

Relevance Of Ancient Education System In Contemporary Bharat: An Analytical Study

Atul Banwala^{1*}, Dr. Chandra Shekhar Singh²

^{1*} Research Scholar, Department of Sociology, Lovely Professional University, Punjab

² Assistant Professor, Department of Sociology, Lovely Professional University, Punjab

How to cite this article: Atul Banwala, Chandra Shekhar Singh (2024). Relevance Of Ancient Education System In Contemporary Bharat: An Analytical Study. *Library Progress International*, 44(3), 10320-10326.

Abstract: This study critically examines the persistent influence of the ancient Indian education system and its relevance in contemporary India. It delves into the historical context, noting the systematic marginalization of indigenous knowledge and educational practices during the British colonial period, which privileged Western education and English language, leading to a perceived inferiority of Indian culture and heritage. The research explores the potential of reconnecting with traditional education post-independence and the implications of continuing with the colonial system. The study argues that reviving elements of ancient Indian education could have fostered a strong sense of cultural identity and intellectual sovereignty, highlighting the benefits such as holistic development, moral and spiritual growth, and a system inclusive of all social strata. It analyzes how retaining languages like Sanskrit in the curriculum, alongside subjects like history, social sciences, mathematics, and philosophy from an indigenous perspective, could have strengthened cultural continuity and societal unity. The study serves to inform current educational reform efforts, suggesting that integrating traditional wisdom could help address modern challenges by humanizing humanity and harmonizing societal development with nature. Through this analysis, the study ultimately seeks to illuminate the transformative power of education as a tool for societal reawakening and the realization of India's intellectual heritage.

Keywords – Education, Bharat, Colonial, Language, Culture, Western, Tradition, Sanskrit

Introduction

We always have wondered that the society we are living in is the society who always worshiped knowledge and produced finest of literature in almost every branch of knowledge, why is that so called modern Bharat has struggled with the concept of innovation? When you constantly tell multiple generations that they come from a subjugated and defeated society and everything they enjoy is the product of western civilization and there is nothing of value that they have ever produced for the world's consumption, you effectively rob that society of its collective self confidence and self-esteem, but you also rob the society of individuals' self-esteem and dignity. And when it comes to nurturing a certain sense of self-confidence, there are three different variables that effectively have bearing on it, first is family unit, second is the societal unit and the third but most important component which is underestimated is education system.

Education as a word is simply comprehended as learning of facts, enable to read and write and obtain degrees to have a better life. What about the life and education humans had when there were not such degrees available to assess individuals' qualifications? Let me inform you about a country's rich and multipronged education system which made the world aware about zero in mathematics, Aeroplane in traveling and produced finest of literature in almost every branch of knowledge. The country that struggled for independence and get thwarted in retaining their core knowledge structure. Let me call the country as Bharat because that is what it is known as within its indigenous population. Bharat which shared 1/3rd of global economy before Britisher's depredation. Colonizers not only looted economic wealth but also snatched its innovation and replaced it with inferior mindset which sustained through the colonial education system. Let just explore, **what we deserved to get and what we actually got as a Bhartiya?**

Objective

- To discover the relevance of authentic ancient Indian education in contemporary educational environment prevalent in India.
- To know, what are the major art, literature and form of education India lost after being colonized by British.
- Discover the reason of subjugated mindset of India masses even after getting independence.
- To know the reasons of inferior perspective towards Indian literature and languages in every branch of knowledge.

- To know, what are the beneficial changes we can bring by reconnecting to our ancient education system.

Research Methodology

This present paper is done through secondary method. The data which has been used in this paper is from various secondary sources such as research papers, books, articles, journals.

Indian Education before British invasion

Before the British introduced their education system in India, the Indian education system was deeply rooted in traditional practices and values. Education in ancient India was primarily imparted through the Gurukula system, where students lived with their teachers (gurus) in an ashram-like setting, imbibing knowledge not only through formal instruction but also through experiential learning and close mentorship.

