CHAPTER
VI
SUMMARY AND CONCLUSION
Indians as a people have great reverence and love for education. "There is no country where the love of learning had so early an origin or has exercised so lasting ones powerful an influence as in India.

In the ancient tradition education was regarded as the most important tool for self-realisation. During ancient period, there were two significant impacts on education. In modern terms the educational system amounted to a period of at least eight years of compulsory schooling for every child.

Education was mostly confined to the Brahmins and the Upanayana was being gradually discouraged among the Non-brahmins. Even among the superior castes of Brahmins, Kshatriyas and Vaishyas higher learning came gradually to be restricted to Brahmins only and to Kshatriyas and Vaishyas originally received an elementary education and professional training for their livelihood.

Before in roads of Islam into India, education was rich in content are elaborate in system. The aim of education was to develop various aspects of life and also to ensure social service.
Education was religious-centres. The whole educational system was saturated with religious ideals which influenced the aim, the contents of study, are even the daily life of the pupils. The social status of the teacher was very high and even the mightiest monarch to wed before a humble teacher. Both the Hindu and Muslim rulers helped in the spread of education.

Howell aptly sums up the state of education during the British period in these words. “Education in India under the British Government was first ignored. Rulers were afraid of educating the ruled. The Indian Education occupies a unique place in the history of Indian education.

The nationalist movement had brought the question of mass education to be forefront. Gopal Krishna Gokhale, the substanding Indian leader, resolved to force the Government to accept the principle of free and compulsory education. There was no national system of education in the country.

For a better understanding of rural problems, particularly in the context of education development in Mandal System. It is quite essential to understand the structure of society. There are broadly three types of social groups in the villages. The rich landlords are the most powerful with high social hierarchy. The small and marginal farmers and the talent cultivators come text in rank.
During the beginning of the Aryan period, the education imparted was generally confined to the priestly class, and later it spread to the two other classes. The education of boys and girls began with the Upanayana ceremony which was performed by about the eighth year. Unfortunately this system of education received a big set-back in the social changes that took place in later years. As the caste system became more and more rigid, its operation restricted the educational opportunities. Religion was reduced to a complicated ritual to be performed by Brahmin priests in a language hardly intelligible to a small number of people.

During the Buddhist and Jain period education took on a different character. One main difference between Aryan and Buddhist education was that the latter was not based on vedic study and its teachers were not of the priestly class. The Buddhist world did not offer any educational opportunities. The aim of education was to develop various aspects of life and also to ensure social service. There were also viharal - centres of higher education. Which were residential Universities. Well known among them are Nalanda, Vikramshila, Taxila and Jalandara. Like Hindus, the Muslims also had two types of institutions, the Maq Tables and Madras ahs.
Under the Tughlaq dynasty, Muslim education seems to have made considerable progress. The Mohammedan historian ferichta says that feroze built not less than 30 Colleges with Mosques attached. Under this sovereign considerable advance seems to have been made in the education of the Mohammadans. During the period of Akbar, education made great progress as this monarch was deeply interested in the work of spreading education and leaving. During his period residential colleges were started for Post-Graduate studies in different arts and sciences. During the reign of Aurangazeb Hindu Education received a setback. But after Aurangazeb, in spite of the disturbed time, a popular system of education survived and both the Hindu and Muslim institutions flourished side by side.

That the literatures in the Veerapunayuni Palli Mandal are which comes to 60.23 percent of the Mandal population. It shows that this Mandal is more educated than that of the Cuddapah District. Female literates are lower than the male literates in the mandal. It indicates the necessity of the development of education among female population. The study of Veerapunayuni Palli is aimed to highlight the economic and social structure for the educated to think, realize and foresee the youth contribution in the rural reconstruction.