MAHATMA GANDHI AS A WRITER AS WELL AS HIS EDUCATIONAL IDEALS AND THEORIES

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ABSTRACT

Gandhi has been examined by historians, political scientists, economists, and even metaphysical philosophers. Literature scholars have not done a thorough investigation of Gandhi's life. Gandhi, in particular, is deserving of further consideration from the author. Unquestionably, the effect of Gandhi's life and activities on Indian English literature as well as Bhasa literature has already been extensively researched. Gandhi the journalist has also been the subject of research by a few academics. Gandhi has had an important role in the development of Indian English literature. A number of brief pieces about his writing style have also been published. Gandhi deservedly receives more attention from students and academics studying English Literature in general. This is also the direction in which the current work is heading. The scholar has selected education as the central subject for his or her reevaluation of the field. There are a plethora of considerations. Truth, nonviolence, swaraj, noncooperation, civil disobedience, social reform, and untouchability are some of Gandhi's most prominent themes, as are other aspects of his life.

KEYWORDS: English, Literature, Nonviolence, Swaraj, Noncooperation.

I. INTRODUCTION

Mohandas Karamchand Gandhi was born on October 2, 1869, in the Indian city of Porbandar, on the country's western coast. His parents had six children, the youngest of whom was him. A significant amount of influence was exerted on him early in life by his family, particularly Putlibai, his mother, and other relatives. Many of his opinions were molded by them, and these attitudes remained with him throughout his life. He was extremely devout and held fast to rituals, vows, and fasting as important aspects of his life. She was not going to eat anything till she had finished her prayers. She had a habit of going to temples on a regular basis. “Once, during a cloudy day, she made a commitment to herself that she would not eat until she saw the sun. The children waited for the sun to come and raced into the house to notify her when it did. However, by the time she went outside to see, the sun had disappeared once again. God does not want me to eat today, therefore it doesn't matter,” she said immediately after being asked. A great confidence in God and the idea that He has complete control over even the minutest elements of human life were held by Gandhi throughout his life. Despite the fact that Gandhi never participated in the ceremonies, fasting became a way of life for him. Fasting, a technique of cleansing for both the body and the psyche, had been with him throughout his life. Despite the fact that many others saw his frequent fasts as a form of pressure strategy, he saw them as a process of self-purification only. It was Putlibai's habitual practice to observe a fast and adhere to rituals to the letter that had impacted
Gandhi's youthful mind when he was young. Later on, it became a common habit to observe vows and fast on a regular basis. In addition to all of her other pursuits, she taught Mohan the necessity of telling the truth and sticking to his commitments. Gandhi got so concerned with the truth that he began to believe that Truth was God, and that if God was not truth, then God was not God at all. Truth was seen to be equivalent with existence or the eternal in Upanishadic and Vedic philosophy. In Buddhist and Jain philosophy, the moral connotation was paramount in their teachings. It referred to justice, the proper means of existence and livelihood, telling the truth, and so forth. Gandhi's notion was based on Buddhist and Jaina principles, rather than on the connotations of the Vedas and Upanishadic scriptures. Gandhi had nursed his ailing father and had acquired a fondness for the profession as a result. He had also overcome his aversion to nursing on a mental level. Gandhi, like every other area of his life, was a pioneer in the field of nursing as well. He was excited about every aspect of nature therapy that he attempted. Gandhi's life became defined by his ability to love ill people, to be disciplined, to assist the underprivileged, to care for others, and to be true to his principles and commitments. Gandhi had cared for his father during his illness, and nursing became a lifetime interest for Gandhi after that experience. Gandhi had nursed his own children and other ashram prisoners who were sick in both South Africa and India, and he was well-known for doing so. When he was in South Africa, he had also joined the nursing group during Zulu's fight, something he had done previously. Confessions made throughout his teens provided him with the moral fortitude he needed to confront obstacles later in life. He had experimented with meat eating, smoking, and small pilfering throughout his adolescent years, but he had instantly repented and confessed his sins to his father shortly after. Moral support and strength were provided by the tears that fell from his father's eyes and the quiet pardon that he received. In the latter portion of his life, his father's moral strength and forgiving attitude served as two poles of support for him. Gandhi's attitude toward confession and forgiveness has been attributed to the impact of Christianity in several biographies of Gandhi. Gandhi, on the other hand, absorbed these from his father. His solid faith may have been enhanced by his conversion to Christianity.

