

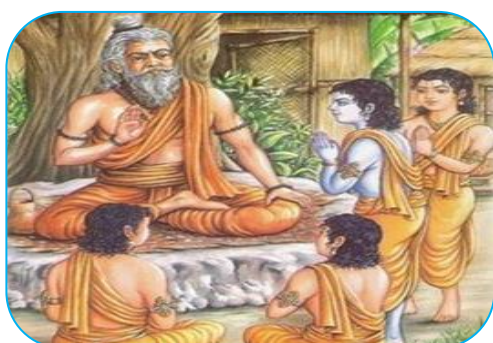


THE INDIAN EDUCATION SYSTEM- A HISTORICAL JOURNEY

Dr. H. M. Shambhulingamurthy

**Assistant Professor , Department of History ,
Shyadri Arts College , B.H. Road,
Vidyanagara.Shivamogga , Karnataka.**

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ABSTRACT:

The present paper discusses about the historic journey of Indian education system, which can be chronologically categorized into Ancient Vedic times, Medieval Buddhist period, Islamic period and modern pre and postcolonial era. Indian education system as well as the culture enjoyed its excellent status during ancient time. Education flourished at Nalanda, Takshashila, Ujjain, and Vikramshila Universities during medieval Buddhist period and earned prestige and reputation everywhere forever. With the advent of Mogul

reign in India, the traditional methods of education increasingly came under Islamic influence; and Urdu, Farsi and Arabic languages replaced Sanskrit as a medium of instruction. Islamic institutions of education developed traditional Madresas and Makhtabs and disapproved previous systems of education prevailed in India. The present educational system of India is nothing but a replica of British education system, introduced and founded by Macaulay in the 20th century. During 19th century in higher education, the British rule did not take adequate measures to help develop science and technology in India and instead focused more on arts and humanities. Though there are problems and disparities between the objectives and their implementation in education, the present education system in India has come a long way and will continue to improve in the future.

KEYWORDS: *Ancient medieval, Ancient Vedic Times, Indian education system, Islamic, Pre and postcolonial modern era*

1. HISTORICAL BACKGROUND

Ancient India had been the land of inventions and innovations. India can boast of the establishment of the world's first university in 700 B.C. More than 10,500 students all over the world studied more than 60 subjects in Takshashila University. Aryabhata, the Indian

scientist, invented the digit zero. Place value system and the decimal system were developed in India in 100 B.C. The value of "pi" was first calculated by the Indian Mathematician Budhayana, who also explained the concept of Pythagoras theorem. Trigonometry, algebra, calculus studies were originated in India; Shridharacharya used quadratic equations in the 11th century. Bhaskaracharya calculated the time taken by the earth to orbit the sun hundreds of years ago, even before the astronomer Smart. Aayurveda was the earliest

school of medicine known to the mankind. The father of the Aayurved medicine Charak, consolidated Aayurveda 2500 years ago. Finally, Yoga and Pranayam for the physical fitness and mental peace are the universal gift of India to the entire human civilization.

The education system of ancient India was culturally and spiritually enriched and advanced. The foundation of ancient education system was religion. As religion played predominant part in the education system, the ultimate aim of the same was to seek "moksha"

"SavidhyayaVimuktaye" The temples and the community centers formed the role of schools. Sanskrit was considered to be the mother of many languages and sciences was also the language of learned men and the language of teaching.

Later, the Gurukul system of education came into existence. The Gurukuls were the traditional Hindu residential schools of learning, which were usually the teacher's house or a monastery. The formal admission ceremony was known as 'Upanayana'. With the accomplishment of this ceremony, the child had to leave his home for the 'ashrama' or the Gurukul, where he would receive education. At the Gurukuls, the teacher imparted knowledge on various aspects of the religion, the scriptures, the philosophy, the literature, the warfare, the statecraft, the medicine, astrology and the history. Even though the education was free, the students from well-to-do families paid the Gurudakshina, which was a voluntary contribution after the completion of their studies. This system was considered as the oldest and the most effective system of education.

In ancient days, the sages and the scholars imparted education orally, which was passed orally from one generation to another. Students acquired education through listening, which was known as 'shruti', and they were supposed to memorize the same, which was known as 'Smriti'. The second stage was 'Manana', in which they have to make their own inferences and assimilate the lesson taught by their teacher into the life. The third stage 'Nidhyasana' meant complete comprehension of truth and its use in the life. It was mainly the Brahmins followed by Kshatriyas, who received education at the Gurukuls, while the boys from the lower caste learnt their family trade from their fathers.

After the development of letters, it took the form of writing using the palm leaves and the barks of trees. This also helped in spreading the written literature. Ancient Indian civilization contributed very intensively and extensively to different aspects of knowledge and various fields of teaching and enhanced the horizons of human civilization.

In old India, ladies were given equivalent right to instruction and educating. Ladies soothsayers like 'Gayatri' were unmistakable members in instructive discussions and the procedures of the 'Parishads'(Assemblies).The Rugveda specifies female artists called brahmavadinis, explicitly Lopamudraand Ghosha. By 800 BC ladies, for example, Gargiand Maitreyiwere referenced as researchers in the strict Upnishads.

2. MEDIEVAL BUDDHIST PERIOD

In the main thousand years and the couple of going before hundreds of years, Education thrived at Nalanda, Takshashila, Ujjain, and Vikramshila Universities. Takshashila was the primary college of the world set up in 700 B.C. Takshashila University was celebrated for therapeutic examinations and a system of prominent instructors, for example, the notable grammarian-Panini ,Kautilya (Chanakya) the pastor of Chandragupta Maurya, and Charaka, a restorative educator of incredible notoriety. Every college had practical experience in a specific field of study, for example, the Takshashila spent significant time in the investigation of medication, while the Ujjain laid accentuation on space science.