Mindset before British

The mindset of Indians under this system was characterized by a reverence for knowledge, a focus on holistic development, and a strong emphasis on moral and spiritual growth alongside intellectual pursuits. Education was seen as a means of attaining self-realization, understanding one's place in the universe, and fulfilling societal duties. At the core of Indian education was the pursuit of wisdom, which encompassed not just academic learning but also moral values, ethics, and character development. Students were expected to not only excel in their chosen fields of study but also uphold principles of dharma (righteousness) and contribute positively to society. Furthermore, the Gurukula system fostered a close bond between students and teachers, with learning being a collaborative and personalized experience. Teachers were revered as guides and mentors, and the relationship between guru and shishya (student) was regarded as sacred.

Skills focused in Indian education.

This traditional education system also emphasized the importance of experiential learning, with students engaging in various practical activities alongside their theoretical studies. This approach encouraged critical thinking, problem-solving skills, and creativity, preparing students not just for academic success but also for real-world challenges. Easily accessible Indian education Moreover, education in ancient India was not confined to the elite; it was accessible to individuals from all sections of society. The Gurukul system welcomed students regardless of their social status, fostering a sense of inclusivity and equality in learning.

Education in Mauryan Period

There was good progress in the field of education during the Maurya period. Students used to get education in Gurukuls. Although the state did not arrange education on its own behalf, financial assistance was given to the teachers and priests. Brahmadeya land was also donated to them by the state. Many famous educational centers were established throughout the empire. Taxila, Banaras, Ujjain etc. were famous centers of education, where students from far and wide used to come to get education. Taxila was a well-known center of higher education. Kaushalraj Prasenjit had lived as a student of Taxila. The royal physician of Emperor Bimbisara was the teacher of Takshashila. Chandragupta Maurya had lived in Taxila for some time as a disciple of Acharya Chanakya. Similarly many princes used to study in Taxila. The Acharyas of Taxila were well known for their knowledge. Apart from religious education, education was given in political science, archery, medical science, mantra, astrology etc. In the Maurya period, in addition to higher education centers like Taxila, education was also imparted in gurukuls, monasteries and viharas. Shilpi Sangh used to give vocational education. Apart from this, many Acharyas, priests etc. used to teach personally. Indians had become familiar with the art of writing. Their proof is the inscriptions of Ashoka. Curtius also says that Indians used to write pieces of flax cloth and bark of trees. Reflecting on the state of education during the Maurya reign, Dr. V.A. Smith has written that "the percentage rate of education in India during the time of Ashoka was higher than that of many provinces of the British state." But it should be kept in mind that the doors of the education center of Taxila were open only to the first three Varnas. Shudras were prohibited from entering. During the Mauryan and the post-Mauryan periods, the Indian society went through a phase of intensive change. With the growth of urban centres and trade, the mercantile community came to acquire an important position. As a result, the guilds of the merchants began to play an active role in providing education. They became centres of technical education and fostered the knowledge of mining, metallurgy, carpentry, weaving and dyeing. There were new formulations in building and architecture. With the emergence of city life, new architectural forms evolved. The guilds also gave patronage to astronomy, the study of the position of stars, to help them in ocean navigation. The astronomers and cosmologists began a debate on "time" (kala). This helped in the development of a sharp sense of "time" (kala) in comparison to the past. Medical knowledge began to be systemised as Ayurveda. The elements formed the basis for the Indian medical system. A right combination of the three was necessary for a healthy body. Knowledge of the medicinal properties of herbs and their usage reached a very advanced stage. 'Charaka' became famous for medicine and 'Sushruta' for surgery. 'Charak Samhita' written by Charaka was an authentic and exhaustive work on medicines. You must have heard of Chanakya, who was a renowned philosopher, scholar and teacher. His most famous work is 'Arthashastra'. The curricula of studies mentioned in the Arthashastra refers primarily to the education of princes. After Upanayana the prince learnt the four Vedas and the Vedic study included a study of sciences. They also learnt logic, economics and politics. Education of those times was primarily life skills based which is so different from what education is today. The curricula

in the Ramayana for the princes was Dhanurveda, Nitishastra, Siksha (lore) of elephants and chariots, Alekhya and Lekhya (Painting and writing), Langhana (jumping) and Tairana (swimming).

