

CONCEPT OF EDUCATION: ITS EVOLUTION OVER TIME [TILL INDEPENDENCE]

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INTRODUCTION

Education is a process that facilitates a child's intellectual, moral, and physical development for good character formation; mobility to social status; an opportunity to scale equality and a powerful instrument to bring about social change including awakening among the people. Education promotes intellectual, moral, and social democracy. Education lays foundational standards of good citizenship and is key in awakening the child to intellectual and cultural pursuits and values. Education in all ways is correlated to the social, political, or economic needs of our developing nation fostering secular values, and breaking the barriers of obstructions such as casteism, linguism, religious bigotry, etc.

Education is the source of sustainable development and peace and stability within and among countries, and thus an indispensable means for effective participation in societies and economies of the twenty-first century, which is affected by rapid globalization. When looking at sustainable development, in order for a person or society to continue progressing, imparting and imbibing education is the need for every individual. Education helps every individual to achieve their own economic and social and cultural objectives and safeguards society, Society will be better served and bears equitableness in various ways.

In *Avinash Nagra Vs. Navodaya Vidyalaya Samiti*¹ the apex court has thrown light upon the significance of Education in an Individual's life.

“It is a well-known fact that education helps to improve the social order. An educated man has an open mind, and a broad outlook and is willing to reconsider issues and make his own decisions. He is liberated from tutelage to outmoded notions, to oppressive institutions and is always willing to learn from others and change whenever it is necessary” Therefore, it is an educated man, who is willing to learn, unlearn and relearn.

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¹(1997)2 SCC 534 p.539

On knowing the significant aspect of Education, one must know when the concept of education emerged and its importance, evolution, and transformation in different eras. This paper makes an attempt to analyse the stages of development from primitive and naive education to formal education. The limitation to be noted before going ahead is that this paper confines its analysis till the time of Independence.

APPROACH TO EDUCATION IN ANCIENT INDIA

Education in India, I Presume to be the oldest in its origin, Its origin cannot be traced accurately. The aim of education emerged as the *Chitti-Vritti-Nirodha* meaning the control of mental activities connected with the concrete world. Education in Ancient times was developed in terms of the needs of the individual which in turn caters to societal needs. It had a definite objective and mission in its approach to developing an Individual. The ancient teachings sought harmony between materialism and spiritualism. Hence aimed at reaching greater perfection of Individuals' capacity.

The emphasis on education was observed in one of the oldest texts namely “Neethishatakam” by Bhartruhari (1st Century B.C) which was referred to in the Apex court Judgment². It is by this text it can be inferred that education was placed on a higher pedestal even during ancient times.

It contemplates as follows:

- Education is the special manifestation of man.
- Education is a treasure that can be preserved without fear.
- Education secures material pleasure.
- Education is God Incarnate.
- Education secures honour at the state.
- A man without education is equal to an animal.
- Education is the teacher of the teacher.

Per contra, Sir George Birdwood enumerates how the system has been destroyed by placing significance on its importance of it. He says “.....has destroyed in Indians the love of their own culture, Literature, the quickening soul of people; and their delight in their own arts, and worst of all their repose in their own traditional and national religion”.

² *Unnikrishnan J.P Vs State of Andhra Pradesh* (1993) 1 SCC 645; at p8

VEDIC EDUCATION

The educational approach during this era had a profound influence on human lives. A study of Vedas will enable one to get thorough knowledge not only of the philosophy of life but also of the holistic approach to various aspects of life. The Vedas occupy a very important place in Indian history as the fundamentals of Indian culture are evidenced by placing reliance on Vedas. Vedic information is found in various forms. "At no period of its history has been an altogether unenlightened country. Inscriptions on stone and copper, the palm-leaf records and sculptures in temples, all alike indicate not only the general knowledge but also the common use of the art of writing."³ Study on Vedic Education can be based on 4 Prominent Vedas such as 1. The Rig Veda 2. The Sama Veda 3. The Yajur Veda 4. The Atharva Veda.

