

A Comparative Study between Gurukul System and Western System of Education

Mr. Amrish George Frederick

Guest Lecturer, School of Basic Education

Sam Higginbottom Institute of Agriculture, Technology & Sciences, India.

ABSTRACT

India, in ancient times has witnessed students which used to be like the great king Vikramaditya. He followed the teachings of his Guru, the creator of arthshastra in India The Great Chanakya, that was the power of gurukul system which transform a kid from rags to riches.

The guru used to be the person in command, whose orders were could not be delayed nor refused. He used to keep his shishya at their home like their child not like their pupils, there was a 24 hour guru-shishya relation in which the guru used to inculcate the values in his pupil through various instances and different jobs which he assigned to his pupils. The shishya used to be in continuous touch in all the walks of life with their gurus, we know about the guru shishya relation reaching to the pinnacle with the instance of Eklavya who struck his thumb on the very indication of Dronacharya who didn't even accepted him as his shishya.

But as the time has passed in hundreds of decades, the relationship between The Guru and shishya has been suffered a lot. The advent of British Rule in India has brought western method of teachings which has deteriorated the relation between guru and shishya and had changed it drastically now , guru see his pupils as customers and pupils look their gurus as service providers.

Keywords: *guru-shishya relation, inculcate, values, customers, service providers.*

Introduction

A religious order of education under the supervision of a guru was a favored form of education for the nobility in ancient India. The education impartment was done in very distant place from the villages and the pupils and teacher use to say at Gurukuls for a certain period of time, where they received education in form of code of living, ethics and values.

Initially, education was open to all and seen as one of the methods to achieve Moksha, or enlightenment. As time progressed, due to superiority complexes, the education was imparted on the basis of caste and the related duties that one had to perform as a member of a specific caste. The education impartment was done by the priests or Brahmins in India as our society was been classified into four different classes. The Brahmins learned about scriptures and religion while the *Kshatriya* was educated in the various aspects of warfare. The *Vaishya* caste learned commerce and other specific vocational courses while education was largely denied to the *Shudras*, the lowest caste, (Prabhu Joseph, 2006). The education of business was solely given to the *Vaishya* as they were doing trade and commerce, the concept of mathematics measurement and menstruation were certain topics which were covered in their education.

On the subject of education for the nobility Joseph Prabhu writes: "Outside the religious framework, kings and princes were educated in the arts and sciences related to government: politics (*danda-niti*), economics (*vartta*), philosophy (*anviksiki*), and historical traditions (*itihasa*). (Prabhu, Joseph, 2006). Secular Buddhist institutions cropped up along with monasteries. These institutions imparted practical education, e.g. medicine. A number of urban learning centers became increasingly visible from the period between 200 BCE to 400 CE. The important urban centers of learning were Taxila (in modern day Pakistan) and Nalanda, among others. These institutions systematically imparted knowledge and attracted a number of foreign students to study topics such as Buddhist literature, logic, grammar, etc. By the time of the visit of the

Islamic scholar Alberuni (973–1048 CE), India already had a sophisticated system of mathematics. (Education in India, 2012)

Thomas Babington Macaulay introduced English education in India, especially through his famous minute of February 1835. He called an educational system that would create a class of anglicized Indians who would serve as cultural intermediaries between the British and the Indians. (Stephen Evans, 2002)

Objective of the study

The present study tries to do in depth analysis regarding the gurukul education system and how it was outperformed by the western education system.

Defining Gurukul Education System

The education system of gurukul has been the most ancient and is also known as the best system. From the times of Veda, music education has been given by the Guru orally which is known as Guru mukhi ,means teachings in oral only from the mouth of teacher.