Subjects

Knowledge of applied sciences like metallurgy, baked bricks, glazing, measurement of areas and volumes were known to people in ancient India. The scientific system of medicine was developed in the postVedic period. Medicine became a subject at centres of learning like Takshila and Varanasi. The 'Charak Samhita' on medicine and 'Sushruta Samhita' on surgery were two important works in this field. Sushruta considered surgery as "the highest division of the healing arts and least liable to fallacy". Mathematics or 'ganita' included Arithmetic, Geometry, Algebra, Astronomy and Astrology. Interest in Arithmetic was due to its use in trade and commerce.

Language

Sanskrit enjoyed a position of privilege in ancient India. It served as a medium of Brahmanical education. Sanskrit was the lingua franca of the educated upper castes as well as the Hindu rulers and courtiers. 'Prakrit' as a language developed with the rise of Buddhism. It became the language of the masses. Ashoka, the Mauryan king used 'Prakrit' in his edicts. It is interesting to note that in Sanskrit drama, women and the humble characters were made to speak in formalised Prakrit. Pali was one of the early variants of Prakrit. Most of the Buddhist canonical writings are in Prakrit and Pali, though some Sanskrit literature was also in circulation. Another language 'Apabhramsha' was used by Jain writers in Gujarat and Rajasthan for the composition of poetry.

The Unique Education System of The Cholas

Chola Dynasty students engaged in rigorous learning, emphasizing the importance of education in the dynasty's society. Education and the dissemination of knowledge played a crucial role in the Chola dynasty. Their educational system considered progressive and inclusive for its time, contributed significantly to the empire's social, cultural, and intellectual development.

Role of Temples and Monasteries

Temples and monasteries served as the epicentres of education and knowledge during the early Chola era. The dynasty endowed these institutions with resources and patronage, establishing them as educational centres. Scholars and sages congregated in these sacred spaces, fostering intellectual and spiritual growth. The temple architecture of the early Cholas reflected their dedication to promoting education and culture, with magnificent temples such as the Brihadeeswarar temple in Thanjavur, which is a UNESCO World Heritage Site and a testament to the grandeur of the Chola kings. In addition, the early Chola temples were found at Narthamalai and Kodumbalur in Pudukottai district and at Srinivasanallur in Tiruchirappalli district. The Cholas also established the Vaishnava Centre at Ennayiram, which functioned as a hub for learning. This centre housed 340 students studying the Vedas, Grammar, Vedanta, and inscription under the tutelage of 14 teachers. Priests as Educators

Priests played a crucial role in the educational system of the Cholas. They not only fulfilled their religious duties but also assumed the role of educators, imparting knowledge and moral teachings to the populace. The priests were instrumental in teaching religious scriptures, rituals, and ethical principles, and their influence extended beyond religious instruction, encompassing various academic disciplines. Under the patronage of the Chola rulers, the priesthood fostered a tradition of scholarship and learning, contributing to the intellectual and spiritual development of society.

Language of Instruction: Sanskrit and Tamil

The Cholas recognized the significance of language in the preservation and transmission of knowledge. Sanskrit and Tamil served as the primary languages of instruction and scholarly discourse. Scholars and educators composed literary works and treatises in both languages, enriching the educational landscape of the empire. The use of Sanskrit and Tamil as mediums of instruction facilitated the exchange of ideas and cultural integration, and the dynasty's emphasis on bilingual education reflected their commitment to linguistic and literary traditions. Additionally, languages with Dravidian roots, such as Telugu and Kannada, drew inspiration from Sanskrit and evolved further, contributing to the rich literary tradition of the Chola period. Tamil saw progress with Kambana's translation of the Ramayana from Sanskrit, which led to further development. The resurgence of Hinduism after its decline during the Kalabhras era resulted in the construction of temples. These temples in turn gave rise to a collection of Shaiva and Vaishnava devotional literature. Although Jain and Buddhist writers also thrived during this time their numbers were smaller than, in centuries.

