

The Hindu Philosophy Of Education 1st Edition

The Hindu-religio Philosophical Perspectives of EducationEarly Childhood Education, Postcolonial Theory, and Teaching Practices in IndiaBalancing Vygotsky and the VedaSpringer Dancing to an Indian Tune; an Education in India tells the story of an English woman’s life-changing experiences as a student of Indian Religion and Philosophy at the Hindu University of Banaras (in Varanasi) between 1963 and 1965. Mary Searle’s decision to take a step into the unknown initially seems to have backfired when people in India express disapproval of her culture, and she struggles to adjust to her new life. The young innocent seeks relief from dry study by exploring the ancient city where she meets renowned holy men, predatory Romeos, a man who was tortured by the British and an eccentric Irish woman. She learns to spin wool, grind millet and watch over cattle in a Gandhian community. Later travels take her to tribal regions of central India, and to Nepal, where she treks with two Sherpas towards the Tibetan border over passes of 17,000 feet, sleeping rough under rock overhangs. Mary sees history being made when she is present at the ceremony for the scattering of Nehru’s ashes. By the time she returns to Britain, her values and habits have changed so much that everything appears alien, demonstrating that so much of what we know is influenced by our perception of our surroundings. An intense experience of cross-cultural engagement, perfect for readers looking for a different kind of autobiography and travel narrative. A distinctive aspect of Hindu devotion is the veneration of a human guru, who is not only an exemplar and a teacher but is also understood to be an embodiment of the divine. Historically, the role of guru in the public domain has been exclusive to men. The new visibility of female gurus in India and the U.S. today, and indeed across the globe, has inspired this first-ever scholarly study of the origins, variety, and worldwide popularity of Hindu female gurus. In the Introduction, Karen Pechillis examines the historical emergence of Hindu female gurus with reference to the Hindu philosophy of the self, women spiritual exemplars as wives and saints, Tantric worship of the Goddess, and the internationalization of gurus in the U.S. in the twentieth century. Nine essays profile specific female gurus, presenting biographies of these remarkable women while highlighting overarching issues and themes concerning women’s status as religious leaders; these themes are nuanced in the afterword to the volume. The essays explore how Hindu female gurus embody grace in both senses--as a feminine ideal and an attribute of the divine-and argue that their status as leaders is grounded in their negotiation of these two types of grace. This book provides biographical profiles of the following female gurus plus sensitive scholarly analysis of their spiritual paths: Ammachi, Anandamayi Ma, Gauri Ma, Gurumayi, Jayashri Ma, Karunamayi Ma, Ma Jaya Sati Bhagavati, Mother Meera, Shree Maa and Sita Devi.

A Self-Study of Educating through Hindu Dance

A Study of the Philosophy and Practice in the Education of the S. African Hindu

Rise of the Ancient Arya Civilization: Hindu India of the 21st Century

Reclaiming the Local in Language Policy and Practice

The Hindu-religio Philosophical Perspectives of Education

Revised Reprint (Classic Reprint)

Focusing on the rich and variegated cluster of Indic philosophical traditions as they developed from the late Vedic period up to the pre-modern period, Free Will, Agency, and Selfhood in Indian Philosophy offers an understanding, according to each school, of the nature of free will and agency. The book, Symphony of Philosophy & Education in Bhagavad Gita, presents how the flows of the sublime philosophical thoughts and practical instructions merge themselves in the Bhagavad Gita. The philosophical and educational aspects are blended to create a symphony. It shows how the inner harmony and the outer world combine to create a great symphony in life. The book presents the Bhagavad Gita as a practical treatise on the educational system. Thus, it is relevant for the teachers, the trainers, the educationists, the policymakers, etc. It provides them a fresh perspective on how education can be scientifically imparted with core human values as demonstrated in the Bhagavad Gita. It may help spread the messages of the Bhagavad Gita through structured educational techniques through the widespread labyrinth of the schools, colleges and educational institutions - the arms of our educational system. Of course, the common readers and the public at large would see the Bhagavad Gita in a new light.