When Gandhi was imprisoned in the Transvaal region of South Africa, he made a key literary discovery. He had read Thoreau's eloquent essay on civil disobedience, which he found inspiring. During the article, Thoreau discussed his personal unwillingness to support the American government in 1849, which he attributed to slavery and the Mexican War. In this article, Gandhi discussed several concepts on which he has been working for some years. His views were similar to those of Henry David Thoreau, who felt that individuals have the right to protest and defy unjust laws. When they break such rules, however, they should be willing to spend time in prison. Gandhi was eventually able to return to India in 1915. Gandhi's political career is just too well-known to need to be discussed more here. It is just necessary to recollect one or two occurrences that had an impact on his state of mind and thinking. Gandhi's confidence in the English was destroyed as a result of the Jalliwanabagh tragedy. He would no longer hold out hope that the English language would ever be appreciated by the natives. His travels around India, notably in the state of Champaran, made him aware of the plight of the poor and exploited Indians. He aligned himself with the causes of women's empowerment, scheduled castes and tribe's upliftment, and the eradication of poverty in rural and urban settings. In addition to Satyagraha, the Harijan upliftment programme, the Temple Entry Movement, the building of model communities or Ashrams and other political extension initiatives, Gandhi also engaged in educational experiments and other political extension operations.

II. GANDHI: THE WRITER
What was Gandhi's motivation for writing? Gandhi himself made no claim to being a writer, yet he clearly and decisively responds to this issue by saying, "I write to spread my beliefs." Gandhi recognized the spirit inside himself without claiming any tremendous originality, revelation, or necessity on the part of a creative writer. “I write in the manner in which the spirit moves me at the moment of the writing.” Indeed, he was stirred by the spirit, and he was more than a simple organizer of words. He did rewrite his works, often more than once, and he thought about the phrases and expressions he wanted to use before putting them down on paper. In terms of topic selection and language, "the reader has no way of knowing how much restriction I have to apply." It is a form of training for me. It gives me the opportunity to go inside myself and find my flaws and shortcomings. Frequently, my pride sabotages a clever expression, and my rage sabotages a harsh term. It is a dreadful workout, but it is a wonderful activity to get rid of these phrases." To put it another way, Gandhi wrote to spread his beliefs as well as for his own self-discovery and growth. In his works, he poured out all of his innermost thoughts and fantasies as well as his dedication, joy and suffering, passions, idealistic ideals, and knowledge. Gandhi wrote all of this in three languages: English, Gujarati, and Hindi. There were compulsive aspects, a logical and calculated use of words and idioms, well-chosen subjects, and even occasional bursts of emotion and inventiveness sprinkled throughout the text. Gandhi considered himself to be an experimental personality, and he titled his autobiography "My Experiments with Truth" to reflect this assessment. As a writer, this is reflected in his unbroken progression through the ranks. He continuously questioned and re-examined his values, faiths, and beliefs, and in his works and ideas, the core of these questions and convictions are re-asserted. As with the majority of writers, Gandhi the writer's work was a well-structured story of development and progress. Gandhi's ties to the English language were numerous. Gandhi was born and raised in pre-independent India, when English was the language of the ruling classes. Gandhi, like the majority of Indian youngsters, began by learning to write and read English, and then to listen. This is the inverse of the traditional method of acquiring mother tongue. Children first listen to their mother tongue before speaking, reading, and writing in it. As a result, the majority of Indian youngsters need translation mechanisms. The ability to think in English is nearly difficult for these individuals. After gaining command of the foreign language, individuals are able to communicate effectively in English as time goes on. Gandhi was no exception to this rule. His major writings were initially published in Gujarati and subsequently translated into English by Gandhi himself or his close friends under his stringent but loving supervision. Gandhi had a reasonable command of Gujarati (his mother tongue) and Hindustani via his education (Urdu and Hindi). He had an innate desire to learn more about other cultures' languages. He knew very little Tamil, Telugu, Bengali, or even Oriya, and he had no interest in learning them. Despite the fact that he was neither a philologist nor linguist, he had a real interest in learning as many terms as he could about various Indian languages. He just began studying English when he was in the fourth grade. Gandhi's experiment with the word "Truth" became intertwined with the language of his schooldays.