Literacy Rates

The educational reforms and emphasis on literacy under the Chola dynasty led to a notable increase in literacy rates. The cultivation of literacy among the populace fostered heightened intellectual and cultural engagement, empowering individuals and contributing to the overall development of society. The enhanced literacy rates facilitated the proliferation of literature, arts, and intellectual discourse, leaving a lasting impact on the empire's social and intellectual progress.

Inclusion of Lower Classes in Education

One of the remarkable aspects of the Chola dynasty's educational system was its commitment to social inclusivity. The dynasty advocated for the inclusion of individuals from lower social strata in the educational sphere, providing educational

accessibility and opportunities to people from diverse backgrounds. The educational reforms aimed to bridge societal divides and promote equitable learning prospects, enhancing social mobility and fostering community cohesion. Mahatma Gandhi, a renowned social reformer, believed in the holistic development of individuals, emphasizing the all-round drawing out of the best in a person – body, mind, and spirit. Similarly, the Chola dynasty recognized the importance of holistic education and strived to create an inclusive environment for all.

Influence of the Chola Education System on Arts

The educational institutions of the Cholas, during the Chola period, provided a platform for the development and nurturing of artistic talent. The period witnessed the development of temple architecture, sculpture, and other art forms, with educational institutions playing a crucial role in shaping the empire's artistic heritage. Artisans and craftsmen received support and recognition, and their skills were honed through the educational system, leading to the creation of magnificent works of art and architecture.

Rise of Tamil Literature

The patronage of the Chola dynasty and the educational reforms they implemented led to the epic golden age of Tamil literature. The Cholas were great patrons of art and literature, and they actively encouraged the development of Tamil literature under their rule. Tamil literature flourished during the Chola rule, producing notable literary works that continue to be celebrated and revered. The empire's encouragement of literacy and education, combined with the patronage of the rulers, contributed to the proliferation of Tamil literature and the elevation of its status. When the rulers were providing their support, there was a period of progress, in the field of Telugu literature. Renowned poets of the Chola era made significant contributions to Tamil literature. Poets like Thiruvalluvar, Kambar, and Ottakoothar left an indelible mark on the literary landscape of the empire. Their works continue to be studied and appreciated, encapsulating the spirit of the era and the dynasty's patronage of literature and education.

Role of Education in Administration

Education and training were essential for individuals aspiring to serve in the Chola administration. The educational institutions of the dynasty produced competent administrators and officials, equipping them with the necessary skills for effective governance. The educational system laid the groundwork for a well-structured administrative framework, ensuring the empire's smooth functioning and development.

Cultural Contributions of the Chola Dynasty and education

Cutaway view of bustling inner sanctum of medieval Brihadeeswarar Temple representing the pinnacle of Chola cultural glory. The educational institutions and the dynasty's patronage of the arts and literature had a profound impact on the cultural landscape of South India. The educational institutions of the Chola dynasty played a crucial role in the preservation and promotion of the region's cultural heritage. The empire's educational initiatives safeguarded and propagated indigenous cultural practices, contributing to the development and continuation of the rich cultural traditions of South India. The dynasty's educational reforms and patronage of the arts and literature enriched the cultural landscape, leaving an enduring legacy of art, architecture, and literature. The educational system of the Cholas played a crucial role in nurturing and promoting the region's art forms, literature, and cultural traditions. Education instilled a sense of cultural pride and identity, and the curriculum encompassed subjects aimed at preserving and promoting the empire's cultural heritage. The educational institutions of the dynasty, along with the patronage of rulers, facilitated the development and perpetuation of various art forms and customs, contributing to the empire's vibrant cultural contributions.

