the goal of education. Cogs were produced in India for British machinery. Besides studying Western language and literature, Eastern

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ure is now part of the curriculum. A British Parliament was established in 1857 following the Indian War of Independence. The Woods Dispatch broke the Christian missionaries' stranglehold on Indian education. By order of the General Board of Education of India in England, Viceroy Lord Rippon was asked to evaluate the quality of education in India. To investigate the state of education in India, Rippon formed the "Hunter Commission." The establishment of the Indian University Commission in 1902 marked the beginning of modern Indian education. As a result of the Commission's work, it made some important suggestions. University foundations cannot be created. Universities must have statutes that govern their operations. Everyone should be able to enroll in graduate and undergraduate programs. Several requirements must be met for colleges to be accredited. The number of members in a union should range from six to fifteen. It is necessary to raise the standard for parameter review. It was on the basis of these suggestions that the Indian Universities Act of 1904 was drafted. There has been a great deal of effort put into improving higher education in India by Lord Curzon. A nationalist approach to Indian education was argued during the 1906 Indian National Congress meeting in Calcutta. Oversight of the educational system was to be provided by Indian officials. The West was praised for its knowledge and science, while imitation was criticized. A vocational training program was requested by him. As a result of the government's disregard for this demand, a nationalist educational movement spread throughout the country. In 1912, the government announced its educational mission, which included Santiniketan, Gurukul Kangri, Jamai Milia Islamia, Gujarat Vidyapith, Kashi Vidyapith, and Women's University (SNDT). In place of government-supported institutions, local institutions were set up. Education at the secondary and postsecondary levels was separated. In response to the University of London's Halden inquiry, the government established the Sadler Commission, also known as the University of Calcutta Commission, following World War I. In addition to the University of Calcutta, he established Mysore, Patna, Banaras, Aligarh, Dhaka, Lucknow, and Hyderabad. Hertog investigated Indian schooling in 1929. He

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ussed the disorganization and slowness of primary education. Dropouts from secondary schools were emphasized by him. In India, he made recommendations for improving women's education. Sapru recommended incorporating vocational classes into the secondary curriculum after investigating unemployment in UP. Abbott-Wood recommended reforms for the country's polytechnics in 1936–1937. It was on October 2, 1937, that Mahatma announced his seven-year curriculum for basic primary education. A Wardha committee was created under the leadership of Dr. Zakir Hussain. Indian education became more westernized thanks to the British educational system. People became more politically and socially aware throughout the country as a result of it. Many Indian scientists gained global reputation as a result of the advancement of modern Western science, including J.C. Bose, S. Ramanujam, and C.V. Chandra Ramane. The advancement of modern Western science led to the worldwide recognition of Ramane's work. It was important to him to be patriotic and culturally sensitive. To set fair standards and norms in education, it is important to present facts and observations in the form of standardized analytical tables that can be compared. As a result of its creation, British interests were furthered. I worked in a colonial environment and we had a colonial relationship. Creativity was hindered by academic settings. Common interests were occasionally encouraged. Teaching students about Christianity was supported by British officials and Christian missionaries. The teaching of Christianity to students was supported by officials from British institutions and Christian missionaries. Therefore, the British educational concept has not changed much since Macaulay's time. In spite of the panel's recommendations or the study's conclusion, this educational paradigm is detrimental to national wellbeing. Almost all modern Indian philosophers have attacked this paradigm, including Swami Vivekananda, Sri Aurobindo, M.K. Gandhi, Dr. Sarvapalli Radhakrishnan, Jawaharlal Nehru, and M.N. Radhakrishnan. In India, traditionalists and intellectuals who were influenced by the West also opposed British education. As a result, they could see that its goals and tactics differed from those of the nation. The dominant educational approach

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been challenged by renowned philosophers, particularly Vivekananda and Sri Aurobindo. M. Annie Besant, M.G. Ranade, and other reformers have called for changes in education. National education policy is recommended by educational philosophers. Due to the emphasis on English in our educational system, people with mental health concerns have been institutionalized, made to feel like burdens, and treated like foreigners in their own country.

