

Vivekananda Aurobindo Gandhi On Education

This 'examination-oriented' and 'student-oriented' book is primarily designed to meet examination needs of the students of BEd, BT, LT and BA (Education). Its subject matter is authentic, has all-encompassing coverage and is deeply insightful. The text has been supplemented with charts, diagrams, figures and tables to make the subject interesting and more comprehensible. Such a unique combination brings crystal clarity into the concepts and enables students to obtain maximum marks in the examination. With a view to provide a comprehensive overview of educational psychology, readers are introduced to the lives and works of some fifty great educational psychologists. This enables the students to unlock the doors of a treasure house of information, knowledge and wisdom enshrined in the thought and practices propounded by these masterminds. The third edition adds some new thoughts and approaches. **NEW IN THE THIRD EDITION** •

Education of children with special needs • Inclusive education • Counselling • Albert Bandura's theory of social learning • Principles of growth and development • Detailed discussion on Erickson's theory of 8-stages of development of a child • Factors that affect learning • Augmented question bank at the end of chapters that includes objective-type questions, like MCQs and Fill in the blanks • Improved readability

Test Prep for UGC-NET/JRF/SET Teaching and Research Aptitude

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Indian Literature: An Introduction is the first ever bilingual collection that includes some of the most significant writing in Indian Literature from its beginnings more than four thousand years ago to the present. It includes selections from the epics, drama, the novel, poems, a letter, an essay and short stories. The literary encounter is enriched with the juxtaposition of English and Hindi translation which set up a dialogue with the original language and between themselves.

India is evolving in every sphere, and its education system is no exception. The change, however, is largely towards the betterment of the society as a whole; but still constraints are many in achieving a stringent yet 'beneficial for all' education system in the country. This book gives a thorough account on the Indian Education system—from its inception to the present day, and underlines the hurdles faced and the improvements needed to achieve a flawless system of imparting value education the students. The book begins by explaining fundamental theories of education—its meaning, nature and so on, and then proceeds to discuss the emerging Indian society and the constraints faced by its education system, like corruption, poverty, social discrimination, ill practices (drugs, violence, etc.). It further discusses the philosophies preached by the Indian and Western philosophers and educationists, like Swami Vivekananda, Sri Aurobindo, Rabindra Nath Tagore, Mahatma Gandhi, Rousseau, Froebel, and Maria Montessori, and their contribution in shaping the Indian Education system in some way or the other. The book further explains the concepts integral to Education in

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Emerging India, which are Education for All (Sarva Shiksha Abhiyan), Education for Women (girl child), Education for the Children with Special Needs, Education for National Integration, and Adult Education. It also discusses the revised education policies, with special emphasis on education commissions, and organizations involved in it. The book is designed for the undergraduate and postgraduate students of Education. This collection discusses both the history and theory of anarchism and in particular examines italian anarchism, the relationship between Marxism and anarchism, the influence of Kropotkin, new social movements and the anarchist theory of history.

Jainism is a tradition which dates back thousands of years, which is unbelievably rich and profound, and which has certain unmistakable signs of identity. Contrary to what some might think, it is not in any sense a poor relation of Buddhism, nor is a strange, atheistic and ascetic sect within Hinduism. Jainism is, above all, the religion of non-violence (ahimsa), an ideal which all other religions of India were subsequently to make theirs and which was made universal by Gandhi in the 20th century. Like Buddhism, Jainism is a religion without God which paradoxically opens to the truly sacred in the deepest reaches of all living beings in the cosmos. And it is also the religion of non-absolutism (anekantavada), a particular form of philosophical pluralism, which seems astonishingly modern. This volume traces the impact of colonialism and

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Western philosophy on the dialogical structure of Indian thought and highlights the general tendency in contemporary Indian philosophy to avoid direct dialogue as opposed to the rich and elaborate debates that formed the pivot of the classical Indian tradition. It defines three possible areas of debate: between Swami Vivekanand and Mahatama Gandhi; V.D. Savarkar and Mahatama Gandhi; and Sri Aurobindo and Krishna Chandra Bhattacharyya—on state and pre-modern society, religion and politics, and science and spiritualism respectively. This book will be of considerable interest not only to students and scholars of Indian philosophy and religious studies but to scholars of politics and sociology as well.

