

EVOLUTION OF EDUCATION

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Education plays a vital part in the development of the world. Without education we could not be in reach in the ultramodern age, in this composition we bandy education and its significance. education means it is the process of easing literacy, or the accession of knowledge, chops, values, beliefs, and habits. Educational styles include tutoring, training, liar, discussion and directed exploration

It's delicate to say the exact time to start the education system in the world. in india education citation in Mahabharata. in the Mahabharata it was mandatory education for tycoons. but has separate education system according to their work. Their Gure sort pupil according their chops and interest. than start teaching. But coman people and womanish have not right to get education. Astronomically there was three types of institutions Gurukul

Gurukul was a system where training of the Brahmin pupil took place at the home of a Brahmin schoolteacher. The end of education was the development of the pupil's personality, his ingrain and idle capacities. In the gurukul was the first step of education. in the mahabharat and Ramayan we find such a system.

Parishads (Academies)

There were special institutions for the creation of advanced study and exploration. These are called in the Rig Veda as Brahmana- Sangha. • These Academics were called Parisads. • literacy was also urged by conversations at public meetings which were a regular of pastoral life, and were addressed by wandering scholars. These scholars voyaged the country to deliver public dialogues and invite discussion.

Sammelans (Conferences)

Besides the original councils or seminaries of debaters, they were invited sometimes by some great lords, several scholars, Rishis, proponents and psychologists to a public gathering for the sake of conversations and debates. The competent and stylish scholars, speakers, proponents and thinkers were awarded special prizes for their graces.

Education during buddhist period.

Buddhism came into actuality in about 600 B.C. Buddhism and Jainism were offshoots of Hinduism. As there was little change in their ideals of life, the conception of education also suffered only a shift of emphasis.

There was no water tight cube in the realm of study separating Brahmanism, Buddhism and Jainism. They all contributed harmoniously to the development of culture as a whole and their benefactions to education were inextricably mixed up. The creative tone of the age was reflected in the field of education and culture.

As borders of knowledge came wide, pursuit of knowledge also assumed a more methodical and systematized system. The practice of Buddhist Education presumably varied veritably important in different countries and at different times. We get a precious picture of Buddhist education as it was in India from the records left by certain Chinese Buddhist scholars, who visited India in the fifth and seventh centuries of this period.

Education during Mughal period.

The credit for organizing education on a methodical base goes to Akbar(1542 – 1605), a contemporary of Queen Elizabeth I of England and really the topmost of Mughal emperors. He treated all his subjects likewise and opened a large number of seminaries and sodalities for Muslims as well as for Hindus throughout his conglomerate. He also introduced a many curricular changes, grounded on scholars' individual requirements and the practical musts of life. The compass of the class was so widened as to enable every pupil to admit education according to his religion and views of life. The relinquishment of Persian as the court language gave further stimulant to the Hindus and the Muslims to study Persian.

Akbar's policy was continued by his successors Jahangir and Shah Johan. But his great- grandson Aurangzeb (1618 – 1707) changed his policy with regard to the education of the Hindus. In April 1669, for case, he ordered the parochial governors to destroy Hindu seminaries and tabernacles within their governance; and, at the same time, he supported Muslim education with a certain religious fanaticism. After his death, the glory of the Mughal conglomerate began gradationally to evaporate, and the whole country was overrun by warlords.

During the Mughal period, girls entered their education at home or in the house of some schoolteacher living in close propinquity. There were special arrangements for the education of the ladies of the royal ménage, and some of the

goddesses were distinguished scholars. Vocational education was communicated through a system of internship either in the house of ustads (preceptors) or in kārkhānahs (manufacturing centres).

Muslim autocrats of India were also great patrons of literature and gave considerable motivation to its development. Akbar ordered colourful Hindu classics and histories restated into Persian. In addition, a number of Greek and Arabic workshop were restated into Persian. Literary conditioning did not entirely cease indeed in the worried days of after autocrats. Men of letters were patronized by similar emperors as Bahādur Shah and Muḥammad Shah and by colorful indigenous officers and landlords.

Education during British period.

The great period of educational reforms under the East India Company began after the Despatch of 1854. The Departments of Public Instruction were constituted in 1855-56 and the Universities were established in 1857. Before perpetration of the other recommendations of the Despatch, the Company desisted to be a political power after the first war of independence and the Government of India came directly under the crown in 1858 by the proclamation of Queen Victoria. So, there was a rising drift of Government institutions in the country after 1858.

