



GANDHIAN VIEWS ON EDUCATION AND CONTEMPORARY PRIMARY EDUCATION PROGRAMMER IN TELANGANA

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Abstract

There isn't much formal education. This curriculum makes sense and has a point. Everything is planned ahead of time based on how the market is doing. Here, someone who knows a lot teaches. Education is the process of teaching. In another way, education is the life experience of a person. It's not just about getting information and learning things; it's also about becoming the person society wants you to be. In this study, we talk about the methodology, which includes the discussion of variables, operational definitions, the sampling procedure, the study area, the tools used to collect data, how the tools were made, how the data was collected, and the statistical techniques used to analyse the data. Gandhiji's education showed how he thought education should be done. The goal of basic education was to clean people's hearts and minds and build a society without exploitation or violence. One of the biggest problems with this study is that it's hard to understand what Gandhiji thought about education. Even the best researchers had trouble with it.

Keywords: *Gandhian View, Education, Primary Education, Teaching and Telangana.*

1. Introduction

The world is going through a major disruption, and it is affecting every aspect of our lives. There has been a paradigm shift in the way we view education, and this change is especially evident when it comes to primary education. The traditional system of education, which was based on the teacher-pupil ratio, is no longer effective. In response to this, we are seeing an increase in Gandhian views on education and contemporary primary education programmer in Telangana. Gandhi believed that the teacher-pupil ratio should be 1:20, as this would allow for a personal relationship between the pupil and the teacher. He also believed that education should be based on understanding rather than rote learning. Contemporary primary education programmers in Telangana are endeavouring to implement these views into their programs. They are using innovative methods such as interactive storytelling and project-based learning to help students learn effectively. In addition to changing the way we educate our students, there has also been a major change in the way we learn. Historically, most education consisted of memorization and regurgitation of information. Today, we are seeing an increasing focus on problem-solving skills and critical thinking. This shift is evident in contemporary primary education programmers in Telangana, who are using innovative methods such as simulated experiments and team-based learning to help students develop these skills. The world is going through a major disruption, and it is affecting every aspect of our lives. There has been a paradigm shift in the way we view education, and this change is especially evident when it comes to primary education. The traditional system of education, which was based on the teacher-pupil ratio, is no longer effective. In response to this, we are seeing an increase in Gandhian views on education and contemporary primary education programmers in Telangana.

Education has different meanings depending on its application. Education comes from the Latin word educate, which means to raise or nourish. This curriculum is rational and intentional. Everything is preplanned based on market conditions. Here, an educated person teaches. Education means instruction. Scientific curiosity and cooperation are valued today. Instilling these values in people requires education. Education moulds infant unorganised, informal behaviour into adult organised, formal, and structured behaviour. Regulated or controlled life is systematic, purposeful, and principled. Education



refines a child's primitive impulses. Philosophy as the love of knowledge's means and end is education. Since the beginning of education, the concept of education as knowledge acquisition has persisted. Laypeople still have this meaning. Education shapes a person's character and personality, making him socially and economically useful. Man is animal by nature and human by culture. Education civilises man. Education's deep penetrating light illuminates man's ignorance.

2. Review of Literature

Prof. Drever says education shapes young people's knowledge, character, and behaviour. "Absorbent capacity" determines a person's ability to appreciate new knowledge. Children's health is important. They're the county's backbone. Without value, the country is in danger. The educational system faces a crisis of goals. Why study? Whose education? Education has failed to anticipate changes in social ethos and adapt to today's realities.

In his article "Financing Elementary Education in India" (see Ed. R. Govinda), JBG Tilak (2002) expresses his opinion that "households from even lower socio-economic background, low income groups, and households whose primary occupation is not high in the occupational hierarchy, all spend considerable amounts on acquiring education, including specifically elementary education, which is expected to be provided by the state free to all." According to the Public Report on Basic Education in India (PROBE 1999), these costs are significant in India's northern states. As a matter of fact, "Schooling is too expensive" was the top explanation given by PROBE respondents as to why a child had never attended school.