While living in London, he converted to vegetarianism and began writing for the vegetarian society's weekly newspaper, The Vegetarian. Gandhi was inspired not only to write, but also to speak, by the vegetarian society. He met Sir Edwin Arnold, the renowned translator of the Bhagbad-Gita, while he was a member of this organization. Gandhi's early readings at school included Tulsi Das's "Ramayana" and Gujarati poems by Samal Bhatt, both of whom were important influences on him. While in England, he read Bentham's "Theory of Utility," Bell's "Standard Elocutionist," Arnold's "The Song Celestial," Blavadsky's "The Key to Theosophy," Arnold's "The Light of Asia," Carlyle's "Hero and Hero Worship," "The Sermon on the Mount," and the writings of Tolstoy, Thoreau, Ruskin, Plato, Dada Bha Gandhi's
III. EDUCATIONAL IDEALS: THE WEST AND INDIA
Education is essential to the advancement of human civilization and the determination of its future. Human beings become what they are today and what they will be tomorrow as a result of their education. It has a profound impact on the entire human thought process. It has played a significant part in the mental history of mankind, and as such, it needs to be examined in greater detail. Gandhi was India's most renowned intellectual and campaigner of the twentieth century. It is important to offer a suitable backdrop to the topic itself before the scholar may analyses his educational thinking in greater depth. Several issues are discussed in detail, including the metaphysical or philosophical foundation of education in both the west and India, debates on education in India during Gandhi's lifetime, and current Gandhian thought on education, which is followed by a survey of relevant literature. The International Commission on the Advancement of Education's report, titled "Learning to be," observes that education is such a massive undertaking, and it has such a profound impact on man's destiny, that it will be detrimental if it is only considered in terms of structures, logistical means, and processes. Education's fundamental content, its vital link to human beings and their growth, and its interaction with the environment as both a product and a factor of society, all must be thoroughly investigated and widely revised in order for it to be effective. Education should not be overlooked in the argument over the specifics of structures, curriculum, techniques, and historical evolution, or even in the debate over metaphysics and the nature of reality. Educational opportunities are intricately linked to the quality of one's life, the needs and aspirations of people, the different social forms of nation states, and the well-being of humanity as a whole. As a result, educational metaphysics, curriculum, organization, techniques, and so on must embrace the entirety of a person's existence. So it is difficult to oversimplify matters pertaining to education in this context. Understanding of education is derived from understanding of one's own existence. As life is all-encompassing, complicated, and resists easy categorization, education is also difficult to categories. With these constraints, we will make an attempt to provide a general introduction to schooling.

Epistemology is a branch of knowledge that has developed over time. Among the topics covered were the sources of human knowledge, the ways of validating that knowledge, ideas, concepts and inclusions, among other things, as well as the process (including cognitive) of gaining knowledge. In subsequent years, the branch of philosophy known as axiology was introduced, which dealt with problems of values and ethics, values as they related to human action, and aesthetics, or values as they applied to works of art, beauty, and logic. The concepts of reality, the cosmos, epistemology, axiology, ethics, and logic served as the foundation for mankind's educational thought throughout history. These are still highly useful and relevant for laying the groundwork for educational foundations today. All of these disciplines were dependent on a single component, and that factor was the notion of man, because it was man who developed all of them. In other words, the notion and understanding of human beings, their nature, their complexity, their past, and their future, as well as their conception and knowledge of the universe, dictated meta-physics and cosmology. It would not be an exaggeration to say that the notion of man was and continues to be more important to the basis of education than any other concept. In this way, the real meta-physical basis of education was built upon an interconnected grasp of the ultimate and an understanding of man. The topic is tackled through the presentations of a chosen group of intellectuals.

