CHAPTER V

CONCLUSION

In the preceding pages an attempt has been made to trace education especially women's education right from the ancient period, i.e., Vedic age.

Women are treated with respect and reverence in the ancient India. They are also considered as equal to men and allowed to educate themselves along with men either at Gurukula or under the guidance of father, uncle or brother but not under the guidance of an outsider.

They are allowed to perform certain rites. Their participation in the metaphysical and philosophical discourses with men of great spiritual knowledge shows their intellectual powers and spiritual wisdom. In the ancient scriptures there are references to women seers who have composed hymns that paved the way for universal appreciation and recognition.

The importance of women in the field of education though declined, they are not totally ignored in the later times. But their place in the society was recognised and kept them in high esteem. They are
eulogised as mothers, good friends, counsellors, good political leaders and so on and so forth. They are not at all degraded at any given point of time in total.

They are known for their chastity, contentment, self-effacement, subservence, love, kindness, endurance, forgiveness, courage and the like virtues which elevated them to a high pedestal.

As the time changed the ways and styles of living conditions changed. The influence of modern science and technologies has a great impact on the cultural, intellectual, sociological outlook of the society. This seemingly sophisticated ways of living brushed aside to an extent the traditional values of India. People, like swarms, attracted towards scientific gadgets and try to find solace in them. Without knowing their temporality when one is unable to sustain their temporary happiness they cling to the other and to \textit{ad infinitum}. This leads them to think that nothing in this world rejoices them. But without knowing the way to solve this precarious situation they sink in the contradictions and conflicts.
Indian women must seek their fulfilment in their own way, the Indian way. Though a certain section of educated society still blindly imitates western ways of thought, action and fashion, the more thoughtful have realized that if one has anything to contribute to the world, it must be conceived in one's own soul and be no external appendage. The Indian woman must imbibe all the learning of the world, but truly Indian be in her thought, speech and action. She must discard all superstitions, set aside all prudery and affectation and despise all imitation and flattery. She must cherish her heritage of the acquisition of knowledge and humility, be brave yet gentle, independent and eager to serve. In her dress and manner she must proclaim to the world that she represents the best that India can contribute. To be of her own country, and yet to assimilate the wisdom of the world i.e. her only way to fulfilment.

Education is the only instrument to solve all the problems. But the system of education prevailing in the present cannot improve environment in which he or she lives. It adds fuel to fire.
The education which combines the science and technology and the traditional values like chastity, sincerity, righteousness, concern for others can only improve our stay on this planet.

But the education which makes us to think and feel that there is oneness, one spirit which pervades everywhere and in each and every one of us and in each and every living being is the only solution for all our problematic situations.

That system of education can only emancipate human beings. The spiritual knowledge is the only way—the only solution, the only asylum of mankind. That is the reason why in the hoary culture of our motherland one mantra echoes and reechoes—*śā vidyā yā vimuktaye*—that is knowledge which liberates.