4. Contemporary Indian philosophy of education:

There is a strong influence of Indian classical thinking on Indian educational thinkers of the present day. Contemporary Indian educators were influenced by Western educational theories. Jawaharlal Nehru and M.N. Roy are notable members of this group. Their philosophical concepts were primarily derived from classical Indian literature and based on naturalistic humanism. As practiced by M.N. Roy, radical humanism, was a key component of Western naturalistic humanism. It was Lord Macaulay who established the modern Indian education system with a western perspective. He is adamant that England has to educate the Indians on health issues and what he refers to as "religious objectivity." Macaulay developed an education strategy that stressed the dissemination of European literature and science, eliminated student aid, ignored Oriental literature's advancement, and enhanced the appeal of English literature based on his views on education. Lord Bentick accepted this policy. He prioritized Oriental studies, provided funding for the printing and distribution of Oriental literature, and increased the number of scholarships available. East India Company employees were required to have English language training. Initially, vocational and professional education institutions offered training programs for jobs in medicine, engineering, law, and other specialist fields. During the 1853 British Parliamentary renewal, the select committee wisely decided to teach English in India. On July 19, 1853, Charles Wood discussed his ideas about education. Clearly, the

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ernment's top priority is improving education, as stated in this announcement. Education, however, continues to serve the same purpose. The company's primary goal was to manufacture cogs for British machines in India. There is a place in the curriculum for both the study of Western language and literature and the study of Oriental literature. The two most commonly used teaching languages are English and Indian. In the charter, it is stated that "we are free to use the funds as we wish, whether to teach what is worthwhile, whether English is better than Sanskrit or Arabic, that natives want to learn English and do not wish to learn Sanskrit or Arabic...that it is possible to make the natives of this country very good scholars of "English," and that our efforts should be directed towards this goal." A variety of historical process trends, critiques in certain fields, and continuity of thought have all been discovered throughout history. Using their educational philosophies to repackage ancient wisdom, Roy and Smt. Using modern culture and new knowledge, Indira Gandhi interpreted old proverbs. Aside from M.N. Roy and Jawaharlal Nehru, all modern Indian philosophers of education reflect traditions rooted in traditional Indian thought. In a similar manner, modern western philosophical notions of education are useful to trace Jawaharlal Nehru's and M N Roy's educational philosophy through the lens of contemporary western philosophical notions of education. For this reason, an understanding of Indian educational philosophy requires an understanding of ancient, medieval, and modern notions of education. Indian education must incorporate the spiritual component since it is recognized as an integral part of development. There is a lot of emphasis on this among Indian intellectuals. In the view of A.S. Altekar, education has long been considered a valuable tool for enlightenment in India since it enables us to develop our physical, mental, intellectual, and spiritual capacities in a progressive and harmonious manner. Indian philosophy of education today combines idealism and pragmatism, reason and humanism, and diversity to foster peace and togetherness. Swami Vivekananda asserted that education is the deepest substance of religion due to this emphasis on its spiritual significance. All of man's actions

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growth should be founded on his best, most effective, closest to himself, and unaffected characteristics and skills. Despite the fact that he will need to learn new skills, he is well-rounded and will thrive because of his inherent strength. Three guises of the same man. Literacy does not mark the end of a person's education. Through this method, men and women can both be educated. Culture, civilization, social welfare, leisure activities, and the unity of national and global awareness require education-and not just literacy. Furthermore, philosophy affects a country's political, social, economic, religious, cultural, and spiritual existence in addition to its worldview. The political histories of India and America differ significantly, for instance. It would therefore be unwise to apply the lessons from American politics to the situation in India too quickly. Only by rethinking the educational philosophy of a country can education be rethought. The result was a long-standing rivalry in Bengal between "Anglicists," who desired to educate students in English, and "Orientalists," who preferred to instruct them in ancient languages. ^^ After understanding Western values of science and technology, some Orientalists agreed to translate Western knowledge into local languages. It was expensive and ineffective to teach English using regional languages. The vocabulary, which is primarily scientific and technological, has proven difficult to translate. Western supremacy, however, was opposed by some Orientalists. As well as radical Westerners, they included some Easterners. Jitandalal Bannerji went on to state, "Learning English can be excellent, English culture can be wonderful, English philosophy can be wonderful, English government can be pleasant, English laws can be nice, but each one of them serves to anchor ignorance to the English language." The English should take these magnificent things far into their western land instead of cursing us since we and our generations have nothing to do with them. Whatever the case may be,"

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