The Rig Veda: The Rig Veda is the oldest Vedas of all. It is established as work not merely of Hindus but of all Indo-European Languages and humanity. Some of the Vedas from Rig Veda are practised even today for their widespread importance. It lays the foundation upon which Hindu Civilization is built.

The Sama Veda: The Sama Veda is also one of the oldest Vedas. It is the compilation of all recitals enumerated by the Soma Yajna.

The Yajur Veda: The Yajur Veda is recited by the Adhvaryus who perform sacrificial operations. A distinct school is established by virtue of Yajur Veda to train the concerned people. The chanting of the same was mainly undertaken by Hotris.

The Atharva Veda: The Atharva Veda, unlike other Vedas the texts were not adopted by the Rig Veda. It is the original text where the texts are on the basis of secular traits.

MODUS OPERANDI IN VEDIC EDUCATION

There were two methods that were being followed to impart education during the Vedic period. The first method was Oral and the second was based on Chintan. This means In the oral method the students were supposed to memorise and recite mantras. On the other hand, the thinking method was to emerge with newer ideas and philosophies. In the Vedic period, education was based on three principles such as Sravana, Manana and Nidhyasana. Sravana

³Yogesh Kumar Singh, **History Of Indian Education System**Etd, Ruchika Nath, (A.P.H Polishing Corporation 2005) p.21

means to listen to the truths emerging from the teachers. Manana was to think out for himself the meaning of lessons and Nidhyasana meant comprehending the truth and thought.

CHARACTERISTICS OBSERVED IN VEDIC EDUCATION

The key observations relating to imparting Vedic education are as follows:

- Firstly, there was equality between the sexes in the field of knowledge.
- The admission of a child was made by performing a formal ceremony known as Upanayana after which the pupil would leave the home of natural parents to that of the Gurus.
- From the above point, it can be drawn that, one needs to be brahmacharya or celibacy during the course of his/her education.
- It was considered the sacred duty to serve the preceptor. In turn, the guru pledged devotion to him in thought, speech and worship.
- Prince and leading Kshatriyas were trained and given knowledge in a way that will make them equipped for their future roles.
- Brahman Sangh was an organization where meritorious students were given opportunities to seek the highest of knowledge to satisfy their quest of imbibing knowledge.

The above-mentioned are the key features that were observed during Vedic education. Therefore, from knowing the subjects in Vedic Education, Modus-Operandi and Characteristics of Vedic education it can be told that education during this period was more inclined towards the enlightening of an individual. The education during this period was pure and primitive which did not include any barriers. Vedic education focused more on the personal development of an individual in leading a life with righteousness. The Vedic education laid importance on spiritual and religious paths.

POST-VEDIC EDUCATION

The education in the later Vedic stage was majorly similar to the Vedic period. However, there is a distinction in the depth of learning. In the later Vedic stage the trend of speculative thought rose intense and advanced. The philosophers now emphasized self-realization. Their experiences were manifested through the scriptures known as Brahmanas and Aranyakas. The aim of education was to attain salvation which is the same as that of Vedic ideology but the

means to attain the same were different between the two periods. During the Vedic period, the student has the procedure to leave his parental home after upanayana and reside with his Guru. That practice in the later Vedic period was replaced by yajna. The Upanayana was treated very sacred as it was regarded as the second birth of the individual.

MODUS-OPERANDI IN LATER VEDIC PERIOD

The methods of teaching were the same as that of the Vedic period. Wherein hearing, thinking and meditation were three underlying principles. Something additional that was followed was the questions and answers system. The intention of the latter method is to make simpler the ideas and philosophies.

The curriculum consisted of Vedas, Puranas, mathematics so on and so forth. Education was not regarded as the end in itself; it was fundamentally related to life hence there is no end in learning. The performance of sacrifice was also directed to the same end, but additional emphasis was placed on the study of scriptures which is known as Svadhyaya meaning self-study.