Nalanda University, worked in 4 AD, was viewed as the respect of antiquated Indian arrangement of instruction, as it was probably the best college of its time in the subcontinent. Nalanda was the most noteworthy learning place of India as well as of the whole South Asia. Understudies from remote nations used to come there for higher investigations. The Nalanda, being the greatest focus, had all the parts of information, and housed up to 10,000 understudies at its pinnacle. The fundamental subjects were the number juggling, the philosophy, the law, the stargazing, the transcendentalism, the Mathematics, the morals, the medicinal science, weaponry, design and the religion. The school had the understudy delegates from all classes of the general public. A few extraordinary personalities at work there, contributed in each part of life. The idea of zero, decimal framework and Pythagoras Theorem were totally evolved here.

Vikramshila University, Varanasi was well known for strict lessons. In the South, Kanchi was celebrated for its examinations and the Vallabhi University was likewise of the equivalent status. Huan Tsang-an understudy voyager from China, in his records referenced it to be at standard with Nalanda and Vikramshila colleges. Instruction was across the board in the eighteenth century, with a school for

each sanctuary or town in many areas of the country. Heterodox Buddhist training was progressively comprehensive and the early mainstream Buddhist urban establishments of higher learning like Takshashila and Nalanda were extremely prestigious where language structure, medication, theory, rationale, power, expressions and artworks and so forth were likewise educated. Joseph Prabhu states: "Outside the strict structure, lords and rulers were taught in expressions of the human experience and sciences identified with government: legislative issues (danda-neeti), financial matters (Artha), reasoning (anviksiki), and recorded conventions (itihasa). Kautilya's Arthashastra was viewed as the most legitimate source.

The hints of ladies strengthening and training are seen even in the Buddhist time frame. Maya, mother of the memorable Buddha, was an informed sovereign while other ladies in India added to composing of the Pali ordinance. Out of the writers of the Sangam writing 154 were ladies. Be that as it may, the training and society of the time kept on being overwhelmed by instructed male populace. As India advanced from antiquated to medieval period, its instruction framework weakened. Different socio-social and political variables were answerable for the corruption of this generally proficient and most antiquated training arrangement of the world

3. ISLAMIC PERIOD

With the advent of Mughal reign in India, the traditional methods of education increasingly came under Islamic influence. With the establishment of the Islamic empires in the Indian subcontinent in the middle ages, Islamic education became ingrained with the education system of India. In the Mogul period, the face of education system as well as religion changed and the Islamic tone appeared in Indian education system. Urdu, Farsi and Arabic languages replaced Sanskrit as a medium of instruction. Islamic institutions of education developed traditional Madrasas and Maktabas, which taught Grammar, philosophy, Mathematics, Science, Humanities, Law and Islamic scriptures. Under the rule of Akbar, the education system adopted an inclusive approach, which was quite uncommon in India. He gave respect to Indian scholars like Patanjali, Bhaskara and Charaka and incorporated their principles in the contemporary education system. The conservative monarch Aurangzeb advocated the teachings of subjects that dealt with administration.

4. MODERN EDUCATION SYSTEM:

4.1 Colonial times

The present instructive arrangement of India is only an imitation of British training framework, presented and established by Macaulay in the twentieth century. The fundamental reason for it was to get ready Indian Clerks for running neighborhood organization. The guidance of school training was the vernacular dialects, while the advanced education was allowed in English as it were. English government began offering assets to indigenous schools needing assistance and in this way gradually a portion of the schools became government-helped. English instruction cemented in India with the foundation minister schools during 1920s. During nineteenth century in advanced education, the British guideline didn't take satisfactory measures to help create science and innovation in India and rather centered more around expressions and humanities.

4.2 Post Independence Time

After the independence, National Policy of Education (1992) laid down many objectives for the development of education system in India, but it has not been successful in achieving all of them. It has specified that the examination system should discourage the memorizing but it is what is going on. The education in India seems to encourage rote learning instead of experimentation and questioning. There is some disparity in assessment as all the State Boards have different standards of evaluation. The reservation based on caste and religion, is also a negative point in Indian education. Corruption is visible in the allocation of seats of institutions of higher studies and student politics is another sore point.

CONCLUSIONS

The flaws of the Education system have been elaborated upon with respect to the five principles of the Capability Approach. Investing in the education of the huge demographic is the need of the hour and to reap the maximum benefit out of the growing young population; the disparities relating to quality and distribution of educational opportunities need to be resolved within a very short time frame. The conversion of these potential economic assets into destructive liabilities needs to be prevented. A disillusioned and frustrated youth is susceptible to manipulation by extremist groups (as visible in the Naxalite stricken areas) and can lead to political instability, chaos and a huge economic setback. There is also a dire need to analyse and scrutinize the education policies by the central government and regulatory authorities at the national level. A sensible National Education Policy needs to be formulated to check upon the qualitative and also the quantitative growth of institutions, to ensure that education satisfies not only the industrial but also an individual's needs. Implementation of the policies need to percolate to the general population and should not remain just as a blueprint. Often these policies get caught up due to red tapism, corruption and a general disinterest on part of the regulatory and monitoring authorities. It is imperative to resolve these issues with a strict and systematic approach before the Indian higher Education system plunges into deep, unrecoverable chaos.

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