J.P. Naik wrote *The Education Commission and After* in 1982. According to the great educationists and planners, this book was the last and most significant contribution to the area of education. This book discusses commissions and their nominations, historical events, recommendations made by politicians and government commissions about how to define, change, and implement policy, as well as challenges facing the area of education in the future and its curriculum. This book examined all of these factors and will serve as the best evidence of Mr. Naik's accomplishments and his sincere interest in growth, social standing, and education.

3. Methodology

In the above, we looked at some of the research that was related to this study. In this study, we talk about the methodology, which includes the discussion of variables, operational definitions, the sampling procedure, the study area, the tools used to collect data, how the tools were made, how the data was collected, and the statistical techniques used to analyse the data.

4. Objectives of the Study

1. Examine Telangana's socioeconomic and educational status.
2. Connect Gandhian ideas to modern education.
3. To understand the impact of Gandhian education on Telangana's current programmes.
4. Determine if Gandhian views can be applied to modern Telangana education.
5. Suggest more Gandhian values in primary education.

5. Importance of the Study

Gandhi insisted that his primary education plan include "basic sanitation, hygiene, and nutrition" as well as "compulsory physical training through musical drill" (ibid). Gandhi denies opposing "literary training" and that his plan would exploit children. Is saving the child a burden? he asks. The takli is also



an effective toy, he says (ibid). Mahatma Gandhi, who valued peace above political and ideological conflicts, emphasised a well-rounded education, not just literacy. He emphasised whole-child development, not just mental. Foradian presents Gandhi's views on education.

People don't understand education. We evaluate education like land or stock market shares. We want to only provide education that increases earnings. We hardly consider improving the educated's character. Girls don't work, so why educate them? We'll never know the true value of education as long as such ideas persist.

- A teacher who connects with his students learns more from them than he teaches them. Whoever doesn't learn from his disciples is useless. I learn from every conversation. I take more from him.
- Literacy isn't enough. Literacy isn't the end or beginning of education. By education, I mean developing the child's body, mind, and spirit. Basic education connects urban and rural children to India's best and most enduring.

6. Gandhi's views on education

Gandhiji's education embodied his educational philosophy. He proposed teaching academic subjects through productive activities like agriculture, rural industries, gardening, and animal husbandry. He wanted creative learning in real life, not textbooks. Handicrafts education combines learning and doing. Gandhiji believed education developed the body, mind, and soul. Gandhiji defined education as "the best of child and man, body, mind, and spirit." Literacy isn't the end or beginning of education. It's one way to educate men and women. Literacy is not education; I would start the child's education by teaching it a useful handicraft and allowing it to produce immediately. A person with manual training won't be unemployed after school. Manual work provides physical exercise, which strengthens and tones the body. This self-supporting education moulds young minds.

They're whole. Gandhi valued moral and spiritual education. Using a child's organs intelligently is the best way to develop his intelligence. Gandhi said, "Education means drawing out the best in child and man—body, mind, and spirit." Education is the foundation for moral, mental, and emotional development. Long-term, education builds the castles of peace and prosperity. "Sa Vidya Ya Vimuktaye" means education brings salvation. This Sanskrit phrase captures the essence of Value Education from all perspectives. This concept, applied to Mahatma Gandhi's simple but refined approach, can advance education. When analysing Gandhi's views, we can look at morality and ethics.