What is Brahman? What is its relationship to Atman? What is an individual's place in the cosmos? Is a personalised god and ritualistic worship the only path to attain moksha? Does caste matter when a human is engaging with the metaphysical world? The answers to these perennial questions sparkle with clarity in this seminal account of a man, and a saint, who revived Hinduism and gave to Upanishadic insights a rigorously structured and sublimely appealing philosophy. Jagad Guru Adi Shankaracharya (788-820 CE) was born in Kerala and died in Kedarnath, traversing the length of India in his search for the ultimate truth. In a short life of thirty-two years, Shankaracharya not only revived Hinduism, but also created the organisational structure for its perpetuation through the mathas he established in Sringeri, Dwaraka, Puri, and Joshimatha. Adi Shankaracharya: Hinduism's Greatest Thinker is a meticulously researched and comprehensive account of his life and philosophy. Highly readable, and including a select anthology of Shankaracharya's seminal writing, the book also examines the startling endorsement that contemporary science is giving to his ideas today. A must-read for people across the ideological spectrum, this book reminds readers about the remarkable philosophical underpinning of Hinduism, making it one of the most vibrant religions in the world.

In Woods of God-Realization -

4000-4999, Arts; 5000-5999, Theology; 6000-6999, Philosophy and education

Symphony of Philosophy & Education in Bhagavad Gita - Volume 2

Philosophy of Hinduism

The Background of Hindu Education

Sacred Rights

Born in the home of a Brahmin family, Dr. Bissessarnath Ramcharan-Maharajh was destined to become a priest in the Hindu religion. He received his Janeva (baptism) at age twelve and thereafter was trained for the priesthood. In 1950 he decided to further his education and came to the United States of America to accomplish this objective. He has earned a Bachelor of Science degree in Biological Science, a Master of Education degree in Educational Administration and a Juris Doctor degree in Law. Through the years he continued his study of Hinduism and he has researched many areas of both Oriental and Occidental philosophy to develop his comprehension of religious concepts. His decision to share some of these concepts has resulted in the publication of this little book.

Swami Rama Tirtha also known as Swami Ram, was an Indian teacher of the Hindu philosophy of Vedanta. He was among the first notable teachers of Hinduism to lecture in the United States, travelling there in 1902, preceded by Swami Vivekananda in 1893 and followed by Paramahansa Yogananda in 1920. During his American tours Swami Rama Tirtha spoke frequently on the concept of 'practical Vedanta'and education of Indian youth. Rama Tirtha predicted: "After Japan, China will rise and gain prosperity and strength. After China, the sun of prosperity and learning will again smile at India." Many believe he did not die but gave up his body to the river Ganges.

‘ The most gratifying thing for me [is] that [this book] was listed as a millennium book [by The Pioneer] along with Dr. B. R. Ambedkar ’ s Annihilation of Caste. Moreover, it has been translated into several Indian languages. In a way it has become a weapon in the hands of Dalitbahujan activists ’ (from the Afterword to the second edition). Kancha Ilaiah Shepherd writes with passionate anger, laced with sarcasm, on the caste system and Indian society. He looks at the socioeconomic and cultural differences between the Dalitbahujans and Hindus in the contexts of childhood, family life, market relations, power relations, Gods and Goddesses, death and, not the least, Hindutva. Synthesizing many of the ideas of Bahujans, he presents their vision of a more just society. In this second edition, Ilaiah Shepherd presents an Afterword that discusses the history of this book, often seen as the manifesto of the downtrodden Dalitbahujans. He talks of its reviews as well as of the abuse he has received from its detractors. He reminds us of the need for an ongoing dialogue. As he says, he wrote the book ’ for all who have open minds. My request to Brahmin, Baniya and neo-Kshatriyas [upper class Sudras] is this: You learnt only what to teach others—the Dalitbahujans. Now in your own interest and in the interest of this great country, you must learn to listen and to read what we have to say. ’

Hindu Education and Philosophy

The Hindu Philosophy of Conduct Being Class-Lectures on the Bhagavadgita, Vol. 1

Chaplaincy in Theory and Practice

Education in India

Philosophies of Education

Early Childhood Education, Postcolonial Theory, and Teaching Practices in India

This book presents previously unexamined connections between teaching practices and specific philosophical ideas, locating the prior beliefs and practical knowledge of early childhood practitioners in urban India within the broader social and historical religio-philosophical context.