Guru in this era had a very higher place in society. He was regarded as the greater guide in all aspects of human life. The teacher was in turn expected to bear all the credentials which are required to be possessed by him such as profundity in education, high intellect, the highest degree of conduct and so forth. In this era, there were three types of Institutions namely Gurukulas, Parishads and Samelans. Besides these institutions, there were special institutions to promote research activity and advanced learning.

CHARACTERISTICS OBSERVED IN LATER VEDIC PERIOD

The key observations relating to imparting post-Vedic education are as follows:

- The pupil prior to the admission was tested if he was sound in mind.
- Simply living and high thinking about life was the motto of education.
- It was knowledge that came as a succession from Gurus to the students which is called Guru Parampara.
- After completion of education for certain tenure, a ceremony by name, Samavartana ceremony was held. Which involved a final address by the guru.

- It was during the Vedic period one could choose a profession that he/she wants but on moving the choice became restrictive as the concept of varna emerged and was clung from the time of birth of an individual.

Therefore, on learning about the education pattern during the post-Vedic period and nuances of the methodology adopted and characteristics being observed, it can be inferred that the making of a man was regarded as an artistic process and not a mechanical process. In fact, education laid great importance on developing the personal sphere of an individual. However, the drawback was the Varna system.

BRAHMANIC EDUCATION

Brahmanic education, the later stage of education, after Vedic and Post Vedic has similar lines that in both Vedic and Post Vedic approaches. The lighter difference is the wider angle of education with the narrowing accessibility. Brahminic education focused on the overall development of an individual such as physical, mental, and spiritual aspects of human life. Therefore, the aim of Brahmanic education was similar to that of Vedic education.

Mr. F. E Keay, in his book bearing the name 'History of Indian Education, Ancient and Later Times' holds, "Not only did Brahman education develop a system of education which survived the crumbling empires and the changes of the society, but they also, through all these thousands of years, kept aglow of the torch of higher learning, and numbered amongst them many great thinkers who have left their mark not only on the learning of India but upon the intellectual life of the world"⁴

MODUS OPERANDI IN BRAHMANIC EDUCATION

The oral teaching and the Chintan aspect of teaching were being followed in this era of education as well. The practice of self-study was given importance. The education was being imparted through conducting Sammelans, seminars, and debates. Additionally, a new system of teaching by citing examples of life was introduced to make the concepts very easy and understandable. The students had to complete 12 years of tenure to accomplish their entire education. After completing 12 years, the program was being organised such as Samavartan Sanskar.

⁴ Rev F.E Keay, **History of Indian Education**, Ancient and Later times, Oxford University Press, 1918

CHARACTERISTICS OBSERVED IN BRAHMANIC EDUCATION

- Students ought to maintain strict discipline, their daily routine was regulated, and their celibacy was considered the pre-requisite.
- The study was much vaster than that of the curriculum in other eras which included Mathematics, Ethics, Vedas, Astrology, and Puranas.
- Brahmanic education was not confined to theoretical knowledge alone but stretched to give practical insights.
- In this era of education, one to one education prevailed over the group system.
- In this education, Karma Siddhant and the stratification of the caste system had an effect on the course of study.

Therefore, the approach to education in Brahmanic Era was similar to that of later stages of education. However, it differed in the aspects of strictness and religion and caste lines. Confining its wings to caste lines made education a privileged instrument.

BUDDHIST EDUCATION

Buddhist system of education is again based on attaining salvation, a high standard of conduct and personal development and character making. Max Muller in his works has cited that, “To my mind, having approached Buddhism after a study of the ancient religion of India, the religion of the Veda, Buddhism has always seemed to be, to a new religion, but a natural development of the Indian mind in its various manifestations, religious, philosophical, social and political”⁵

Buddhist Education has a different approach compared to all other education systems. It establishes Monasteries where education is being imparted to individuals. The monasteries established were allowed to certain sects called Bhikshus and they were placed dominant. In this system the education was given for 12 years unlike the 25 years mentioned in the Vedic period. Prior to obtaining education, a student was expected to be a monk and after completion of his education for 12 years, he was expected to remain as a monk for his entire life foregoing all the material pleasures. Therefore, the aim of Buddhist education was to create self-awakening in an individual.