Mahatma Gandhi's value education concept starts with moral and ethical knowledge. A good education system must have both. A person who doesn't know right from wrong can't be a true student. Only morality and ethics can lead to spiritual growth, which Mahatma Gandhi called an essential part of education. Gandhiji said education is for life, not a job. Gandhian education aims to create a spiritual, nonviolent man. Basic education is interpreted as "handicrafts education," he said. It's true. Gandhiji emphasised college. Education helps young people succeed. Educators are working to improve youth competitiveness. It's time to consider these values as a way to improve individual service and society. Gandhiji believed education should create useful, responsible citizens. Literacy isn't the start or end of education, he said. Only this can educate men or women. 10 Gandhiji believed that one of the main goals of education is moral development. Gandhiji wrote in his autobiography, "I have always emphasised heart culture and character development in education." Character development is the key to educational success. Gandhiji wanted to change higher education by linking it to national needs. Different industries would pay for graduate training they need. . Commerce's own college.



7. Gandhi Views on primary education:

Educators have defined education. I'll focus on Gandhiji's definition of education. He emphasised overall growth. This research highlights contemporary Telangana education by incorporating Gandhiji's views. Bread and Butter goal: An immediate utilitarian goal. Gandhiji emphasised learning-while-learning. Every learner needs this. S/he can reduce India's poverty and unemployment. Gandhiji emphasised the importance of cultural education over literacy. Education teaches them about our great culture and how to adopt and value it. Gandhiji emphasised the cultural goal of education and recommended teaching Geeta and Ramayana to introduce students to their cultural and spiritual heritage.

Gandhiji emphasised character over literacy. Personality development was more important than academic knowledge, he said. We believed a student should learn nonviolence, truth, and the importance of thoughts, words, and deeds. Through education, everyone discovers who they are. Education teaches them why they exist. Spiritual education gives God-knowledge and self-realization. Education helps people realise their potentials and become good citizens. Education familiarises them with spirituality and religion, and each person realises what they are. Self-realization is education's ultimate goal. Gandhiji said, "True education should result in spiritual power, not material."

8. Mahatma Gandhi's Philosophy on Education and the 21st Century

Two parts make up this paper. In the first part, I try to give a critical overview of Mahatma Gandhi's ideas about education and a very brief assessment of how they have been put into practise since they were first proposed. In the second part, I'll try to apply Gandhi's idea of education to what I think the coming decades will need. Most of Gandhi's important writings about education have been collected and edited by Bharatan Kumarappa into two slim books called Basic Education (1951) and Towards New Education (1953). Most of these writings are different, like letters, speeches, excerpts from books, and so on. However, when taken together, they can be seen as a coherent philosophy of education. Gandhi wrote a lot about education, but the Inaugural Address he gave at the Wardha Conference in 1937 is probably the most important piece.

Maybe it's not a coincidence that we're still meeting in the same place after 62 years. I will come back to this Inaugural Address, in which Gandhi is said to have spoken for 85 minutes (Varkey 4). First, though, let's try to get a short idea of what this conference was all about. The Marwari Education Society, which was later renamed the Nava Bharat Vidyalaya, put on the Wardha conference on October 22 and 23 of 1937. This Society's President was Jammalal Bajaj, and the conference was held to celebrate the Silver Jubilee of the Society and the Marwari High School of Wardha. The plan was to give Gandhi a national platform from which to spread his ideas about education. Gandhi was the President of the conference, which was attended by many well-known educationists and ministers, such as B. G. Kher, Premier of Bombay Presidency, Zakir Hussain, Principal of Jamia Millia, Delhi, P. Subbarayan, former Minister for Education, Madras, Viswanath Das, former Minister for Education, Orissa, Ravishankar Shukla, former Minister for Education, Central Provinces, JammalalBaja