This volume inserts the place of the local in theorizing about language policies and practices in applied linguistics. While the effects of globalization around the world are being discussed in such diverse circles as corporations, law firms, and education, and while the spread of English has come to largely benefit those in positions of power, relatively little has been said about the impact of globalization at the local level, directly or indirectly. Reclaiming the Local in Language Policy and Practice is unique in focusing specifically on the outcomes of globalization in and among the communities affected by these changes. The authors make a case for why it is important for local social practices, communicative conventions, linguistic realities, and knowledge paradigms to actively inform language policies and practices for classrooms and communities in specific contexts, and to critically inform those pertaining to other communities. Engaging with the dominant paradigms in the discipline of applied linguistics, the chapters include research relating to second language acquisition, sociolinguistics, literacy, and language planning. The majority of chapters are case studies of specific contexts and communities, focused on situations of language teaching. Beyond their local contexts these studies are important for initiating discussion of their relevance for other, different communities and contexts. Taken together, the chapters in this book approach the task of reclaiming and making space for the local by means of negotiating with the present and the global. They illuminate the paradox that the local contains complex values of diversity, multilingualism, and plurality that can help to reconceive the multilingual society and education for postmodern times.

The Oxford History of Hinduism: Modern Hinduism focuses on developments resulting from movements within the tradition as well as contact between India and the outside world through both colonialism and globalization. Divided into three parts, part one considers the historical background to modern conceptualizations of Hinduism. Moving away from the reforms of the 19th and early 20th century, part two includes five chapters each presenting key developments and changes in religious practice in modern Hinduism. Part three moves to issues of politics, ethics, and law. This section maps and explains the powerful legal and political contexts created by the modern state--first the colonial government and then the Indian Republic--which have shaped Hinduism in new ways. The last two chapters look at Hinduism outside India focusing on Hinduism in Nepal and the modern Hindu diaspora.

Indic Visions

Hindu Female Gurus in India and the United States

A Brief Course in the History of Education

The Hindu Philosophy of Conduct

Four Thousand Years of Indian Education

Pedagogical and Ethical Dilemmas

Based on presentations at a conference at the University of Chicago Law School in November 2005.

Excerpt from *The Hindu Philosophy of Conduct Being Class-Lectures on the Bhagavadgītā, Vol. 1: Revised Reprint* *The religious neutrality of the British Indian Government is responsible for its system of education in India being markedly secular in character. The necessities of the Indian situation having rightly dictated to the Government its policy of religious neutrality, and the religion of the British people being different from the religions that have for long been followed by the Indian people with true faith and warm earnestness, the organisation of modern Indian education could not but be made to rest as large ly as possible on a secular and rationalistic basis. This rigid limitation imposed upon the scope of the foundation has made the system of education erected thereon not only incomplete but also productive of certain results that are often apt to be unfavourably criticised. To exclude the study of religion as largely as possible from the field of liberal education is really to make it narrow and illiberal by withholding therefrom the operation of the chiefest and the most powerful. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.*

This book presents the work of the "Sacred Choices Initiative" of the Religious Consultation on Population, Reproductive Health, and Ethics. The purpose of this Packard and Ford Foundation supported initiative is to attempt to change international discourse on family planning and to rescue this debate from superficial sloganeering by drawing on the moral stores of the world's major and indigenous religions. In many of the world's religions there is a restrictive and pro-natalist view on family planning, and this is one legitimate reading of those religious traditions. As the essays in this volume demonstrate, however, this is not the only legitimate or orthodox view. These authors show that the paramaters of orthodoxy are wider and gentler than that, and that the great religious traditions are wiser and more variegated and nuanced than a simple repetition of the most conservative views would suggest. This theme is carried out in essays on each of the world's major religious traditions, written by scholar practitioners of those faiths.

Pluralism and Democracy in India

Hinduism's Greatest Thinker

Debating the Hindu Right

Modern Hinduism

Hindu Approaches to Spiritual Care

Free Will, Agency, and Selfhood in Indian Philosophy

On Hinduism is a penetrating analysis of many of the most crucial and contested issues in Hinduism, from the Vedas to the present day. In a series of 63 connected essays, it discusses Hindu concepts of polytheism, death, gender, art, contemporary puritanism, non-violence, and much more.

Ambedkar was a prolific student, earning doctorates in economics from both Columbia University and the London School of Economics, and gained a reputation as a scholar for his research in law, economics and political science.[11] In his early career he was an economist, professor, and lawyer. His later life was marked by his political activities; he became involved in campaigning and negotiations for India's independence, publishing journals, advocating political rights and social freedom for Dalits, and contributing significantly to the establishment of the state of India. In 1956 he converted to Buddhism, initiating mass conversions of Dalits.

