

The indian culture and modern education

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ABSTRACT : The term or definition of culture has been used in a random manner but it is not very easy to define the term, as we know that Culture is something very dynamic by its nature. But generally we can say that it is a Peculiar Combination of faith, custom, religion, value and ethics of a race. The Very idea of education is inseparable with idea of Culture. As a tree is incomplete without its fruit, branches, Coloured, leaf in the Same manner to understand the Culture of a race, we must know almost the System of their education.

India is known for its cultural diversity and variation. History says that the education system so called vedic india is a compound result of so called beliefs, ideas, moralities and other that one can find in the vedas.

In the era of Raja Rammohan Roy, the greatest social reformer in india history, the india education system was largely based on morality, faith, and value, The education system in india like of the countries in the world indicated significant twists and changes in order to satisfy the demand of time and changes in order to satisfy the demand of time and change of society. once again we must remember that time as well as society is greatly influenced by political system.

India is the home land of hinduism, Buddhism, etc. Beside Indian of more than thousand spoken language like Bengoli, Marathi, Panjabi, the Sub-Continent not only shows geographically diversity, but at the same time it is ensured by custom, faith and value of differences.

It is critical as well as sensitive to continue the education system in india and also to modernise it against such huge backdrop. In that introduction I

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have tried to point out the relationship between Indian Culture and modern education. Relationship and effect of modern education against Indian Culture, the limit of that effect, and the result of that effect are the subjects of my interest.

Introduction: Culture is a complex whole which includes knowledge, belief, morals, customs, and any other capabilities acquired by man as a member of society. It is the sum total of a given society's way of life moulded and shaped by prevailing circumstances and environment (Brown, 1990).

This implies that culture is not static but dynamic and it responds to external influences, which bring about change and influences on education. Culture includes intellectual and socio-cultural aspects of human being. It also takes account of the aesthetic instinct as well as the spiritual impulses of human being. It has also an appeal to the subconscious as a force making for the formation of character.

India is a very vast country with a lot of diversity in her physical and social environment. But within all diversities there is an underlying unity which acts as a cementing force. Diverse cultural practices should also be looked at as a resource. As a diverse culture, cultural plurality intimately relates within, and it also prevails on our modern education system. It explains how the influence of culture on education, as well as the diversity of Indian culture and education.

Education: Education is the more powerful and important instrument invented by man kind about in the behaviour of an individual, as result of his interaction with the environment , constitute learning.

The history of the world proves that education has been the root cause for any change which take place in the social, cultural, spiritual political, and economic aspect of human life . It is education , which not only transform the human animal into a rational human being, but also prepare and develops him to survive and adjust with surrounding so as to lead his personal as well as social life successfully.

Therefore we may say that education is anythings which the individual acquires through formal or non formal organization in the form of certificate or training by which hispersonalityis prepared and developed to undertake any sort of task and adjust himself with the environment in orderd to fullfil his basic necessities and objective of life. It is discerned from this statement that education has become one of the basic necessities of human life , likefood, clothing and shelter. Today, Llife is education and education is life. Hence no distinction can be made between life and education under any circumstances.

In fact education is part and parcel of human life consists of biological, sociological, spiritual and also cultural aspect. The biological aspect of human life can be sustained by food, shelter, and reproduction. This aspect of life is found common in almost all biotic organism. But the sociological spiritual, and cultural aspect of life are found in human life alone. It is the

only aspect which differentiates mankind from all other living organism on the earth.

Therefore the sociological aspect of human life should be given due consideration. They can be achieved and developed only through the medium of education. Jhon lock has aptly remarked, planet are developed by the medium of education. Hence, we may conclude that as shelter is essential for biological life, so is education for sociological life. In short man's goal become impossible to achieved in the absence of education.

The meaning of the word ,” Education” can be understood from it's root in four Latin words that is Educare, Educere, Educatum and Educo.

“ Education” has been defined by many Indanphilosophy, thinker, and educationist in different ways according to their philosophy of life gained out of their past experiences. Since, education is related to time and space, philosophy and thinker from Panini to A. P. J. Abdul Kalam.

Panini:“ Human education means the training which are gets from nature”.

Kautilya:” Education means training for the country and love for nation”.

Swami Vivekanondo:“ Education mean the manifestation of the divine perfection, already existing in man”.

Tagore:” Education mean enabling to find out that ultimate truth which emancipates us from the bondage of the dust and gives us the wealth, not of things but of inner light, not of power but of love , macking this truth it's own and giving expression to it”.

