



A Study of the Nationalistic Vision on Education by Lala Lajpat Rai

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Abstract: Punjab Kasserri Shri Lala Lajpat Rai was a nationalist thinker, educationist, freedom fighter, and social reformer. He was a very brilliant student in his own time, and present his views on national education for the purpose to improve the standard of education. He gave a high place to national consciousness in his education plan. Throughout his visit to different countries like Germany, Japan, and France he observed the education system minutely, and find that the feelings of patriotism among citizens of that countries were present because they were included in the education national element. Inspired by the education model of different countries he presented his views on national education because he had thought only through education any country can promote patriotism. He wrote several books, including “Unhappy India, The political future of India, and The Problem of national education in India. The purpose of this research paper is to study the educational vision of Lala Lajpat Rai.

Keywords: Education, Ethics, Freedom Fighter, Knowledge, Nationalist.

Introduction

Punjab Kasserri Shri Lala Lajpat Rai was born on 28th January 1865 at Dhudike in the Ferozepur district of Punjab. His father's name was Munshi Radha Kishan Azad and his mother was Gulab Devi. According to Lala Lajpat Rai, the educational curriculum must include the history of India, life, and the contribution of great personalities. To promote national education, he opened 1922, the national college in Lahore, and supported many D.A.V. institutions from time to time for the sake of nationalism.ⁱ

Lala Lajpat Rai got his early education from their father and partly from Raipur school in (Ambala District). where his father was a teacher in the district board school. Lala Ji was a brilliant child in school and usually hold the top position in class and teachers admired him. At the age of thirteen, he passed the middle school examination and in 1880 he came to Lahore for further study.ⁱⁱ

In November 1880 he appeared matriculation examination. City Lahore played a very important role in his life. He gave the entrance examination and got first rank at Calcutta University and Panjab University he got 53rd rank. At that time only one college in Lahore that he joined at the age of sixteen. In college he met Pandit Gurudutt and Lala Hansraj. There they became best friends. From that time, he took a keen interest in educational issues and time to time share his views on education.ⁱⁱⁱ

He said in the education system the teaching of nationalism must include. After studying law at the government college in Lahore, he practiced at Hissar and In Lahore, he helped to establish the nationalist Dayananda Anglo-Vedic School, and became a follower of Arya Samaj. He opened the National College for the same purpose. The only aim of this institution is to produce students who have a strong feeling for the nation. The teachers of the national college were also nationalists. The role of the national college in the freedom struggle is notable. Servant of people society was founded by Lala Lajpat Rai in Lahore in 1921 with the purpose to train national youths for the service of the motherland. This society was initiated by Mahatma Gandhi and Lala Lajpat Rai

who donated his villa to the organization and his library of 5000 books. To promote nationalist education Lajpat Rai founded the 1886 DAV movement. Before the establishment of the national college in Bengal, the Dayanand Anglo Vedic college at Lahore was the only institution in the country which are nationalist in nature at that time.^{iv}

He said in his book “The Problems of national education in India”. There are some general principles that are almost accepted all over the civilized world. The first one is national education, being the safest and most profit-making national investment to get the best and very valuable insurance against loss, is equally important for national education, and is necessary security in the form of military provision for its physical Defence.^v

He further said that general education should be provided by the state and must be the first collection from state revenue. All Efforts done by private funds and private institutions are useless. Private efforts are only for the purpose to fill the gap left by state education. A common national system must be provided by the state itself. Second, it is the only duty that has to be performed by the state is to make provisions for elementary education only. It is recognized all over the world that the duty of the state is not to end with elementary education but the state has to provide technical and industrial education. And higher education is equally important for intelligent and efficient leadership. The third principal state must follow the physical development of the child is prime. Education does not mean to provide only bookish knowledge and teaching 3R's only. Education must include physical education and health. The fifth principle is continuation schools. The sixth is to open more schools and more universities. In short, the duty of the state is to educate the child with a view to providing help to him for the purpose to become an intelligent, efficient, and wise citizen. To share his opinion at that time he said the outline of a scheme of national education in India must be constituted by an all-India agency. I did not suggest that all this should be done at once. But I believe that the accessible funds must be available for more schools, and more teachers, to teach the children of the nation on national lines.^{vi}

