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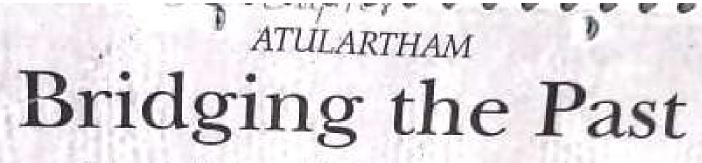
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DR. PRADEEP SHYAM RANJAN

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Essays in Honour of Professor Atul Kumar Sinha















Edited by Renu Shukla • Anup Mishra

#### ATULARTHAM

# Bridging the Past

Essays in Honour of Professor Atul Kumar Sinha

Edited by RENU SHUKLA ANUP MISHRA



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#### Ancient Indian Education and Students Well-Being

Pradeep Shyam Ranjan

#### atroduction

Modern time may be characterized as economic globalization, and its heightened emphasis consumerism and high degree of competition. The materialistic value system and individualist orientation of people is concerned with possession, look and prestige. Quality of performance his become the key factor for personal progress. Parents desire that their children climb the ladder is performance to as high a level as possible. They are measuring their social status and future economisecurity in the terms of child's school performance. This has made the parents overly anxious about the child's school success. As a consequence they are pressing their children to behieve performance targets that may have even been impossible for them. They are trying to stretch the child's effort eve to the level where the child may be turn out to be money minting machine without any regard for human or spiritual values or may be mentally broke. The parents are looking for educations psychologist, courselors and astrologers or even to tablets, syrups or pills that may increase their efficiency. Many of them will not be concerned even with appropriateness of means for improving the school achievement of their children.

The main focus and concern of today's education is basically related to cognitive development with a individualistic approach. Materialistic value system, individualism, and globalization have transformed the aim and direction of education. Teachers have become information-provider and educational institute are the center of degree provider. According to Dr. Radha Krishnan the causes of sorrowness of the entire world including India that education is being related only development of brain not the acquisitive of ethical and spiritual values.

#### The Influence of Education on Human Well-being

Well-being has been conceptualized in different ways, but most definitions emphasise positive psychological states as opposed to the absence of negative cognitions and feelings. In their definition of health, the World Health Organization (WHO, 1997) recognises that mental well-being plays an alimportant role in health measurements as they state that health incorporates "a state of complete physical mental, and social well-being not merely the absence of disease." Well-being is an ongoing dynamic and fluid process. It is more than feeling good. Well-being is about more than living the good life; it is about having meaning in life, about fulfilling our potential and feeling that our lives are worthwhile. The high level well-being includes promoting the well-being of others as well as of the self.

Education has an enormous impact on human well-being. Education is the primary source to enable Education is the primary source to enable andividual for being self-sufficient. Educational attainment is positively associated both with health and with healthy lifestyles.

### prient Indian Education

alian view of education reflects in the Sanskrit expression 'sa tridys ya trimuktaye' (knowledge is that high liberates). In India, school was known as temple of Saraswati (the goddess of knowledge) where agents acquire knowledge in the guidance of gurus (teachers). Teaching was considered as a responsible ad noble work in India and teachers were placed by the society in a very high esteem. The position of schers is reflected in vedic lines, "gurur brhama, gurur Vishmu, gurur devo maheshwarah, Gurur sakskat par about testing estiri gururye namah." One another famous line by Kabeer Das, "gurur govind dono khade. te lighu pano, balihari guru apnea, govind diyo batay" shows the importance of teachers in India

A teacher was not just an information provider and teaching was not a profession but a social sponsibility/duty. Learning was accepted as a source of holistic development and related to spirituality 'ealism. "Learning in India through the age had been prized and pursued not for its own sake, if, Lasy so put it, but for the sakes, and as a part of religion. It was sought as the means of solution or Frealization, as the means to the highest end of life, viz., mukti or emancipation" (Mukherjee 1989). rom the Vedic age downwards the central conception of education of the Indians has been that it is a urce of illumination, giving us a correct lead in the various spheres of life" (Altekar, 1943: 8.)

According to Dr. Rajendra Prashad, the great philosopher and first Indian President, "Education is e establishment of a two fold harmony, one individual harmony with his own self and harmony with her living beings in the whole world." The aim of education was not related to only individualisticall-being but the well-being of pranimatra, and vashudhaova-kutumbkam (The world is one family).

The nature of ancient Indian education was very broad and not bounded in narrow means like tting higher grades in class, getting admission in reputated college or getting a good job, but related religions and spiritual development. In short the aim was three dimensional:

- Acquisition of knowledge.
- Acquisition of socio-religious responsibility.
- Character-formation.

-uirect aim of ancient Indian education was to make the student fit to become a useful and pious ember of society (Rangachar, 1964). Inculcating the civic and social duties among the students was also part of ancient Indian educational system. The students were not to lead a self-centered life. They ere constantly reminded of their obligations to the society. Convocation address to the students as and in Upanishads show how they were inspired to be useful members of the society (Moskense 189).

The most important idea governing the ancient system of education was that of perfection for weloping the mind and soul of man. Ancient Indian educational system focussed on building a disciplined ld values-based culture. Human values such as trust, respect, honesty, dignity, and courtesy are the fillding blocks of any free, advanced society (Markandan, 2005). Ancient education system aimed at haracter formation through proper development of moral feelings to make the students really learned. are in their life, thoughts and habits (Ghosh, 2005).

oncluding Remarks 3. Indian education has had a broad aim. It was related to multi-dimensional development of a student

It was value-based and concern with spiritual development as well as cognitive development as the contract of the contract as well as cognitive development as well as cognitive development as the contract as the c days we face many social psychological problems in schools. Students show anti-social, almontal and unethical behaviour in classroom as well as at home also. Teachers are finding a very dath and a second so that the second secon with such students. Now, we are facing the results of an educational system a tablehed to breeze administrators. We are blindly following an educational system that is not based on helian place of a of education. Education is no more related to values and social responsibility

To avoid these problems, education must address the issue of character formation slores and developing the full potential of human beings. Education must place a secure foundation for the cooperation, teamwork, humanity and similar vital lubricants of societal life.

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