⁵Muller F Max, “*Chips from a German workshop, Vol 1, Essays on the Science of Religion*”, 2008

MODUS OPERANDI IN BUDDHIST ERA

Education relied chiefly on religious books. Suttanta, Vinayaka and Dhamma were the main subjects that were taught. Besides these subjects, practical knowledge such as weaving, spinning, painting, art, medicine, surgery and other aspects of education were also being imparted. Education during this era was classified into two categories such as Primary and Higher Education. In primary education, the importance was being laid on reading, writing and basic arithmetic while secondary education primely focused on different subjects, acquiring worldly knowledge and Yogic science, Spiritual science was being taught.

The methodology adopted was practice and thinking. In the first place, students were expected to listen to the teachings taught carefully with concentration and later memorise the same. Additional Sammelans and Debates were also held to know others' points of view and for the sake of the exchange of knowledge. Therefore, the teaching was being acquired by students through both theoretical and practical means.

CHARACTERISTICS OBSERVED IN BUDDHIST EDUCATION

- Takshila University was known to be a renowned university during these times, where a student had to be more than 16 years of age for the sake of the admission process since the education in Takshila was only higher education. There were other Universities as well, known as Nalanda and Valabhi which had considerable importance.
- The concept of scholarship prevailed back in this time, when students who couldn't afford would be given the aid to support their education.
- During this era, some students were residing at Guru's residence and the rest of them did stay in their own accommodation.
- Some students who would want to satisfy their quest for knowledge despite getting knowledge from higher education would further attempt for additional knowledge by staying with their guru.
- Bodhisattva was the main objective of education during this era, in order to obtain the same, Personal development, Mental development were the essential characteristics.

Therefore, Buddhist education has importance in its own way. In this period education was being expanded by having various subjects included in their teachings. The opinion that can

be inferred is that education was matching the then needs of society. Lastly “In Burma, where the Buddhist monasteries in the days of their glory must have been, on the whole, powerful agencies for good in India, and that the disappearance of Buddhism was a great loss to the country”⁶

Therefore, Ancient Education has been studied by understanding various stages such as Vedic Stage, Post Vedic Stage, Brahmanic Stage and Buddhist Stages. During every stage, one can see that education has been evolving in one or the other way. During the Vedic period, education was limited to studying Vedas and thinking about it. Moving ahead, Post Vedic Stage, the education was deepened by studying Vedas, Puranas added with deep thoughts. In Brahmanic Education again it was a mixture of subjects involved in the Vedic and Post Vedic periods, however, it had its essence of thought process. In the Buddhist education system education was further widened to various subjects including medicine, archery, painting, artworks and other aspects. It was in Buddhist education that a University by the name of Takshila was established to provide education to a mass of students.

Now, after journeying from Vedic Era to Buddhist Era it is seen the accessibility to education has been narrowing from one period to the further period. It incites the curiosity to know if in further stages the accessibility is further narrowed or widened. The commonality that is found in all the stages of education studied above is that the motto of education is clear to attain the salvation of the soul by following rightful conduct and by having a pure mind and body.

APPROACH TO EDUCATION IN MEDIEVAL INDIA

The reason for classifying it as a medieval era is because of the transformation in the administration of the society. The change that the author is pondering upon is the rise of Mohammedanism. The rise of Mohammedanism is an extraordinary event in the Indian history. The change brought in the system of administration brought the change in the system of education as well. The period under Medieval India can be observed from the 10th Century A.D to the middle of the eighteenth century just before the rise of the British empire. Although Mohammedanism target the education system in bringing in their ideology there was not a substantial amount of transformation in education. India witnessed a wide range of Muslim rulers who invaded India from the time of Mohammed Ghazni but the Muslim ruler by the name Akbar did a commendable job in implementing Muslim ideology into Indian

⁶Vincent Smith, Asoka, (Oxford Clarendon Press, 1920) p.138

education. During Ghazni's time "a university supplied with a vast collection of curious books in various languages. It contained also a museum of natural curiosities. For the maintenance of this establishment, he appropriated a large sum of money besides a sufficient fund for the maintenance of students and proper persons to instruct youths in arts and science"⁷.