He said in one of his speeches that education is the most important question for us. it is the fundamental problem that we face. Our work will not be accomplished by loose and confused ideas about the objectives, achievements, and methods of education. Our entire future depends on it. So, it is the only tool for us to put all our mental power; whatever we have, into understanding it properly and finding the right solution. But is far from all prejudices and sentiments. The decisions must be taken in a very careful manner after critical consideration.^{vii} According to him the aim of education is considered the all-around development of man, but in the present day, the focal point of education is only to

collection of material resources in some educational institutions. Due to a materialistic society, physical development and mental health are neglected day by day. He laid stress upon the importance of all aspects of education. The aim of education should be enabled to educate to think and act on their own with a sense of responsibility towards society.^{viii} The real aim of education should be to make you a human being to enable you to think and act independently and enable you to work independently.^{ix}

I attach great importance to literacy but the real purpose of education lies in the changes that education bring about in one's character habit and manners.^x He said the aim of education is to make capable men and women fighting for Life we do not want to convert into sages and saints. The boys and girls of today are citizens of tomorrow. The new ideology is to allow boys and girls to be surrounded by the environment and the conditions they have to live in and face in later life. To allow boys and girls to grow up in solitude, unacquainted with the conditions of real life, oblivious to the social comforts of life, inexperienced with the sudden needs and expectations of group life, is to deprive them of the most valuable element of education.^{xi}

Teaching methods that we should adopt to educate the young boys and girls we want to move forward in step with the rest of the world then our boys and girls cannot be brought up in complete isolation from society. They have to nature in the same society of which they have to be a member. They have to build habits and learn to understand every emergency. They have to learn to overcome temptations, not avoid them. This world is like temptations itself.^{xii}

The ancient system of education, which emphasized the personal relationship between teacher and disciple, was good in some respects and harmful in others. Personal relations are used to fulfil the human element, which

is lacking nowadays. This was a guarantee of greater attention to the formation of habits that build character. On the other hand, it tended to enslave the mind of the disciple.^{xiii} Lajpat Rai said Modern education imparted through the medium of the English language has its own disadvantages, and it has harmed us in many ways. But, as far as the process of unity is concerned, no unbiased person can deny its fruitful outcome. A common system of education has led to a feeling of commonality of interests in the different provinces of India and has helped greatly in strengthening the national spirit.^{xiv} From the earliest days of my childhood, I have been of the opinion that no education imparted under the auspices of foreign rule can be of any benefit to the country or the people as a whole. We know that generally all governments take care of their own interests first and they establish educational institutions to strengthen themselves. It is for this reason that educational thinkers of the world have expressed doubts about the wisdom of the state controlling the education of the children of the community.^{xv}

He further said Boys and girls should get every opportunity to see life, to travel in life, and to experience the shocks and reactions of life. Boys brought up in isolation and girls brought up behind the veil make very poor men and women. Often, they have already been seen falling prey to temptation. They ruin life due to unexperienced and lack of enthusiasm. Girls and boys should be treated as peers rather than as dependents and inferiors and as slaves. We must put our full confidence in them and inspire candor in them. Instead of keeping boys and girls away from each other, we should bring them closer. In my opinion, there is more harm in keeping them than in bringing them nearby.^{xvi}

Our education teaches us to look with admiration and respect on those who are clever, even if not honest and noble, who trample on the rights of others to amass wealth and position, who use their skillful intelligence, & use logic, philosophy, and law, and language perversely to gain power over those whose intelligence is not so efficient, to earn money and to gain prestige and property.^{xvii} Swaraj cannot be achieved as long as the educated class keeps itself aloof from the actual tillers of the soil and the factory workers.^{xviii} He said that I do not see any justification in the belief that the educational needs of men and women differ so much that they should be given a different type of education. Our ideology of educational needs for our women should not be based on what we like to see of them-only on loving letters and good mothers. We certainly want loving wives and good mothers. But women are much more than this, just as men are much more than loving husbands and good fathers. Just as a boy needs such education, which can fully develop his masculinity, Similarly, a girl also needs such education, which can fully develop her womanhood. The same principle is necessary to guide the education of both, there may be some differences in implementation.^{xix}

