

## **CHAPTER-1**

### **INTRODUCTION**

Education is the core institute of all societies. From ancient times in India, there has been a tradition of teaching and learning which has been passed from one generation to another either through verbal or written medium of instruction and is being continued till today. Currently the education system requires innovative tools for the advancement of the society.

The present education system as such is a legacy of colonial rule. This system has maintained that traditional societies were ignorant, full of superstitions and rituals that were irrational and were prevalent for thousands of years. Due to this, the people of South Asia lived a life of servile poverty which was caused by an extreme form of social discrimination in form of the caste systems and exploitative systems. Unfortunately, this idea has held its place in our collective consciousness that it influences both, the providers of education as well as of recipients of Indian society.

It can however be gleaned from the records both primary as well as secondary that a strong and sustainable system of education was operating in South Asia till almost the nineteenth century. Some historians and scholars believe that the Indian education system was better in all respects than the system existing in England at the same time. It is important to take note of these facts not with the intent of glorifying the past but to help us to determine a better education policy today.

Today we are facing numerous problems pertaining to our education system. For instance, the issues of medium of instruction which has become a cause of concern, as many students who

are excellent at their respective mother tongue are struggling with English as the medium of instruction. The course curriculum, whether designed at central level or state level, does not fulfill our national and social goals. The school education is primarily designed to inculcate a spirit for competition by whatever means available. Competition can be good to a certain extent but when students are not taught ethical values that become a problem. School education faces many critical issues such as lack of evaluative learning, untrained teachers, a gap between formal education and job opportunities, aping western culture blindly and so on.<sup>1</sup>

The term education gives different understandings according to its application in day-to-day processes. This word education is said to have originated from the Latin word ‘*Educare*’ which means to bring up or ‘to nourish’. In other words, education means the act of teaching or training. In a simple sense, education means the acquisition of knowledge and experience as well as the development of skills, habits and attitudes which help a person to lead a full and material as well as non-material life.

In a wider sense, education means the total of experience gained by an individual from birth to death. It is not mere communication or flow of information and acquisition of knowledge by students, but of the total development of an individual.

Etymologically, the word ‘Education’ has been derived from different Latin words. A- “*Educare*” which means “to bring out” or to nourish.” B- “*Educere*” which means “to lead out or to draw out.” C- “*Educatum*” which means “act of teaching or training” D- “*Educatus*” which

---

<sup>1</sup> Sharma, S. & Sharma, P. (2015). *Indian Higher Education System: Challenges and Suggestions*. Electronic Journal for Inclusive Education, 3 (4).

means “to bring up, rear, educate.” E- “Education” which means “a breeding, a bringing up, a rearing.”<sup>2</sup>

The Greek word “pedagogy” is sometimes used for education.<sup>3</sup> The most common Indian word “*shiksha*” is derived from the Sanskrit verbal root “*shas*” which means to discipline, to control, to instruct and to teach. Similarly, the word “*vidya*” is derived from Sanskrit verbal root “*vid*” which means to know.<sup>4</sup> *Vidya* is thus the subject matter of knowledge. This shows that disciplining the mind and imparting knowledge were the foremost considerations in India. Back in the 1500s, the word education meant ‘the raising of children, but it also meant the training of animals. While there are probably a few teachers who feel like animal trainers, education these days has come to mean either teaching or the process of acquiring knowledge.

Since time immemorial, education has been estimated as the right road to progress and prosperity. Different educationist thoughts from both Eastern and Western sides have explained the term ‘education’ according to the need of the hour.

Various educationists have given their views on education. Some important definitions are:

1. Mahatma Gandhi-By education I mean an all-round drawing out of the best in man body, mind and spirit.<sup>5</sup>
2. Rabindranath Tagore- Education enables the mind to find out the ultimate truth, which gives us the wealth of inner light and love and gives significance to life.<sup>6</sup>

---

<sup>2</sup>Pathak, R. P. (2007). *Philosophical and Sociological Perspectives of Education*. Atlantic Publishers & Dist.2

<sup>3</sup>Shah, R. K., & Campus, S. *Conceptualizing and Defining Pedagogy*. 6

<sup>4</sup>Pathak, R. P. (2007). 2

<sup>5</sup>Gandhi M. K. (1950). *Kelavani No Koydo*. Ahmedabad: Navajivan Trust. 12