Education during and post 1900

Aim of introduction of British education

Advent of British colonial rule in India, the traditional Indian education system underwent significant changes. The British introduced their own education system, which was largely based on the Western model and aimed at producing a class of individuals suited to serve the interests of the colonial administration. The British education system in India prioritized the dissemination of Western knowledge and values, often at the expense of indigenous traditions and cultural heritage. Subjects like English language, literature, mathematics, and science were given precedence over traditional Indian disciplines such as philosophy, literature, and classical arts.

Impact on mindset of Indians

This shift in educational priorities had a profound impact on the mindset of Indians. As English became the medium of instruction in schools and colleges, proficiency in the language became equated with social status and opportunities for advancement. The English-educated elite emerged as a privileged class, wielding significant influence in various spheres of society. Furthermore, the British education system promoted a more utilitarian approach to learning, focusing on practical skills and vocational training geared towards serving the needs of the colonial economy. This led to a growing emphasis on technical education and professional qualifications, often at the expense of liberal arts and humanities. Moreover, the hierarchical structure of the British education system reinforced social stratification, with limited opportunities for upward mobility for those outside the elite circles. Education became increasingly synonymous with social status and economic success, perpetuating disparities in access and opportunity.

Marginalization of Traditional Indian culture

Additionally, the British education system introduced a sense of alienation from India's cultural and intellectual heritage. Traditional knowledge systems and indigenous practices were marginalized, and there was a growing disconnect between the younger generation and their cultural roots. The introduction of the British education system in India brought about significant changes in the mindset of Indians. While it expanded access to formal education and introduced new avenues for advancement, it also led to the erosion of traditional values, a loss of cultural identity, and reinforced social hierarchies. The legacy of colonial education continues to shape India's educational landscape and societal attitudes to this day, highlighting the complex interplay between historical legacies and contemporary challenges in education.

Immediate impact on the mentality of Indians.

The introduction of the British education system in India had several immediate impacts, including fostering a sense of inferiority among Indian citizens. This feeling of inferiority was primarily a result of the systematic marginalization of indigenous knowledge, culture, and languages in favor of Western education and values. One of the keyways in which the British education system contributed to this sense of inferiority was through the promotion of Western superiority and the denigration of Indian culture and heritage. English became the language of instruction in schools and colleges, while Indian languages were sidelined. This linguistic bias not only alienated non-English speakers but also created a perception that mastery of English was essential for success and advancement in society. Furthermore, the curriculum of the British education system often portrayed Indian history, culture, and traditions in a negative light or ignored them altogether. Students were taught a Eurocentric version of history that glorified British achievements while downplaying or omitting India's rich cultural heritage and contributions to world civilization. This one-sided narrative reinforced notions of Western superiority and Indian inferiority, leading to a loss of self-esteem and pride among Indians. Moreover, the British education system perpetuated stereotypes and prejudices about Indian society and its people. Textbooks and educational materials often depicted Indians as backward, primitive, and in need of civilizing by their British colonizers. Such portrayals reinforced notions of racial and cultural superiority among the British and contributed to a sense of inferiority among Indians.

Role of British education in shaping Perception

The role of education in shaping perceptions of inferiority was instrumental in the British colonial project in India. By undermining indigenous knowledge systems and instilling a sense of dependency on Western education, the British were able to exert control over Indian society more effectively. The education system became a tool for social engineering, producing a class of Indian elites who were loyal to British interests and served as intermediaries between the colonial administration and the local population. Furthermore, the British education system contributed to the fragmentation of Indian society along linguistic, cultural, and regional lines. By promoting English as the lingua franca of education and governance, the British undermined the unity and cohesion of Indian society, making it easier to rule through a policy of divide and rule. Despite India's rich intellectual and Qweducational heritage, including institutions like Takshashila and Nalanda, the British were able to take control over India precisely because of their strategic manipulation of the education system. By monopolizing access to education and knowledge, the British ensured their continued dominance over Indian society and perpetuated a sense of inferiority among the colonized population.