In 1905, an important meeting was organized on the subject of national education in Calcutta. Vipin Chander Pal, Rabindranath Tagore, Bal Gangadhar Tilak, and Lala Lajpat Rai, were presented in the meeting. For this purpose, he established the National College Lahore and Dwarka Das Library. Last conclusion we must say we all are debtors of Lajpat Rai to spread light on national policy on education. If we want to spread nationalism, and awareness in society we must include his views like the first requirement of the nation is more schools and colleges and more teachers. Good schools and we'll satisfy teachers are the second requirement. The third requirements are vocational schools, the fourth is technical education, the fifth is to continue education and lastly, more schools and universities are a must. At last, conclude this research paper in his own words "Milk for the Infants, food for the Adults, and Education for All".

ⁱ Nagar, Purushottam (1977), LALA LAJPAT RAI The Man And His Ideas, p. 1.

ⁱⁱ Joshi, Vijaya Chandra (1965), LALA LAJPAT RAI AUTOBIOGRAPHICAL WRITINGS, p. 17.

ⁱⁱⁱ Joshi, Vijaya Chandra (1965), LALA LAJPAT RAI AUTOBIOGRAPHICAL WRITINGS, p. 20.

^{iv} Bakshi, S.R. (1955), LAJPAT RAI Swaraj and Social Change, Vol. 2 (1919-22), p. 13.

^v Rai, Lajpat (1920), THE PROBLEMS OF NATIONAL EDUCATION IN INDIA, p. 107.

^{vi} Rai, Lajpat (1920), THE PROBLEMS OF NATIONAL EDUCATION IN INDIA, p.p. 110 -114.

^{vii} Joshi, Vijaya Chandra (1966), LALA LAJPAT RAI WRITINGS AND SPEECHES, Vol. 1, (1888-1919), p. 357.

^{viii} Joshi, Vijaya Chandra (1966), LALA LAJPAT RAI WRITINGS AND SPEECHES, Vol. 1 (1888-1919), p. 364.

^{ix} Agrawal, Girja Sharan (2012), Main Lajpat Bol Raha hu (1966), Presidential speech at All India College Students Conference (Nagpur, December 25, 1920).

- ^x Agrawal, Girja Sharan (2012), Main Lajpat Bol Raha hu (1966), Speech in Central Assembly on February 8, 1926.
- ^{xi} Joshi, Vijaya Chandra (1966), LALA LAJPAT RAI WRITINGS AND SPEECHES (1888-1919), Vol. 1, p. 366.
- ^{xii} Joshi Vijaya Chandra (1966), LALA LAJPAT RAI WRITINGS AND SPEECHES (1888-1919), Vol. 1, p.p. 365-336.
- ^{xiii} Joshi Vijaya Chandra (1966), LALA LAJPAT RAI WRITINGS AND SPEECHES (1888-1919), Vol. 1 (Part-I), p. 364.
- ^{xiv} Agrawal, Girja Sharan (2012), Main Lajpat Bol Raha hu, Presidential Speech in the Third All India Arya Kumar Conference (Saharanpur, October 18, 1912).
- ^{xv} Agrawal, Girja Sharan (2012), Main Lajpat Bol Raha hu, Presidential speech in All India College Students Conference (Nagpur, December 25, 1920).
- ^{xvi} Joshi, Vijay Chandra (1966), LALA LAJPAT RAI WRITINGS AND SPEECHES (1888-1919), Vol. 1, p.p. 366-67.
- ^{xvii} Letter to Mahatma Gandhi, (Published in 'Young India' on December 17, 1919).
- ^{xviii} Agrawal, Girja Sharan (2012), Main Lajpat Bol Raha hu, Presidential speech in All India College Students Conference (Nagpur, December 25, 1920).
- ^{xix} Joshi, Vijaya Chandra (1966), LALA LAJPAT RAI WRITINGS AND SPEECHES (1888-1919), Vol. 1, p. 381.