The transformations that we are dealing with were aimed at implementing the religious ideology of Mohammedanism thereby, introducing and practising new cultures, traditions, and customs. The Muslim rulers took the initiative in spreading education as they felt it is the root to claim control over the society. The delivery of education was done in two folds one at the primary level known as Maktabas and the other at the secondary level known as Madrasas.

Medieval education in India laid importance on the personal relationship between teacher and student as contemplated in the ancient Vedic and later Vedic stages. A teacher believed in having a small set of students and educating them based on their intellectual capacity. Education in Medieval India was multidimensional but it was more Religious oriented. As education was viewed as the instrument of social change by the Muslim rulers. In order to know the meaning in the true sense of the statement claimed one has to further look into the moto behind the education and key features and characteristics of the Muslim system of education.

MOTO BEHIND

Journal of Legal Research and Juridical Sciences

- To develop a love for Muslim culture and religion.
- To enable the individual to adopt Islamic life.
- To equip students with vocational skills.
- To develop students to be the next administrators.
- To prepare them to lead a life with rightful conduct.

CHARACTERISTICS OBSERVED IN MEDIEVAL INDIA EDUCATION

- First and foremost, there was state indulgence in the education system and the methods being followed in imparting education.

⁷J M Sen, History of Elementary Education In India, (Cosmo Publications India, 202), p20.

- The officer of the Sadar Court was vested with the power to administer the education-related aspects of the system. He/she had the responsibility of coordinating the education imparted in the institution and by private individuals.
- Education was primarily influenced by Religion and hence can be called as Religion dominated Education.
- The education in this era included various subjects such as grammar, literature, art, Science, polity, and astronomy but the preaching was overriding these subjects.
- The teachers during this period were well-educated and well-equipped with all skills required for imparting wisdom.
- There were two levels of learning known as Maktabas and Madrasas. Maktabas were usually run by public donations. Madrasas are the higher schools popular among them were Firuzi in Delhi, Mohammad Gawani's Madrasa in Bidar, and Abul Fazl's Madrasa in Fatehpur Sikri. In Madrasas there were 14 subjects being taught making students learn the various dimensions of knowledge.
- The curriculum stood different from region to region but the basics of the Quran, which means to say the motto of the education was very clear and unambiguous.
- The high degree of discipline was being adhered to by both teachers and students by making them highly disciplined individuals.
- Provision of vocational training was facilitated to the students to gain various skills to profess and practise after their tenure of learning for the sake of their livelihood.
- The system was very concentrated in teaching, as the ratio of students and teachers was near to equal.
- The State has set up orphanages where the children received education free of cost which capitulated the majority of the endowments.
- The social status of teachers was very high. Teachers are held in high esteem in the society.
- The admission ceremony was quite graceful. It was known as 'Bismillah Khani'. Wherein, the child was introduced to education after invoking God. It was similar to Upanayana mentioned under the Brahmanic period. A similar ceremony with respect to girls was called 'Zarfishani'.
- After looking into the aspects of the curriculum, Institutions, it is essential to know the medium of instruction. The medium of instruction was primarily Arabic.

Additionally, Persian, which was also the court language of the Muslim kings, was also one of the modes of instruction.