The student while living in a Gurukul would offer services to the Guru and at the same time, living under a stringent discipline, spending moderate lifestyle and perpetually practicing whatever education has been given to the student by the

In those days, the students used to live in the house of the Guru and acquire knowledge traditionally. This system is called Gurukul system of learning. The meaning of Gurukul is, “learning while living with the Guru in his house”. In this period, those who had intense volition to learn music, they learnt music while living in an aashram of the guru for many years. After the full obeisance to the commandments of the Guru, the student would pass the final test for learning only after the complaisance given by the Guru. After this test the Guru would grant knowledge with an open heart to the student and also take full responsibility of the student’s future.

Along these lines, as they spent most of the time together both the Guru and the student had suavity and intimacy in the relationship between them. No fees were taken by the

Guru from the student. The student's devotion towards his Guru was what the teacher always cherished for.

The pre-colonial India was famous for its system of indigenous education. Under which, existed Gurukulas and Patashalas to promote education of the caste Hindus and Madararasas and Maktabas to promote the education of the Muslim community in India.

Merits of Guru Shishya Parampara

1. The Gurus had enormous knowledge and knew how to teach the most arduous of the things.
2. This Parampara used to take its time and due to this the students used to come out in a very perfect manner.
3. They used to inherit a certain style and had the efficiency in it.
4. In this the student was well trained and he had the full authority for his art form.
5. The student used to have very humble respects for the Guru and discipline was pursued due to this they got the opportunity to learn the good points of the attitude and art.
6. They were taught directly or face-to-face and there were lot of benefits of this style of teaching.
7. The environment provided to the student was made sure the he would come out an artist.

Western Education in India

The western education in India was introduced by the Britishers in the 1813. The Charter Act of 1813 decreed that English would be taught in the Indian education system although not as a replacement for indigenous languages. Instead, it was anticipated that English would co-exist with Oriental studies as a means by which moral law could be reinforced. (Western Education in Nineteenth-Century India)

For the mere interest of overcoming the confidence of upper classes of Indian society and consolidate its rule in India, the Company established some centers of higher learning and began to educate sons of influential Indians for higher posts. In lieu of this only the Calcutta Madarshas and the Banaras Sanskrit College were formed. The students graduating from this school also felt that the company should neither support

the missionary proselytization nor hastily attempt to teach western knowledge to the Indians. Thus the Charter Act of 1813 forms a turning point in the history of Indian education.