Indic Visions is the tenth book by the acclaimed scientist and humanist Varadaraja V. Raman. In it he provides a detailed introduction to Indic religions and contemporary interpretations thereof consistent with modern science. In a world of rapid changes, dangerous fundamentalism, parochial chauvinisms, culture wars, and clashing civilizations, this book provides both a soothing balm and potent antidote. By delving more deeply into Indic civilization, Raman shows us the way to transform our emerging global civilization in wholesome and healthy ways consistent with science and the great challenges of the 21st century.

Our Educational Heritage

Adi Shankaracharya

Christian and Critical English Language Educators in Dialogue

Prime Minister Kalki

On Hinduism

Why I Am Not a Hindu

On the role of Rabindra Nath Tagore, 1861-1941, Mohandas Karamchand Gandhi, 1869-1948, Aurobindo Ghose, 1872-1950 as religious personalities in the development of an educational philosophy and praxis.

This Book Argues That Gandhi’S Thoughts On Education Were Integral To His Views On Truth And Self-Realization. Gandhi Envisaged Education As A Means To Self-Realization, The Attainment Of Truth And All Round Development Of Individuals.

The Hindu Civilization is a wounded civilization continuously invaded and occupied since 900 AD for almost 1000 years and over 10 generations. Since 1947 it is under attack culturally, its history doubted and distorted, its Macaulay education system manipulated to keep generations of Hindus ignorant of their past greatness and incapable of defining and defending their ancient identity. Today the existence of the Hindus as a Civilization, a nation and a society is under threat, encircled by the combined threat of an aggressive China, a nuclear Wahabi Pakistan and by Jihadist motivated by Ghazwa-e-Hind. US withdrawal from Afghanistan, the revival of Taliban rule in Afghanistan, the growing attack on Hindu lives and property in Pakistan, Afghanistan and Bangladesh, the Kidnapping and forceful conversion of young Hindu girls create fear and panic among the Hindus of India. The Hindus have been constantly denied their Nationhood by forces both within and outside the country. The loss of the cradle of the Arya civilization in Indus Valley and Central Asia, the breakup of their motherland for the creation of Pakistan and Bangladesh and the claims for more Indian territory by China and Pakistan, releases an emotional tsunami wave of pent up nationalism and patriotism in the Hindus of India. It is in this background that Kalki rises like a phoenix galvanizing Hindus from every nook and corner of the country spanning their apparent diversity, uniting them under the banner of Patriotism for their motherland.

Dialogues on the Hindu Philosophy, Comprising the Nyaya, the Sankhya, the Vedant

In an Age of Science

Early Years of the Banaras Hindu University

Being Class-lectures on the Bhagavadgītā

Tagore, Gandhi, Aurobindo

Dancing to an Indian Tune

The legacy of English teaching and Christian missionaries is a flashpoint within the field of English language teaching. This critical examination of the place of Christianity in the field is unique in presenting the voices of TESOL professionals from a wide range of religious and spiritual perspectives. About half identify themselves as "Christian" while the others identify themselves as Buddhist, atheist, spiritualist, and variations of these and other faiths. What is common for all the authors is their belief that values have an important place in the classroom. What they disagree on is whether and how spiritual values should find expression in learning and teaching. This volume dramatizes how scholars in the profession wrestle with ideological, pedagogical, and spiritual dilemmas as they seek to understand the place of faith in education. To sustain this conversation, the book is structured dialogically. Each section includes a set of position chapters in which authors explain their views of faith/pedagogy integration, a set of chapters by authors responding to these positions while articulating their own views on the subject, and discussion questions to engage readers in comparing the positions of all the authors, reflecting on their own experiences and values, and advancing the dialogue in fresh and personal directions.

This book provides a comprehensive account of the Banaras Hindu University (BHU), India's first residential university and the result of Pandit Madan Mohan Malaviya's efforts to establish a Hindu university in the country. This book not only discusses the origins and development of the BHU, but also the challenges and issues that the school faced. It studies Malaviya's efforts to introduce religious education in BHU—and even make it mandatory—and his response to Mahatma Gandhi's efforts to boycott the university. It also describes the lives of the students in the campus and its academic, intellectual, and cultural atmosphere. This book also considers the role and influence of the British in the development of Hindu education during the late colonial period and the importance of the university's location.