Therefore, the above-mentioned features give a concrete idea as to how and why related questions in Islamic Education. Education in medieval India was predominantly ruled by Muslim rulers. Notwithstanding the earlier mentioned statement there existed the Concept of education described in ancient stages as well, but it had gradually reduced its value. From learning about the medieval education system, the reader can infer that the system of education did not primarily focus on Salvation but when on to the higher aspects of studies such as skill-based learning. Therefore, the gradual shift prolongs from one era to another. In the ancient stage, education was to an extent to understand the purpose of life but in medieval times it changed to acquiring mastery over a skill. Yet again the flip side of the transforming education is that it had acquired the nature of religious-based learning which did not allow the free flow of education and open accessibility to all the individuals in the state. Professor Mr. Weber on pointing at the transforming education states “The skill of the Indians in the production of delicate woven fabrics, in mixing of colours, the beautiful shawls, the painted wares and the gold and silver ornaments of India are ample proof of the fact that there was an arrangement for artistic, vocational and technical education the presence of so many magnificent building shows that the art of stone cutting had reached its climax”.⁸

APPROACH TO EDUCATION IN MODERN INDIA

The concept of education in modern India is of utmost importance to assess education at present times. The earlier pattern of education in ancient India and medieval India is completely different. What was considered as short-time courses to learn became the everyday learning and what was considered as the prime motto of education became the backend. Education in modern India can be witnessed from a different angle since administrators were from foreign states. The colonisation of the British is one of the major events in Indian history which have completely changed the dynamics of Indian administration including the educational aspect. Education in Modern India can be studied in different stages prior to the breakpoint and post the breakpoint called Independence. Prior to Independence, until the first half of the 18th century, India had huge influences from the

⁸Dr Deepak Kumar, **ORIGIN AND DEVELOPMENT OF COTTAGE INDUSTRIES IN INDIA : A STUDY IN PREINDEPENDENCE ERA**, (International Journal of Research in Social Sciences Vol. 7 Issue 12, December, 2017)

Mughal Empire and education was consequentially inclined towards Arab learning. The latter half of the 18th century saw the rise of the British Empire which slowly injected Western ideology into the system of education. The surprising fact is that even today India has the majority of its learning in British style.

PRIOR TO INDEPENDENCE

The Britisher's entry to India can be first observed in the year 1677 when Sir Ralf Ord came to India as a schoolmaster for a salary of 50 Euros per annum.⁹ In 1687 the court of directors ordered the governor of Madras to form a municipality for the town of Madras. In the same year, on 28th September they made suggestions regarding the administration of education. It was the missionaries who took the initiative in establishing educational institutions. The Danish Missionary after coming to Madras in the early 17th century with the prior approvals opened two schools, one for Portuguese and the other for Tamilians. The people in and around the vicinity did not encourage the schooling facilitated by them instead opted for Government schools. The first project of native education in the later 17th century which was aided by the government was that of Mr Sullivan, a resident at Tanjore who proposed a plan to establish English schools for setting up English schools for higher classes.

English education greatly influenced the vernacular language, and brought in Western literature, when Mr. William Jones visited India as the Chief Justice of Calcutta he laid the foundation for the Bengal Asiatic Society for the Study of Oral Literature. However, Sir Thomas Munro by observing the acceptance of education by the Indians stated, "We have made geographical surveys of our province; We have further made investigations into their resources, and endeavoured to ascertain their population; but little or nothing has been done to learn the state of education. We have no records to evidence the actual state of education throughout the country."¹⁰

To understand the idea of education prior to Independence in detail, one must go through a series of documents such as

1. Maculay's Minute

⁹ Artur Howell, **Education in British India Prior to 1854 and in 1870-1871**, (Published by the Superintendent of Government Printing, Calcutta, 1872) p-3.