3.1 The Educational Ideals of the West

“Man is the measure of all things; of what it is, that it is, of what it is not, that it is not,” said Protagoras, a renowned thinker of ancient Greece. “Man is the measure of all things,” he said. A theory of knowledge
was developed by him, according to which man the knower determined the measurements, the mental perceptions, and the sense of reasoning, the synthesis, as well as ethics and values. The notion of God was also based on the perspective of the individual. In the 5th century B.C., Protagoras and his contemporaries, the sophists, including Socrates, argued that man is a body with sensations and wants; knowledge and opinion are created via sense perception; utility is virtue, opinion is truth, and there is no reality beyond experience. Plato (c. 427-347 B.C.) is considered to be one of the greatest philosophers of the Western world. In fact, the whole Philosophical and psychological tradition is seen as a series of footnotes to Plato's dialogues. Platonic speculative vision left at best a legacy of utopia, which has never lost its appeal as an ideal but which, despite its impossibility, has endured as an unattainable dream. Philosophy's ultimate objective became the synthesis of all knowledge and the discovery of a single perfect truth. Utopia requires that the right guy be in the right place at the right time doing the right thing. Plato set himself the aims of absolute perfection, an impeccably moral ethical value system, and an everlasting advance towards the Utopia, all of which he achieved. These aspirations for one's life become the decisive elements in one's educational pursuits. As a result, rationality, synthetic logic, high ethical value judgment, and a process of promoting perfection were all required in the pursuit of higher education. Plato viewed the individual, the society, and even the state as legitimate entities. Education was concerned with all of these issues on an equal basis. The great Greek achievements in science, medicine, literature, and other fields were the result of a system and concept of education that was unique to Greece. It is widely believed that the Greek pagan heritage served as the foundation for contemporary science and technology. The next stage of growth was the establishment of the Roman Catholic tradition of education. Quintillion's Institute of orators, where Pheotemic was educated, rose to prominence in the world of education. (15th century – 100th century A.D.) He establishes the goal of educating an orator who will be able to speak both as an essayist and as a statesman. The targeted outcome was the complete perfection of the ethical man. “The perfect orator must be a man of integrity, a nice guy; else, he will be unable to pretend to be someone of that calibre... In order to be an authentic sage who is not only flawless in morality but also in science and all the requisites and abilities of education,” Quintillion suggested that the orator should be the real deal. 2 In the ancient Roman education system, there was a thorough curriculum for physical culture, moral character in aesthetics, and rhetoric for the development of logical faculties.

3.2 The Educational Ideals of India

Next a study of the western contribution to education, the scholar made an effort to portray the educational ideals of India in the following few pages. He was unsuccessful. The Vedas and the Upanishads include some of the oldest examples of Indian educational philosophy. Despite the fact that the Indus valley civilization is the earliest known Indian civilization, we know little about its educational history. The Vedic and Upanishad tradition is the oldest known educational tradition in India, dating back thousands of years. The term 'Veda' is rooted in the ancient word 'Vid,' which literally translates as "knowledge." The word 'Vidya', which means knowledge, is derived from the root word ‘Vid' as well. As a result, the Indians have been interested with knowledge since the beginning of time. The Vedas were mainly esoteric in character, and they were authored by ascetics, hermits, and great instructors who lived thousands of years ago. The Vedas were preoccupied with problems of metaphysics and spirituality. The Vedas include great principles of categorization, such as deductive, inductive, and synthetic and symbolic logic, as well as equations for mathematics, geometry, trigonometry, linguistics, and many other disciplines, all of which have been deduced from their textual sources. The Vedas have remained the
storehouse of all knowledge and have been the sole writings that the Indian elite have studied for hundreds of years. The Vedas are replete with mantras, which are eloquent expressions of the grand everlasting truths of existence. The Vedas and Upanishads identified levels of the mind and distinguished perceptions, ideas, and knowledge as distinct from one another. In order to comprehend life, the universe, and even the entirety of creation in a cohesive manner, they sought a coherent understanding. A predominant occupation was the reconciliation of all opposing perceptions and sensations. Religious and spiritual beliefs and practices continued to predominate. Human beings, as well as individuals and the cosmos, are considered manifestations of the Supreme Reality according to the Vedas. There were no genuine or final inconsistencies in the observable universe; they arose solely as a result of one's own ignorance. Understanding the nature of man and the cosmos would eliminate all inconsistencies and misconceptions about these subjects. The fundamental principle of Vedic philosophy is the realization of ultimate reality via knowledge. Such realization is the ultimate aim of life, and education is the means by which this goal might be achieved. As a result, such a conception of education was more metaphysical than physical, more esoteric and extra-terrestrial than earthly, and more speculative and introspective than logical and realistic in approach. The Indians, over the course of time, broadened their horizons in terms of knowledge. Education has expanded to include many facets of one's life. It is believed that Ayurveda formed the knowledge of life, while Arthaniti encompassed the study of ethics, politics, and economics, Kamasutra covered the art and science of love making, Bastu studied architecture, the Karma Kandas studied invocations and rituals, and even Chourjya Vidya studied the art of thieving.