Showing how spiritual care is practiced in a variety of different contexts such as healthcare, detention and higher education, as well as settings that may not have formal chaplaincy arrangements, this book offers an original and unique resource for Hindu chaplains to understand and practice spiritual care in a way that is authentic to their own tradition and that meets the needs of Hindus. It offers a Hindu perspective for all chaplains to inform their caregiving to Hindus. The book explores the theological and metaphysical roots of Hindu chaplaincy and puts forward the case for Hindu chaplaincy as a valuable spiritual practice. It covers the issues that arise in specific locations, such as college, healthcare, prison, military and the corporate sector. Chapters also examine Hindu pastoral care offered in other, 'non-chaplaincy' settings, such as LGBT centres, social justice work and environmental activism. Made up of some 30 essays by chaplains, scholars and other important voices in the field, Hindu Approaches to Spiritual Care provides spiritual caregivers with a comprehensive theoretical and practical approach to the relationship of Hinduism and chaplaincy.

A Sudra Critique of Hindutva Philosophy, Culture and Political Economy

The Case for Contraception and Abortion in World Religions

An Education in India

Balancing Vygotsky and the Veda

Hinduism For Dummies

To which is Added a Discussion of the Authority of the Vedas

The author aims to use Kuchipudi Indian classical Hindu dance to educate non-Hindus about Hinduism with postcolonialism in mind. This goal arises from her dance experiences and the historical era of imperialism. Colonization occurs when those in power believe there is a need to dominate in a manner that subjugates people. Colonizers created colonies as they moved into territory because they felt there was a need to “civilize” the so-called savages of the land. Postcolonialism is an intellectual discourse that confronts the legacy of colonialism and attempts to de-colonize. With the legacy of colonialism and a postcolonial lens in mind, some research questions arise. How does she, as a Kuchipudi dancer, use Hindu dance to educate non-Hindus about the Eastern literature of Hinduism? For non-Hindus, she feels the power of the exoticizing gaze when she dances, which might very well block the educational intention of the dance. This exoticizing gaze prevents the understanding of the traditional nature of the dance and the introduction to Hinduism as a world religion. The author’s problem is moving the exotic gaze of non-Hindus to an educational gaze that seeks to learn about the ethics of Hinduism in a manner that takes into consideration the multiple perspectives of the complex society we live in today. “In short, MisirHiralall’s research highlights the role of contemplation and critical-self reflection in creating opportunities for true intercultural relations that respect the epistemologies of traditionally marginalized and stigmatized non-Western religions and cultures. This is essential theoretical and practical research for a multicultural society that is grounded in first-person, lived experience.” – Tyson E. Lewis, Ph.D., Associate Professor of Art Education, University of North Texas “Most impressive is that MisirHiralall is walking her talk through a thoughtful and lyrical self-study that is situated in the in-between: between the mind and body, the gaze of the Other and the self, the Eastern and Western worlds, and the fields of dance, religion, philosophy, cultural studies, and teacher education.” – Monica Taylor, Ph.D., Professor and Deputy Chair of the Department of Secondary and Special Education, Montclair State University “In MisirHiralall’s Confronting Orientalism, the reader is gifted with a rare glimpse into a philosopher-educator’s wrestling with her teaching through the medium of Hindu dance All who think seriously about the context and impact of their teaching in connection with their core values can benefit from reading of this book.” – Michael D. Waggoner, Ph.D., Professor of Postsecondary Education, University of Northern Iowa, Editor of Religion & Education

Your hands-on guide to one of the world’s major religions The dominant religion of India, "Hinduism" refers to a widevariety of religious traditions and philosophies that have developed over thousands of years. Today, the United States is home to approximately one million Hindus. If you’ve heard of this ancient religion and are looking for a reference that explains the intricacies of the customs, practices, and teachings of this ancient spiritual system, Hinduism For Dummies is for you! Provides a thorough introduction to this earliest and popular world belief system Information on the rites, rituals, deities, and teachings associated with the practice of Hinduism Explores the history and teachings of the Vedas, Brahmins, and Upanishads Offers insight into the modern daily practice of Hinduism around the world Continuing the Dummies tradition of making the world’s religions engaging and accessible to everyone, Hinduism For Dummies is your hands-on, friendly guide to this fascinating religion.

The book advances the creative ideas of Swami Vivekananda on education. The great saint was sad that education in India was very poor. He said that India would remain poor till education remained poor. This book, for the first time ever, provides a revolutionary teaching technique which can fulfill Vivekananda’s dream of a rich and prosperous India. No book has ever provided a fully tested teaching technique which can fulfill the dreams of Vivekananda and the aspirations of the 300 million students of India.

Recent Philosophies of Education in India

Gandhi’s Philosophy of Education

Vivekananda on Constructive Education

New Frontiers in East-west Philosophies of Education

The Hindu Personality in Education