The establishment of three Universities gave encouragement for the opening of new sodalities. The sodalities scattered over the businesses were combined to each University. The scholars were coming to the doors of the sodalities after passing the matriculation examination. At the council tutoring work was conducted in English. After matriculation, there was two times Intermediate course, and also two times for the course which led to the Bachelor of trades Degree.

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The British education system in India evolved significantly over the years, beginning with a neutral stance by the East India Company to avoid opposition from the local population. Initially, education was driven by missionaries who established charity schools. However, with the acquisition of territorial power, debates arose over whether to promote traditional Indian (Orientalist) education or Western learning. Early initiatives,

like Warren Hastings' establishment of Calcutta Madrasa in 1781 and Jonathan Duncan's Sanskrit College in 1791, focused on fostering relations with Indian elites and understanding local laws and culture. William Jones further contributed by founding the Asiatic Society of Bengal in 1784 to promote Oriental studies. These efforts aimed to preserve and translate significant Indian texts, but they achieved limited success.

A major turning point came with the Charter Act of 1813, which allocated ₹1 lakh for promoting literature and supporting Indian scholars. Progressive thinkers like Raja Ram Mohan Roy championed Western education and were instrumental in founding institutions like the Hindu College in Calcutta in 1817, which emphasized English and Western humanities. The General Committee of Public Instruction, formed in 1823, initially leaned towards Oriental studies but shifted under the influence of Thomas Macaulay, who strongly advocated English education. His 1835 reforms emphasized creating a class of English-educated Indians who could assist in governance, leading to the promotion of English as the official court language and curtailment of Oriental education funds.

Later, the Woods Dispatch of 1854, known as the "Magna Carta" of Indian education, introduced significant reforms. It proposed a graded system of schools, teacher training institutions, universities in Calcutta, Bombay, and Madras, and promoted vocational education and women's education. The Hunter Commission (1882-83) further emphasized primary education, women's education, and technical training, while the Indian Universities Act of 1904 strengthened university oversight. The Sadler Commission (1917-19) recommended reforms in secondary and higher education, leading to the establishment of seven new universities between 1916 and 1921.

Gandhian ideas influenced the Wardha Scheme (1937), which promoted self-reliant education through manual work and local crafts. Later, the Sargent Plan (1944) envisioned free and universal education for children aged 6-14, emphasizing vocational training. While these policies laid the foundation for modern education in India, their focus on elite education and neglect of mass education created disparities, leaving a mixed legacy of progress and challenges.

After India gained independence, many programs like Sarva Shiksha Abhiyan were started to make primary education free and available to all children. However, problems like lack of resources, too many students per teacher, and poor school facilities remain. The current education system

follows a 10+2+3 format, where children study 10 years in school, 2 years in higher secondary, and 3 years in college. Private schools are becoming more popular because they offer better facilities and results, but they are too expensive for many families.

India has built many good colleges, like IITs and IIMs, which are known around the world. Still, issues like low-quality teaching, unqualified teachers, and unregulated private colleges make things difficult. The document ends by saying that the education system needs to focus more on practical learning and skills, helping students grow in all areas, not just academics.

University Education Commission (1948): Chaired by Dr. S. Radhakrishnan, it focused on restructuring higher education to address the effects of colonization and promote democracy, prosperity, and social equality. Universities were envisioned as centers for holistic development, accessible to all, regardless of caste, gender, or region.

Secondary Education Commission (1952): Led by Dr. A. Lakshmanaswami Mudaliar, it recommended diversifying high school courses, creating multipurpose schools, and standardizing education across the country. While practical and useful, the recommendations lacked innovative solutions and did not address women's education adequately.

Indian Education Commission (1964-66): Known as the Kothari Commission, it proposed a National System of Education to drive social, economic, and political transformation. It emphasized internal transformation, quality improvement, and expanding access to education, which influenced the National Policy on Education (1968).

National Policy on Education (1968): Aimed at universalizing education, promoting regional languages, and fostering national integration through a "three-language formula." Though criticized for its vagueness, it marked the first systematic effort to reform Indian education.

Draft National Policy on Education (1979): Proposed building moral and ethical awareness and fostering national integration through education. It stressed reducing disparities between educated and underprivileged communities.

National Policy on Education (1986): Focused on inclusive education for marginalized groups like Scheduled Castes, Scheduled Tribes, and women. It encouraged adult education, rural education aligned with Gandhian philosophy, and technical education, establishing institutions like IGNOU.