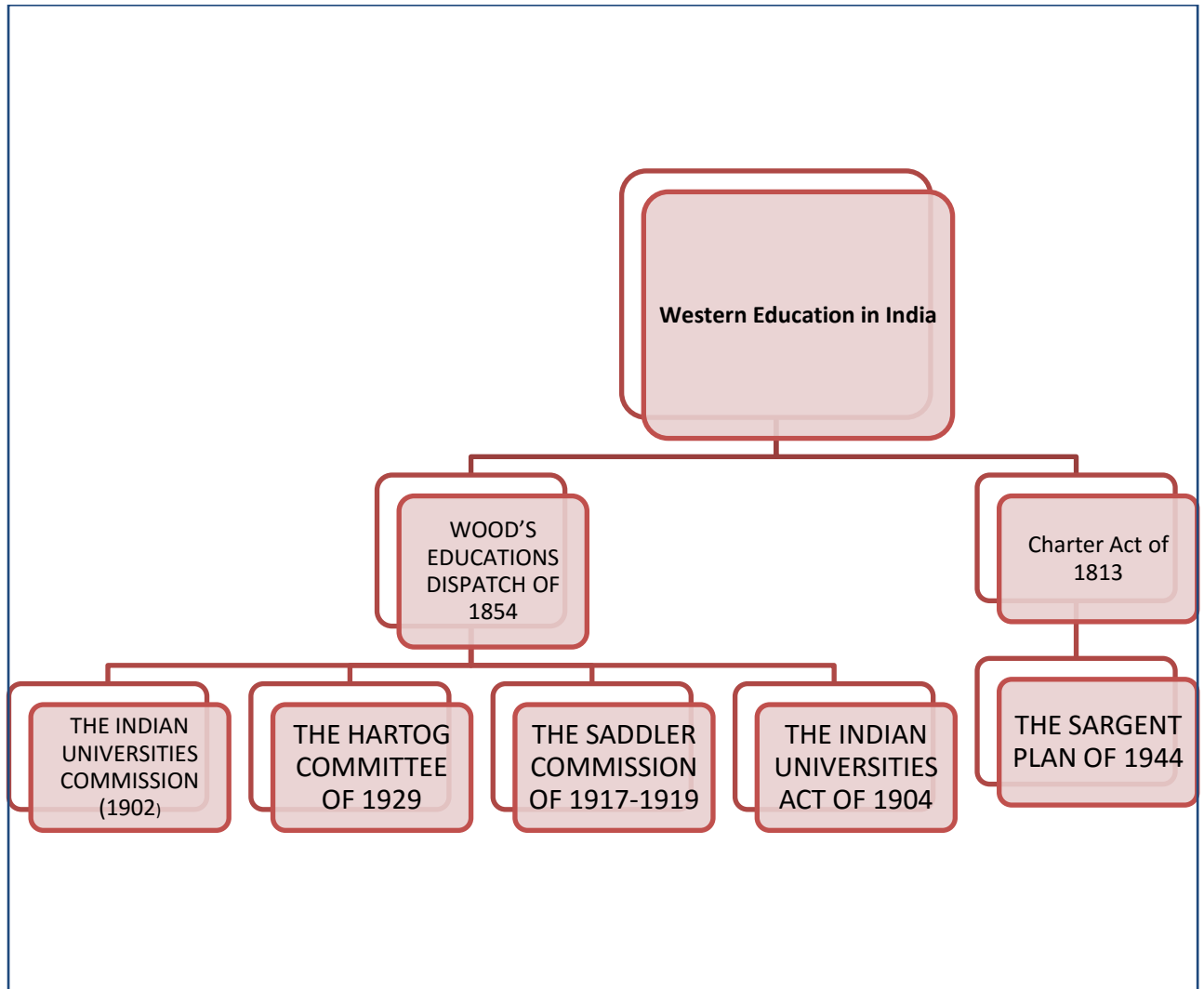


Figure 1.1 Time line of Western Education in India

The above time line in Figure 1.1 shows the nationwide work done by the British rulers in century, which slowly and slowly led into the downfall of gurukul system in our country.

The experiments of western education in India

- 1. The first half of 19th century (1813-15) witnessed multiple experiments in India that such as:**

- a) Thomason's mass education on the basis of indigenous schools
- b) Bombay Board of Education's official schools
- c) Bengal began English as medium of instruction
- d) Bombay began to give education through the mother tongue of the student.

Wood's Education Dispatch Of 1854

There was no uniform system of Education before 1854 in colonial India so it gave the road for the Dispatch. Charles Wood, who was the President of the Board of Control and also was nominated by the Ministry in England, formulated a policy on education in consultation with Alexander Duff and Marshmann in 1854. Main Features of this dispatch which can be summed here-

- a. Promotion of the Western education in India
- b. English was considered as the medium of instruction in high school although vernacular languages were also considered important

Wood's Dispatch was called the "Magna Charta of Indian education".

Hunter Educational Commission

Hunter commission was introduced by Lord Ripon and the Commission surveyed the whole country and passed around two hundred resolutions. Some important resolutions were as under-

- a) Primary education should be based on practical knowledge and should be taught practical subjects viz. arithmetic, accounts, natural and physical sciences
- b) The commission made the primary education the responsibility of the Government.

As a result of these recommendations schools, colleges and universities were founded all over the country. Among them the Universities like Punjab, Allahabad and Banares Hindu University were imminent.

The Indian Universities Commission (1902)

The period between the Indian Universities Commission in 1902 and the transfer of the education to Indian control in 1921 had several outstanding features in the field of education as-

- a) Recommendation of large funds
- b) Active role of the State in Education
- c) Attempts were made to bring qualitative change in all types of education
- d) Unexpected expansion in all branches of education
- e) There was simultaneous growth in the militant nationalism and education.