Gandhi came up with the Agenda, which had four points that can be summed up as follows: 1. "The current education system doesn't meet the needs of the country." 2. "Primary education should last at least seven years and include the general knowledge needed to pass the matriculation exam, with less English and a strong vocational focus." 3. "For the overall development of boys and girls, as much of their training as possible should be done through a job that pays," 4. "Higher education should be left up to private business and should meet national needs in the different industries, technical arts, belles-lettres, and fine arts" (Varkay3-4). These ideas came from a committee that worked all night long and



was led by Zakir Hussain. The resolutions were: 1. "That education be free and mandatory for all children in the country for seven years." 2 "That the language used to teach be the mother tongue." 3. "That the process of education should be centred on some kind of productive manual work." 4. "That this system of education be able to pay teachers' salaries over time" (ibid 5-6). After that, a committee was put together to make a good curriculum and give its report to Gandhi. In December 1937, this report was turned in. Then, in 1938, a second Report came out, which gave detailed answers to the problems people had with the first Report. This second Report had detailed lesson plans for three subjects, or crafts, as Gandhi liked to call them: farming, spinning, and weaving.

9. Findings of the Study

- The respondents knew about Gandhiji's philosophical views. All of the people who filled out the survey agreed that they knew about Gandhi's philosophy, which is based on Truth, Love, and Ahimsa. 82.5 percent of the people who answered the survey said they knew what Gandhian philosophy says about believing in God.
- All of the people who filled out the survey said that they knew about Brotherhood, Citizenship, Economic Equality, and Sarvodaya Samaj.
- All of the people who filled out the survey agreed that they knew about Brotherhood, Citizenship, Economic Equality, and Sarvodaya Samaj. Also, 85% of the people who filled out the survey knew something about self-sufficiency.
- The respondents know about Gandhiji's philosophical views and Wardha education. 100% of the people who answered liked the idea of non-biolenace culture and cooperative living. 77.5 percent of the Craft as the main place where people learn.
- All of the people who filled out the survey knew about Gandhiji's ideas about education, such as "All-round Development," "Character Building," "Self-Sufficiency," "Cultural Development," "Social Uplift and Welfare," and "Self-Sufficiency."

10. Conclusion

Gandhian believed that an educated person is a responsible citizen who follows the law and helps others with their day-to-day problems. Therefore, it's essential for every government to focus on primary education, which ensures sustainable development in the long run. In line with this thinking, we have dedicated resources to develop quality educational programs in all areas across Telangana. An important step on the path to development is creating an enabling environment that supports opportunity and entrepreneurship. Telangana has long been a hub for innovation, entrepreneurship and technology—thanks in part to our policies and investments in these areas. We are working hard to build an even stronger ecosystem that will help businesses grow, create jobs, and contribute towards sustainable economic growth. Our focus on education, innovation and infrastructure is important not only for Telangana's people but for the entire country as well. By investing in these sectors, we can create opportunities for all of us – providing stability and security for our citizens, and boosting the country's growth potential. Telangana's focus on education is essential for sustainable development. An educated population is a responsible citizen who follows the law and helps others with their day-to-day problems. This leads to stability in the community and enhances opportunities for everyone, including entrepreneurship. As Telangana works to achieve inclusive growth, it focuses on quality primary education as one of the pillars of its strategy.

We have dedicated resources towards developing improved educational programs across all areas in Telangana through our various developmental programs like ' Sadak Yojna' and 'Panchayat Raj Re



organization Scheme'. In addition to investing in education, we are also working hard to build an enabling environment for businesses and entrepreneurship. We have laid down a strong foundation by creating a conducive regulatory and institutional framework that supports business growth. This includes developing efficient infrastructure like ports, airports and power transmission networks, as well as creating favourable environmental conditions such as good access to land and water resources. Our focus on building an ecosystem of innovation is important not only for Telangana's people but for the entire country too. One of the biggest problems with this study is that there isn't a clear way to talk about Gandhiji's views on education. It was a big problem for the best researchers. When we could ask for clarification in interviews, we found that our understandings didn't always match those of the interviewees, and since written communication is one-way, we couldn't tell if one teacher's idea of "respect for others" was the same as another's. In this report, we've tried to include some examples of how teachers usually talk so that other researchers can build on them as they work toward a common language free of clichés and all-encompassing terms. Gandhiji's views on education need to be better communicated, so it seems important to find ways to use language more precisely.

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