National Policy on Education (1992): Revised earlier policies, emphasizing national integration,

moral values, and quality enhancement in education.

Sarva Shiksha Abhiyan (SSA): Launched in 2000-2001 to universalize elementary education, SSA opened thousands of schools, built classrooms, and expanded access for underprivileged children, particularly in urban areas.

Right to Education Act (2009): Made free and compulsory education a fundamental right for children aged 6-14. It mandated 25% reservation in private schools for disadvantaged groups but faced challenges such as corruption, lack of gender-specific provisions, and limited focus on post-elementary education.

The **National Education Policy (NEP) 2020** marks a significant reform in India's education system, aiming to make it more inclusive, flexible, and aligned with the needs of the 21st century. It emphasizes a shift from rote learning to experiential, skill-based, and holistic education. Key features include restructuring the curriculum into a 5+3+3+4 format, focusing on foundational literacy and numeracy, and integrating vocational training from an early age. The policy encourages the use of regional languages as a medium of instruction, promotes multidisciplinary education, and introduces flexibility in higher education with multiple entry and exit points. It also aims to increase the gross enrollment ratio, enhance teacher training, and leverage technology for better access and quality. By addressing inclusivity for marginalized groups and emphasizing critical thinking and creativity, the NEP 2020 aspires to create a globally competitive education system that fosters innovation, equity, and lifelong learning.

Challenges of NEP 2020:

1. **Implementation Gap:** Translating policy into practice across diverse states and regions is a major challenge, especially in rural and underdeveloped areas.
2. **Infrastructure Deficits:** Many schools lack basic infrastructure like classrooms, labs, and digital tools required to implement NEP reforms effectively.
3. **Teacher Training:** A significant number of teachers are underqualified or lack the skills needed to deliver the holistic and multidisciplinary education envisioned in the policy.
4. **Regional Disparities:** The uniform implementation of NEP across states with different socio-economic conditions, languages, and resources poses challenges.
5. **Funding Constraints:** The policy proposes increasing education spending to 6% of GDP,

but achieving this target has historically been difficult.

6. **Digital Divide:** The emphasis on technology in education can widen the gap between students in urban and rural areas due to unequal access to devices and internet connectivity.
7. **Resistance to Change:** Stakeholders, including educators and administrators, may resist transitioning from traditional rote-based methods to innovative and flexible learning models.
8. **Language Policy Concerns:** Implementing regional languages as the medium of instruction, while beneficial for early learners, may face resistance in higher education and regions with linguistic diversity.

Solutions for NEP Challenges:

1. **Phased Implementation:** Introduce reforms in a step-by-step manner with pilot projects to test feasibility before nationwide rollouts.
2. **Infrastructure Development:** Invest in building and upgrading school infrastructure, especially in rural and marginalized areas, to support the NEP's requirements.
3. **Teacher Training and Recruitment:** Provide continuous professional development programs and hire qualified teachers to meet the demands of a multidisciplinary education system.
4. **Regional Customization:** Allow states to adapt NEP guidelines based on their specific linguistic and cultural contexts while maintaining core objectives.
5. **Increased Budget Allocation:** Ensure consistent and adequate funding from both central and state governments to meet the policy's financial goals.
6. **Bridging the Digital Divide:** Launch initiatives to provide affordable devices, internet access, and digital literacy training for students and teachers in underserved areas.
7. **Stakeholder Engagement:** Conduct awareness programs, workshops, and consultations to build consensus and ease the transition among educators, parents, and students.
8. **Balanced Language Approach:** Ensure flexibility in the language policy by offering bilingual or multilingual instruction, addressing concerns of linguistic diversity.

Conclusion

The evolution of education highlights its pivotal role in shaping societies and fostering progress. From the personalized training of the Gurukul system to the systemic reforms of the Buddhist, Mughal, and British eras, education has consistently adapted to meet the needs of its time. Post-independence, India has made significant strides in expanding access to education through initiatives like Sarva Shiksha Abhiyan and the Right to Education Act, alongside ambitious reforms such as the National Education Policy (NEP) 2020. Despite these advancements, challenges like infrastructure gaps, digital inequality, and implementation hurdles remain. Addressing these issues with a focus on inclusivity, practical learning, and technological integration will be critical. A robust education system is essential for building a prosperous, equitable, and sustainable future, making it imperative for India to continue evolving its educational policies to empower its citizens and contribute meaningfully to global progress.

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