In conclusion, the introduction of the British education system in India had a profound impact on the thinking of Indian citizens, leading to feelings of inferiority and dependency on Western values and knowledge. This sense of inferiority played a crucial role in facilitating British colonial control over India, highlighting the power dynamics inherent in education and its role in shaping societal attitudes and perceptions.

Post-independence situations

There are perhaps two categories of societies who have undergone colonization, once who after achieving independence immediately addressed their education system so that they reconnect with their roots after the colonizers vacated the place politically and the second category of society which continues with the colonizers education system even after having achieved political independence. Bharat effectively comes under the second category which is to say, it has not invested enough efforts to reconnect with its roots through an education system after independence. It has taken forward the policy that was placed in public domain in 1835 by the British establishment, which is to say replaced traditional systems and also replaced the medium of education.

What if Bharat would have retained its core education system

Retaining the traditional Indian educational system instead of adopting the British one would have led to significant differences in various subjects and aspects of education. Here's how it could have impacted different subjects:

1. Language and Literature: Sanskrit and other classical Indian languages would have continued to play a central role in education, preserving India's linguistic heritage. Indian literature, including ancient epics, poetry, and philosophical texts, would have been studied extensively, fostering a deeper understanding of cultural values and traditions. There might have been less emphasis on English language and literature, although proficiency in English could still have been valued for international communication.

2. History and Social Sciences: Indian history would have been taught from an indigenous perspective, highlighting contributions to world civilization, scientific advancements, and cultural achievements. The social sciences would have incorporated traditional Indian knowledge systems such as Ayurveda, Vastu Shastra, and Arthashastra, providing a holistic understanding of society and governance.
3. Mathematics and Science: Mathematics, including concepts like algebra, geometry, and trigonometry, would have been taught using traditional Indian methods and texts such as the Sulba Sutras. Science education would have integrated ancient Indian discoveries in fields like astronomy, metallurgy, and medicine, alongside modern scientific principles.
4. Philosophy and Religion: Philosophy and religious studies would have been integral to the curriculum, exploring various schools of thought such as Vedanta, Samkhya, and Nyaya. Ethical and moral teachings from texts like the Bhagavad Gita and the Ramayana would have been emphasized, contributing to character development and moral education.
5. Arts and Culture: Indian classical arts such as music, dance, and painting would have received greater emphasis, nurturing creativity and aesthetic appreciation. Traditional crafts and artisanal skills would have been preserved and promoted, ensuring the continuation of cultural practices and heritage.
6. Technology and Innovation: Indigenous technologies and innovations, such as those in architecture, agriculture, and textiles, would have been studied and celebrated, inspiring creativity and problem-solving. There might have been less emphasis on Western scientific and technological advancements, although opportunities for cross-cultural exchange and learning could still have existed.

Overall, retaining the traditional Indian educational system would have fostered a deeper connection to India's cultural and intellectual heritage, while also providing a well-rounded and holistic education. Students would have been encouraged to explore diverse subjects and perspectives, leading to a more balanced and inclusive approach to learning. However, it's important to note that the impact would have varied depending on factors such as regional differences, societal values, and historical developments.

What if now we connect to our roots through the dispensation of ancient education system of Bharat?

Reconnecting with ancient educational systems, like the Gurukula system of Bharat (ancient India), holds the promise of nurturing a more humane approach to learning and personal growth. Let's explore how this connection can humanize modern education:

Holistic Development:

Revisiting the Gurukula system reminds us that education isn't just about academic achievements but also about nurturing individuals in all facets of life—physical, mental, emotional, and spiritual. It's about fostering empathy, creativity, and resilience alongside knowledge.

Individualized Learning:

By embracing the Gurukuls ethos of personalized guidance, modern education can cater to the unique strengths and needs of each learner. Recognizing and supporting individuality promotes a sense of belonging and encourages students to thrive on their own terms.