IV. GANDHI'S THEORIES OF EDUCATION

Gandhi's views of education are founded on practical considerations, not theoretical considerations. Gandhi was not a system-builder in the traditional sense. He was never deliberately involved in the development of a philosophy of education. His theories on teaching are based on his experiences in the classroom. Education was a subject on which he wrote and somewhat theoreticalized, based on the practical challenges and issues that he encountered in his professional life. Aside from that, he made every effort to ensure that his actions were compatible with the basic socio-political ideas that he had articulated. Gandhi's ultimate goal was not only total liberation from foreign control, but also the achievement of self-sufficiency by the swarming millions of Indians, which was a bigger achievement. Those were all equally relevant to educational settings as well. The purpose of this chapter is to establish the broad concepts and goals of education as they were developed by Mahatma Gandhi. A debate on practical elements and topical concerns follows each presentation. Gandhi believed that education should be approached from all angles. Education must take into account all facets of one's life and society. Gandhi stressed the ancient idea of education, "Sa Vidya Ya Vimuktaye," which translates as "education is that which liberates," on several occasions. He embraced the Vishnu Purana's dictum as the true goal of education and enlarged the meaning and breadth of education in order to meet the demands of the modern world. In his words, "the ancient adage that education is that which liberates holds true now just as much as it did in the past." Education in this context does not refer to only spiritual understanding, and freedom does not refer to simply spiritual emancipation after death. Knowledge encompasses all instruction that is beneficial to the service of mankind, and liberation refers to the emancipation from all forms of slavery, even those that exist in the current life. Servitude may be divided into two categories: enslavement to external dominance and slavery to one's own artificial wants. Truly scholarly investigation is limited to the information gained via the pursuit of this goal. He stressed God consciousness and freedom from the cycle of births as the ultimate educational goals, which Indians have held for millennia as their highest
aspiration. In the same breath, he states, "That is real education which leads to liberation... that education which delays our freedom should be avoided... that education which delays our freedom should be wicked... This means that the underlying framework for the Gandhian ideas of education is founded on the timeless Indian principles of education, which open the door to everybody and everything who want to learn. For him, the objective of education encompassed the patriotic goal of political independence, which he pursued at the same time.