Mahatma Gandhi:“ By education , I mean all round drawing out of the best in the child and human body, mind, sprit”.

A. P. J. Abdul kalam:“ Education is one that fosters capacities, such as sprit of enquiry, creating, entrepreneurialand moralleadership, which are central to nation building in a democracy. We need education which develops in our children these capacities and makes them autonomous learners who are self-directed and self-controlled”.

However, education is the process of gaining those experiences which prepare the individual for personal , political, social, spiritual,, cultural, aesthetic, and also economic life.

Culture: The word “ culture” has been derived from the Latin word “ culture” which means to cultivate or cultivating the mind. It is also said that the term has been taken from the verb “ cultivate” and its noun “ cultivation”. In this way , culture means to refine or to civilize the individual as well as the society.

It include all that man has acquired from his individual and social life.

Actually human being are born with a cultural environment that consist of; Tool, building, equipment, machine, and other material object, which man has made out of his physical environment for his comfort and use. The meaning which are attached to things and their qualities together with the knowledge, institution, social practice, symbolic system, and all other creation of man. Beliefs, custom, attitude, mutual association and all other creation of man. Style of living , dressing , and participation in various social subsystem.

Basic tenets of Indian Culture: The basic tenets of India , which kept its continuity intact , despite numerous foreign invasions, migrations, and assimilation of various group, are as following: The foundation pillars of system of Indian culture were the principle of “ Varna, Karma and Dharma”. Principle of Varna, Karma , Dharma together provide the whole society a quality of life and contribution to its growth. Doctrine of Varna has given the Indian society a stable , sustainable social structure. In the past, it had assigned duties to different groups according to their natural endowments, instincts, and qualities.

Knowledge is supposed to be necessary for giving “ Karma”. Its due meaning , direction and value . Ignorance is considered to be leading to futile effort destroying direction. Doctrine of karma teaches people to accept their surrounding , as they are end extract as much happiness as possible . principle of karma make their inequities , prevalent a society tolerable.

Principle of “ Dharma” defines the duties and inspires people to do their jobs well, as all worldly honor and spiritual happiness were vested there. It assures the people that proper performance of ones work, wether high or humble, whether of a priest , warrior, shudra or yogi are equally important for the society and were, therefore, right, respectable, and worth pursuing.

Characteristics of Indian culture: Many things can be include while describing the distinguishing characteristics of Indian culture . But is is a fact that India is an amalgamation of various thought and ideologies . It is very vast and varied culture rich in Knowledge, devotion deed , emotion and feeling. It is broad mindedness of Indian culture that In fact, a remarkable feature of

Indian culture is that along with continuity it has kept on changing, whereas the basic spirit of our culture continued.

It has kept on discarding what was becoming irrelevant in the modern age. In our long history, there have been periods of ups and downs. As a result, movements have grown and reforms brought about. The reform movements in the Vedic religion brought about by Jainism and Buddhism in sixth century BC and the religious and social awakening in the eighteenth and nineteenth centuries inis assimilated all those characteristics feature without any hasitation to which it was exposed from various other cultures and moulded them in own way.

Continuity and Chang: Many great cultures had developed in different countries and regions of the world. Many of them have perished or have been replaced by other cultures. However Indian culture has had an enduring character. Despite major changes and upheavals significant threads of continuity can be traced throughout the course of Indian history right upto the present day.

In fact, a remarkable feature of Indian culture is that along with continuity it has kept on changing, whereas the basic spirit of our culture continued. It has kept on discarding what was becoming irrelevant in the modern age. In our long history, there have been periods of ups and downs. As a result, movements have grown and reforms brought about.

The reform movements in the Vedic religion brought about by Jainism and Buddhism in sixth century BC and the religious and social awakening in the eighteenth and nineteenth centuries in modern India are a few examples
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when revolutionary changes were brought about in Indian thought and practices. Yet the thread of basic philosophy of Indian culture continued and still persists. Thus a process of continuity and change has always been a feature of Indian culture. This shows the dynamic character of our culture.

Secular outlook: The secular character of Indian culture is a result of the intermingling of people belonging to diverse cultural groups over a long period of time. There have been instances of occasional conflicts here and there, but by and large, people have lived together peacefully for centuries.

The popular cultural traditions of India are the best examples of such cultural synthesis in which a large number of people belonging to different religious groups come together. Right to freedom of religion ensures secular nature of our polity. In the Western context development of secularism meant complete separation of the church and the state. In India secularism is taken as a more positive concept to cope with the complex social structure in the country with a view to protecting the interests of all, particularly the minorities.