This book provides a radical rethinking of the prominent Indian thinker Rabindranath Tagore, exploring how his philosophy of education relates to the ideas of Western theorists such as Kant, Plato and Aristotle. Tagore's thoughts on pedagogy, university and formal education are subjected to a fascinating critique within Ghosh's transcultural framework, referencing a wide range of thinkers across varying time periods, places, and cultures, and developing a greater sensitivity to other traditions, languages, and forms of thinking and writing. The book changes the way we have so far thought about the educationist Tagore, and will be of interest to scholars and specialists of literature,

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Indian history, and philosophy of education. It is political, deeply philosophical and has a transcultural take on our understanding of a variety of issues relating to Tagore and to philosophy of education in general.

In this revised edition, the author sharpens the focus and range of the original, arguing as his main thesis that colonialist and nationalist ideas and practices in education in India are not antagonistic. The new edition incorporates the complex terrain of gender, enriching the earlier discussion of caste, class and religion. It draws upon biographies and cultural history to highlight the revolutionary context in which girls' education made its reluctant start in the 19th century. In the new section on women's education, the author brings into focus the same set of linkages - between the emerging system of education and its policies, the social structure and ethos - which makes this an innovative study of educational ideas and practices. There are also some important additions to the discussion of caste and identity. This Monograph Offers A Bird's Eye View Of A Baffling, Breathtaking Creativity Of Tagore. A Renaissance Figure, Stupendous In Vigour, Volume And Variety Rabindranath Tagore Put India On The Literary Map Of The World. Essentially A Poet, He Was Many Other Things Besides Being A Poet: Dramatist, Writer Of Sort Stories, Novelist, A Social, Political, Religious, Aesthetic Thinker, Innovator In

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Education, Rural Reconstruction, Champion Of The One World Idea.

India Has Witnessed A Sociocultrual Resurgence In 19Th And 20Th Century. Socio-Religious Reformers, Nationalists, Litterateur And Others Had Enriched This Resurgence. Vivekananda, Aurobindo And Mahatma Gandhi Were Front Runners Amongst Them. The Present Work Attempts To Study Their Educational Thought In A Historical Perspective And To Enrich Our Present Understanding Of The Crisis In Education. The Contemporary India Thinks That India Should Evolve A System Of Education, Which Retains The Essential Cultural Fabric Of Eternal India, And Yet Equip Indians To Take Their Rightful Place In The World Of Science And Technology. Indians Are Concerned With Character Building, Retaining Moral Standards And Focus On Spiritual Goals. All This Necessitates A Study Of Great Educational Ideals. The Work Is A Step In This Direction. The Background Material Offered In The Book Includes Growth Of Education Under British Rule And An Introduction On The Imperialist Point Of View. The Background Also Traces Growth Of Nationalist Educational Thought Before Vivekananda. The Main Work Is Spread Over Three Chapters On Vivekananda, Aurobindo And Gandhi. A Near Common Format Has Been Adopted. The Introductory Component On Each Tries To Provide A Brief Life-Sketch And Mental Makeup To Facilitate A Better Understanding. This Is Followed With An Analysis Of Their General Philosophical Outlooks As Education For All Them Were A Part Of Their General Philosophical Outlook. The Third

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Component Is Devoted To Their Educational Theory And Practices. A Brief Conclusion On Each Has Also Been Provided. Besides Analyzing The Contribution Of Each, Attempts Have Been Made To Compare Their Thinking, Trace The Synthetic Growth Of Educational Ideology And Examine The Contemporary Relevance Of Their Thinking.

The individual chapters written by scholars of the Department of General Pedagogy at the University of Wroc?aw included in the volume offered to the Readers, showcase selected variants and problems of the hermeneutical and critical approaches to educational practice and research. The general pedagogy we practice in this way reveals its interdisciplinary character, drawing on the resources and achievements of philosophy, sociology, psychology, cultural anthropology, religious studies, and political sciences. By deliberately adopting such an approach, general pedagogy becomes the basic science of pedagogy; one of its major tasks is the integration and criticism of knowledge about education and the study of education and its broadly understood contexts, a knowledge which is produced not only in numerous disciplines of humanities and social sciences. This ambitious task undertaken by many theoreticians and researchers of education all over the world calls for a continuous effort to review the resources of dynamically changing and transforming scientific knowledge and to draw on contemporary and historically significant philosophy. Translating these experiences into the resources of general pedagogy requires from us the effort of understanding the languages of contemporary

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humanities, social sciences and multicultural societies, as well as the effort of critical thinking, which can recognize and take into account the entanglement of scientific knowledge in social ideas and practices, its conflicts, inequalities and asymmetric discourses. Hence the general pedagogy we practice, exploring the area of ideology (religion) and utopias present in everyday educational practice, implements the vision of bringing closer these two approaches (hermeneutical and critical). We believe that such a general pedagogy, engaged, practiced with passion, aware of its present social context and its past and of the urgent needs, theoretical and practical difficulties, a pedagogy that explores the possible shapes of the future, is both necessary and inspiring. It addresses new topics and offers novel approaches, revises well-established and newly proposed findings, is aware of opportunities and threats. Nevertheless, the chapters written by us are integral, self-contained wholes, just as their authors retain their intellectual and research autonomy, which can be seen in the issues we choose, the mode of their presentation and addressing.