Gandhi was heavily active in the informal and nonstructured systems of education, which he considered to be particularly important. This is not to say that Gandhi was not involved in the formal structure of the organization. For Gandhi, education was more important than everything else in life, and his concern extended to every area of life, notably the lives of rural and disadvantaged people, women and adults who were excluded from society, and so on. As a result, it is critical to examine Gandhi's perspectives on extension education as well as his experiments in these areas. Extension Education is a critical component of every educational programme. In any educational institution, it is a necessary component of the curriculum. Extension education is education that takes place outside of traditional institutions and classrooms. It refers to the process of expanding, distributing, and disseminating relevant information, knowledge, and skills outside of the classroom and the educational setting in general. Traditionally in the Indian context, it has been connected with agriculture and the welfare of families. All outreach activities, including remote learning and continuing education, are considered to be a part of the extension education curriculum. Extension education is the only way to accomplish the two worldwide education mottos of lifelong learning and education for all, which are both achievable only through extension education. It is regarded as a crucial instrument in the process of altering one's attitude about one's life. Increased tolerance and respect for other religions, as well as an increase in scientific temperament and agricultural development, would all help to national unity and bring about the desired societal changes, such as a stronger love for girls and a greater tolerance for other religions. In actuality, Gandhi did not waste any time putting the principles of "Unto This Last" into action. 'Within 10 days, I acquired a hundred acres of property with a lovely small spring, a decrepit home, and a large number of fruit trees, some of which yielded mangoes and oranges for Rs. 1,000/-.' The property was fourteen miles from Durban and two and a half miles from Phoenix station, which was a convenient location. Consequently, the Phoenix community came into being about the middle of the year 1904. The Indian Opinion was shortly published from Phoenix, rather than Durban, as originally planned. A division was made among the settlers of Phoenix into two groups: the schemers and the salaried employees. The schemers were forced to eke out a life through physical labor. They were each granted three acres of land around the printing plant. There were no fences around the property, and only trails and small roads separated one holding from another. The initial concept was to construct mud cottages that were covered with straw or tiny masonry structures. However, due to a lack of finances, the settlers constructed corrugated iron shelters to protect themselves. If a member sold his or her house or holding, the property was not sold outright but instead passed on to another member. The first organization was made up of a few individuals who were idealistic Indians and Europeans. The colony was to be self-sufficient to the greatest extent feasible, and the material necessities of life were to be kept to a bare minimum. With the passage of time, the Phoenix colony expanded in size, and education became an essential component of the settlement's overall development. Phoenix settlement was mostly a rural community, and the ideas of expansion were widely used. This community-based educational experimentation has earned a position among the world's
The need of making use of accessible materials as well as self-learning techniques was highlighted.

The Tolstoy Farm stretched for over two miles in length and three quarters of a mile in width. There were approximately a thousand fruit-bearing trees on the property, as well as a modest home. In abundance during the season were fruits such as oranges, apricots, and plums, among others. Two wells, as well as a spring, provided water for the community. The nearest railway station, Lawley, was roughly one mile distant, while Johannesburg was twenty-one miles away. The property was situated in a rural setting. Gandhi and Kallenbach made the decision to construct dwellings on the property in order to accommodate the passive resisters. Some satyagrahis came to the farm to work and live, and they were welcomed. The settlers were South Africans who had originally come from Gujarat, Tamil Nadu, Andhra Pradesh, and other parts of northern India. There were Hindus, Muslims, Parsis, and Christians in the group of ten thousand people. Forty young men, two or three seniors, five ladies, and thirty youngsters, five of whom were girls were there. There was a communal kitchen available. Gandhi was willing to offer meat to those who requested it; nevertheless, he understood that not everyone want to consume meat. Initially, settlers lived in tents and a basic homemade of unsaturated materials. Men and women lived in separate rooms, and everyone, including married individuals, was expected to live a celibate lifestyle. Small businesses such as sandal manufacturing and carpentry were established in order to make the family self-sufficient. In June, a school for the underprivileged children opened its doors. In order to accommodate the settlers' heavy physical labor in the mornings, classes were only offered in the afternoons from 2 to 5 p.m., from 2 to 5. Gandhi and Kallenbach provided assistance to a group of young men who were training to be teachers. Gandhi provided religious education, reading out the core principles of Hinduism, as well as literature on Islam and Zoroastrianism, to the assembled crowd. He instilled in his students the importance of respecting all religions and living together as though they were blood brothers.

V. CONCLUSION

The twentieth century was a century marked by transformational shifts in the world. There were tremendous economic developments, a nationalist democratic movement, dictatorship and totalitarianism, as well as socialist and communist revolutions as well as feminism during this century. A century of social and cultural renaissance, independence fight, and the growth of India as a world economic power, all set against the backdrop of widespread poverty in India. Gandhi was a product of the twentieth century. The thought may be described as a representative thinker in the field of alternative philosophy who has made an unmistakable impact both in India and on the world stage. Education is a central topic in the discussion over culture and civilization that has dominated the twentieth century. Behaviorism replaced the older metaphysical underpinning of education in recent decades. Education was given a human face. It evolved into a pragmatic approach and developed as a critical tool for social transformation. Gandhi, who was essentially a political activist, was interested with education both as a theory and as a practitioner, and he was particularly concerned with education in India. Gandhi was fundamentally an experimental person who remained open-minded till the end of his life. He was certain that nothing could be promoted that did not assist the poorest of the poor, those who were at the bottom of the social ladder. He was adamant about this.

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