The Indian Universities Act Of 1904

Lord Curzon was the architect of the Bill of the Universities Act of 1904, while introducing the Bill, he declared that he wanted to raise the standard of education and convert the examining bodies into teaching institutions. He made several provisions as under-

- a. The Universities Act of 1904, the enlargement of the functions of the university proposed
- b. To maintain Management and Election in Universities
- c. The Indian universities Acts of 1904 provided that the Government may make any addition and alteration to regulations of the Senate
- d. The Section 27 of the Act, that the Governor General may define the territorial limit of the colleges under the Act of Incorporation.

After this commission it was considered by Indian educated class that now all power was transferred in the hands of European professors and educationists.

The Saddler Commission Of 1917-1919

In 1917, the Government appointed the Calcutta University Commission to enquire into the problems and make recommendations to correct them. This commission came to be known as the Saddler Commission after its President Dr. M.E. Saddler, the Vice Chancellor, University of Leeds. D. Gregory, Mr. Philip Hartog, Prof. Ramsay Muir, Sir

Asutosh Mookerji, the Director of Public Instruction, Bengal and Dr. Zia-ud-din Ahmed were other member of the commission.

As per the recommendation of the Commission new universities at Mysore, Delhi, Nagpur, Agra, Hyderabad, Travancore, Patna, Aligarh, Dacca and Lucknow were established. In the same way other universities like Santiniketan, Osmania, S.N.D.T., Kashi Vidyapith, Jamia Millia and Gujarat Vidyapith were also established.

The Hartog Committee Of 1929

The rapid expansion of Western education created several new problems. The official opinion was that the rise in quantity of educated people led to a dilution in quality of education and made Indian education system largely ineffective and wasteful. An Auxiliary Committee of the Indian Statutory Commission was established which later on came to be known as the Hartog Committee after its Chairman Sir Philip Hartog. He suggested maintain a break at the middle school level from where the student could choose his vocation. He thought, this would prevent the number of students proceeding to matriculation and higher education. In the same way he recommended more practical like tutorials than lectures in higher education. (The Hartog Committee Report-1929)

The Sargent Plan of 1944

The Central Advisory Board of Education engaged itself in examining critically the aspect of Post-war Indian education. In 1943, the Board came to certain findings and prepared comprehensive plan of educational development and submitted it to the Executive Council of the Governor General for its consideration, which came to be known as the Sargent Report of 1944. The Report aimed was-

- a) Pre-primary education for children between 3 and 6 years of age
- b) Universal, compulsory and free primary or basic education for all children between 6 and 14 years of age
- c) High school education for selected children between the age of 11 and 17
- d) A university course of three years beginning after the Higher Secondary Examination
- e) Technical, Commercial and art education for fulltime and part time students on an adequate scale

- f) Liquidation of adult illiteracy and development of public libraries in a period of 20 years
- g) Proper training of teachers for implementation of the plan
- h) Compulsory physical education, medical inspection, provision of milk and midday meals for under nourished children
- i) Employment bureau, education for handicapped children and social and recreational activities.

Conclusion

Through the various Commission and Committee the Growth of Western Education was developed in the colonial Indian. Along with the instruction of English language and thoughts they also emphasized the Role of vernacular instruction and language although it was little in quantity. After the transfer of power from company to British Queen many Establishment were made towards the Western Education, thoughts and literature. Through the period of late 19th century and beginning of 20th century was recognized as the consolidation of Western education although it was started by the Company officers and Missionaries before the 19th century.

The British Rule slowly and gradually destroyed the gurukul system of education over a period of 100 years, by infusing their methods of education which declared the gurukul education system as very backward and not opened for the new knowledge, as it was based on the Vedas written thousands of years ago.

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