Gandhian Philosophy and thought on education had brought a new dimension and fundamental changes in all aspects of secondary education. He categorically emphasized on the development of social, cultural, economic, environmental and aesthetic values. He adopted the principles of 'Learning by doing' which will cause 'all round drawing out of the best in child and man—body, mind and spirit'. Gandhi wanted to make our child more practical rather than depending upon the

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accumulation of bookish knowledge. So he emphasized on the development of 3Hs (Head, Heart and Hand) instead of 3Rs (Reading, writing and arithmetic). Gandhi rejected spoon feeding education and emphasized on the awakening of humanism and self-consciousness through self-activity and self-dependence. He advocated self-respect, self-discipline and self-honours and one's duties and responsibilities to be achieved through education. Thus the introduction of Charkha or the spinning wheel in schools was considered the way of reviving the inner consciousness of humanity. A child receiving craft centric, purposeful, useful and meaningful education will be truly prepared for gaining self-efficiency for generating new ideas and entrepreneurial spirit concerned for quality, peace and prosperity of the humanity and for the total development of manhood. Mahatma Gandhi believed that education means, 'all round drawing out of the best in child and man, body, mind and spirit' The philosophical views of Gandhiji indicate that education is a means of self- supporting and self- sufficiency in life , based on truthfulness , firmness, patience and other virtues. True education makes a student an able citizen to serve the country self-less service. True education is a true knowledge of the self, soul and God. The nature of true education is defined as the formation of character.

As a young boy, Hari watches his widowed mother single-handedly shoulder the responsibility of the family that had been cast adrift by the sudden demise of his father. Driven by the desire to shield her children from abject poverty, she decides to move with the family to South

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India. Following years of struggle and penury, Hari grows up to be a schoolmaster, living by the values he teaches. That, however, is not always easy for him to do and he often finds himself in conflict with a society that is as orthodox as it is unwilling to change. Through a chain of unforeseen events, Hari finds himself as a lone traveler on the winding road fate has chalked out for him.

Masterji is a moving tale of a man in conflict with the world and with himself in search of an eternal truth that lies beyond both. Key Features: A journey of self-discovery that will touch a chord in the heart of every reader Emotional in content with points of high drama Lovable characters Portrays a spiritual awakening that all readers, young and old, will be able to identify with

The book offers a concrete theory and practice of philosophy of education. It explores educational aspects of the Indian and western philosophy and philosophers. It can help students and teachers as well as teacher educators to analyze, reflect upon and improve their teaching practice from a philosophical point of view. It challenges students and teachers to incorporate both theory as well as practice of philosophy in their classroom teaching.

Dennis Dalton's classic account of Gandhi's political and intellectual development focuses on the leader's two signal triumphs: the civil disobedience movement (or salt satyagraha) of 1930 and the Calcutta fast of 1947. Dalton clearly demonstrates how Gandhi's lifelong career in national politics gave him the opportunity to develop and refine his ideals. He then concludes with a comparison of Gandhi's methods and the strategies of Martin Luther King Jr. and

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Malcolm X, drawing a fascinating juxtaposition that enriches the biography of all three figures and asserts Gandhi's relevance to the study of race and political leadership in America. Dalton situates Gandhi within the "clash of civilizations" debate, identifying the implications of his work on continuing nonviolent protests. He also extensively reviews Gandhian studies and adds a detailed chronology of events in Gandhi's life.

This book reveals English as culture, politics, lifestyle and social change in the context of Indian women. English as a symbol of modernity in India was first accessed by men, giving them a new image of masculinity while Indian languages were 'feminized'—seen as meant for women. Among upper-caste women, English was a vehicle for social reform and for lessening seclusion, invisibility and economic dependence. For the so-called lower castes, the language was aspirational, indicating emancipation and empowerment possibilities, and threatening upper-caste dominance. English formed its own language of gender and made women's voices stronger in regional languages, which can be seen in the flowering of women's articles, fiction, biography and letters. This book records the different ways in which women responded to the coming of English into their lives.