¹⁰B.N.Dash, **History of Education in India**, (Dominant Publishers and Distributers Pvt. Ltd. New Delhi, 2011) p.196

2. Report of Hunter Commission, 1882

3. The Hartog Committee Report, 1929

4. Sargent Report, 1944 and opinions and thoughts of several rulers and scholars.

- In Charter Act, 1813: This charter discussed enquiring about the indigenous schools in the provinces to bring in the change. The indigenous schools were found to be of two types Elementary schools and Higher Schools which were again divided based on religion such as Hindu Schools of Higher Learning and Muslim Schools of Higher Learning.
- In 1829 Dr. Wilson analysed and came up with the count that there are 500 to 600 schools including all provinces, He then propounded a theory called “Downward Filtration Theory” which states that if the higher class of individuals are being given education it will automatically flow to the people of the lower class. Which perhaps failed in the later stages.
- In Charter Act, 1833: This charter came up with the concept of a Unitary system of education. The central government would play a guardian role in the administration of educational institutions in various aspects relating to funding, rulemaking etc.
- In Maculay’s Minute, 1835: It is this report submitted to the then governor Lord William Bentick that had a significant impact on the education pattern. He had a view that “a single shelf of good European library was worth the whole native literature of India and Arabia” and “We are forced to pay our Arabic and Sanskrit students while those who learn English are willing to pay us”. Which made things clear on the importance he laid on Western education. The dominance was portrayed. The statement he made clarifies that he intended to bring in and inject a system of Western education with Indian Subjects. Therefore, he strongly advocated for English literature and Science and also recommended English to be the medium of instruction.
- Hunter Commission Report, 1882: Now, this is the first time where the commission was constituted to examine the existing flaws in the field of education and to suggest some revised policies. The report came up with the following suggestions as follows:
 1. Substantial efforts must be put to establish primary schools and the funds must be set aside with the view to allocating to the establishments.
 2. Adequate training must be provided to the training of teachers to equip them with sufficient skills to impart knowledge.

3. Induction of practical subjects like agriculture, industry, arts, accounts and statistics etc
4. Emphasis was placed to educate the lower caste people and women. To that effect, Private schools were given considerable support by the government.

These policies continued till the end of the 19th century and were periodically amended as per the needs of the society.

The Hartog Committee Report, 1929: A committee headed by Mr. Hartog again was constituted to investigate the education policies and to review the same in light of further necessities. It surveyed and found that in 1931 there were around 201470 schools but after 5 years a countable number of schools had come down to 197200 despite increasing students. The reasons for the same according to this committee were as follows:

1. Unqualified teachers – lack of training facility.
2. Irregular attendance – There was no mandate to attend school.
3. Ineffective administration
4. Increasing strength – falling concentration.
5. Inadequate facilities which weren't sufficient to attract students.

In 1937, Mahatma Gandhi proposed his ideology for education which was formulated at Conference held in Wardha in the same year, it prescribed as follows:

1. It advocated for free and compulsory education for 7 years for all children.
2. The medium of instruction must be in the mother tongue.
3. The pattern of education must be uniform.
4. It shall include vocational training to equip students for their livelihood.

In 1944, came Sargent Report: which contemplated the observations made in the Wardha conferences, and recommended that:

1. A system of universal compulsory and free education for all boys and girls between the age of 6 to 14 years.
2. A large number of teachers to be given adequate training and their standards to be raised.

In the year 1945, At Sevagram Conference: Mahatma Gandhi once again stated the proposals he had for the education system. He designed pre-basic education for children under the age of six years. He emphasized sanitation, hygiene, nutrition and so on which fall under the garb of necessities. The above-stated reports and documents portray the unfolding of different versions of policies and schemes and programmes. The pre-independence era has its significance in moulding education from ancient lines to Western lines. Further to be seen is Post Independence era which has remarkable changes.

CONCLUSION

The study on the Evolution of education from ancient ages to modern times can make one understand that the education in ancient era was focused on knowing the purpose of life, salvation, and purifying soul by relying on various texts written and told by sages and gurus. While in the medieval era when Mughal rulers invaded, the idea of education came one step ahead to provide individuals with skills to make a living from the learning they have obtained. Further in the Modern Era, when the Britishers set up their empire, the concept of education was gradually influenced by Western ideology. Now on giving thought one can conclude that the concept of teaching after the ancient era was more like used as an instrument to mould individuals as per the invader's needs. Further on, the evolution of education discussed in this paper picturises the transformation from religious-based learning to skill-based learning.

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