Integration of Practical Skills:

Incorporating practical skills into the curriculum not only prepares students for real-world challenges but also instills a sense of craftsmanship and resourcefulness. It encourages them to engage actively with their surroundings and find joy in hands-on learning experiences.

Spiritual and Moral Values:

At the core of the Gurukuls system lay profound teachings on compassion, integrity, and respect for all beings. Infusing modern education with such values cultivates a sense of responsibility towards oneself, others, and the world at large, fostering ethical decision-making and societal harmony.

Environmental Consciousness:

Learning from ancient wisdom on environmental stewardship prompts us to reevaluate our relationship with nature. By nurturing a deeper connection to the environment, education can inspire students to become custodians of the planet, driving positive change for future generations.

Community and Social Cohesion:

The sense of community fostered in Gurukulas is a testament to the power of collective learning and support. Encouraging collaboration and empathy in modern educational settings not only enriches academic pursuits but also fosters inclusive societies built on mutual respect and understanding.

Mind-Body Connection:

Practices like yoga and meditation from ancient Bharat remind us of the intricate link between mental and physical well-being. By prioritizing holistic approaches to education, we acknowledge the importance of nurturing both the mind and body for overall flourishing.

By weaving these humane elements into the fabric of modern education, we honor the rich legacy of ancient wisdom while addressing the evolving needs of contemporary society. Embracing a holistic, personalized, and values-driven

approach to learning empowers individuals to not only excel academically but also lead fulfilling lives grounded in empathy, purpose, and compassion.

Conclusion

A strong sense of cultural identity and intellectual sovereignty may have been developed by bringing back aspects of ancient Indian education and emphasizing its advantages, which include systemic inclusivity, moral and spiritual development, and holistic development.

Sanskrit and other indigenous languages should have been taught in schools alongside history, social sciences, arithmetic, and philosophy to promote cultural continuity and societal cohesion. Initiatives for educational reform, arguing that incorporating traditional wisdom could assist in addressing contemporary issues by humanizing people and balancing the growth of society with the natural world.

The way that Indians thought was significantly impacted by this change in the goals for schooling. English proficiency grew to be associated with social standing and career prospects when the language of instruction in schools and universities shifted to English. The elite with an education in England became a privileged class that dominated many areas of society.

There would have been more focus on Indian classical arts, including painting, dancing, and music, encouraging artistic appreciation and innovation. It would have ensured the survival of cultural traditions and legacy to conserve and promote traditional crafts and artisanal skills.

References

1. Mookerji, R. K. (1944). GLIMPSES OF EDUCATION IN ANCIENT INDIA. *Annals of the Bhandarkar Oriental Research Institute*, 25(1/3), 63–81. <http://www.jstor.org/stable/41688549>
2. Mazumder, Narendranath. (1916). *A history of education in ancient India*. Macmillan. <https://jstor.org/stable/saoa.crl.25236247>
3. Liebig, M. (2013). Kautilya's Relevance for India Today. *India Quarterly*, 69(2), 99–116. <http://www.jstor.org/stable/45072716>
4. Aarti Sharma(2018), Valuing the 'Value based Education', <https://blog.iilm.edu/valuing-the-value-based-education/>
5. Higher Education Digest. (2020, July 30). *India's new education policy: A few important things that you need to know from the education leaders*. <https://www.highereducationdigest.com/new-education-policy-a-few-important-things-that-you-need-to-know-from-the-leaders-in-education/>
6. India Today. (2020, August 25). *National educational policy 2020: Pros and cons*. <https://www.indiatoday.in/education-today/featurephilia/story/national-educational-policy-2020-pros-and-cons-1714394-2020-08-25>
7. Chakrabarty, R. (2020, June 11). No Indian institute among top 100 in QS World University Rankings 2021: What is India doing wrong? India Today. Retrieved from <https://www.indiatoday.in/education-today/news/story/qs-world-university-rankings-2021-no-indian-institute-among-top-100-1687870-2020-06-11>