Theory and Principles of Education discusses the latest trends and current educational thoughts. This thoroughly revised edition covers a wide range of issues and themes relating to the philosophical and sociological basis of education. All possible efforts have been made to include the latest trends on the theory and principles of education. Theory and Principles Of Education provides an exhaustive treatment of the subject in a very lucid and cogent manner, to enable all students to grasp the subject matter easily. The book is essentially student-centered and examination-oriented. It is primarily written for the students of B.Ed., M.Ed., M.Phil. and

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MA (Education). It will be equally useful in the Middle East and also the South-East Asian countries because of its authoritative coverage of the subject. By virtue of its extensive coverage and exposition of the subject, it will be very useful to students preparing for teacher training courses. It should also serve as a reliable handbook for in-service teachers. The only book of its kind on the subject that discusses the latest educational trends and covers a wide range of issues and themes relating to the philosophical and sociological basis of education.

This Is A Comprehensive Book Covering (I) Principles Of Education, (Ii) Philosophy Of Education (Both Western And Indian), And (Iii) Sociology Of Education. It Covers The Syllabi Of All The Indian Universities For The Paper Principles Of Education For B.Ed., And M.Ed. Classes. The Book Has Been Presented In An Analytical Style. The Conclusions On Controversial Subjects Have Been Arrived At Through A Synthetic Approach. Subject Matter Has Been Drawn From Authentic Books By Western And Indian Authors. Language Of Treatment Has Been Kept As Simple As Possible. Examples Have Been Drawn From The Indian Context. Thus, The Authors Have Left No Stone Unturned To Make This Book An Authentic Textbook On The Subject. The ubiquitous railway as a symbol of the tensions of Indian modernity.

The Book Is A Comprehensive Account Of Swami Vivekananda S Nationalism That Went A Long Way In Proliferating National Energy Against The British Imperialism In India In Particular And The Western Imperialism In Other Parts Of The Globe In General. History Witnessed The Beginning Of The Great End Of Century-Long Hibernation Of The Indian Masses Under The Foreign Domination. Humanism And Universalism,

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The Two Cardinal Features Of Indian Spiritual Culture, Are The Bedrock Upon Which His Nationalism Is Based. Hence, The Book Highlights His Message For The Promotion Of International Unity And Integrity Through Religion And Spiritualism To Achieve The Grand Ideal Of Universal Brotherhood And Goodwill To Ensure Peaceful Co-Existence To Avert Wars.His Nationalism Also Seeks To Project India As A Stage For The Whole World And Fervently Calls Upon His Compatriots To Play The Traditional Role Of A Spiritual Guide What India Calls Her Spiritual Mission In All Ages Of History.Man-Making And Character-Building Are The Two Vital Aspects Of Swami Vivekananda S Nationalism, The Book Vigorously Spotlights Upon, Keeping In View The Present Scenario Of The Depletion Of The Ethical Values And The Erosion Of The Social Sanctity Leading To The Deterioration In The Quality Of Life Of Man In India And Abroad.A Sincere Adherence To The Nationalism Of Swami Vivekananda Is Sure To Usher In A New Era Of Efflorent Renaissance And Resurgence Leading The Whole Mankind Along The Path Of Supreme Peace And Progress Towards The Divinity In The Long Run.

The industrial monoculture spreading across the globe is highly competitive, greedy and egotistical; in the shaping of educational policy, global communities have accepted a model based on science and technology, which lacks aspects that should be addressed in the goal of education. The book *Timeless Teachers and Ethical Visions* is a historical inquiry of educational concerns that have developed through the centuries. It is a systematic discussion of prominent educators, including their

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theories and experiments: St. Thomas Aquinas, Al-Ghazali, Ibn Khaldun, Leo Tolstoy, Mahatma Gandhi, John Dewey and Paulo Freire. In addition, the inquiry investigates the strengths and weaknesses of the neoliberal educational policy, the suggestions to construct an educational policy considering the common good, criticize uncontrolled individualism while emphasizing the goal of education that enhances community consciousness to the learner. Finally, the aim of this book is to propose an alternative educational policy that is beneficial to the global community.

The Book Exposes The Fraud Thrust Upon The Nation For The Last 55 Years In The Name Of Educational Reforms But In Reality To Secure Macaulay`S Aim Of Turning Indians Into English In Taste, Moral And Intellect. What Is The Appropriate Substance That Should Form The Core Of School Curriculum In Our Country , Especially In Reference To History, And What Should Be The Proper Mode And Method Of Their Implementation Are The Basic Issues That The Book Raises.

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