<sup>6</sup> Bhattacharya, Bhujanga Bhushan. (1964). *Rabindra Shiksha Darshan*. Calcutta: JigyashaPrakashan.89

3. Dr. Zakir Husain- Education is the process of the individual mind, getting to its full possible development.<sup>7</sup>

4. Swami Vivekananda- Education is the manifestation of divine perfection already existing in man.<sup>8</sup>

5. Aristotle- Education is the creation of a sound mind in a sound body. When asked how much educated men were superior to those uneducated, Aristotle answered, "As much as the living are to the dead"<sup>9</sup>

6. Rousseau- Education is the child's development from within.<sup>10</sup>

7. Herbert Spencer- Education is complete living.<sup>11</sup>

8. Plato- Education is the capacity to feel pleasure and pain at the right moment.<sup>12</sup>

10. Pestalozzi- Education is the natural, harmonious and progressive development of man's innate powers.<sup>13</sup>

11. Froebel- Education is the enfoldment of what is already enfolded in the germ.<sup>14</sup>

13. John Dewey- Education is the process of living through a continuous reconstruction of experiences."

15. John Locke said, —Plants are developed by cultivation and men by education. This world would have been enveloped in intellectual darkness if it had not been illuminated by the light of education. It is right to say that the story of civilization is the story of education. Thus, education

---

<sup>7</sup> Zakir Hussain.(1944). *Educational Reconstruction in India*. Delhi: Vora & Company Pvt. Ltd., 8

<sup>8</sup>Pathak, R. P. (2007).4

<sup>9</sup>Ibid. 18

<sup>10</sup>Rousseau, J. J., & Boyd, W. (1911). *The Minor Educational Writings of Jean Jacques Rousseau*. Columbia University. 120

<sup>11</sup>Pathak, R. P. (2007). 4

<sup>12</sup>Ibid.

<sup>13</sup>Ibid.8

<sup>14</sup>Ibid.

is an integral part of human life. It is the basic condition for the development of a whole man and vital instrument for accelerating the wellbeing and prosperity by the light of education.<sup>15</sup>

### **Definition of the terms used in the thesis and scope of the topic**

**History-**History in this thesis means Contemporary history alongside history of the pre-independence period

**Education:** As a process, the concept of education can be used in a narrower as well as broader sense. Usually in a confined sense education as a social process is that starts at elementary introducing level to university higher education. In this thesis, education is given to mean formal education, which is rational and revolves around common syllabi. The education is imparted by a trained and qualified person. i.e., a teacher.

**History of Education:** The study of the past educational systems has proven useful in many ways. The problems and challenges we face in our education today are not unique; others have faced the same problems and attempted solutions with varying degrees of success or failure. We can adopt their successes and avoid their mistakes in attempting to improve our education. History of education hence is comprehensive and provides the current issues with simple solutions.

The past illuminates the present. History not only teaches what education is, but also where it came from, why it came to be, and what it is bound to become in the future. History of education is a narrative of the origins, growth and development of educational institutions, methods, concepts, aims, curricular, theory and practice without which they would appear new,

---

<sup>15</sup>Mihai Androne. *Notes on John Locke's Views on Education*. Procedia - Social and Behavioral Sciences, Volume 137, 9 July 2014. 74-79

unexplored, and untried to us in the present world.<sup>16</sup> History thus helps us to understand and analyze the road travelled by educational systems to reach where it is today. Recent history or modern Indian history saw a systematic attempt by the state to engage with the question of education. The questions tried to address the issues of imparting education in British India. It was based on a representation that was adopted under the influence of western model of education introduced by the imperialists or the challenges posed to it by the nationalists.

**Gandhi:** The biggest name who rejected the western model of education in India was Mahatma Gandhi. Mohandas Karamchand Gandhi or Mahatma Gandhi is a name that almost everyone in the world is familiar with. He preached the gospel of peace and practiced it by implementing personalized actions. With his philosophy on nonviolence and *satyagraha* (urge for peace). Mahatma Gandhi was able to highlight the greatness of Indian civilization. Gandhian philosophy is relevant even today as he is the most searched historical personality on google in past years. Gandhi in the research also means Gandhian ideas, principles, and philosophy. The thesis focuses on one aspect of Gandhi, i.e, the Ashram system of education *or Buniydai Shiksha or NaiTalim*.

As with the fields, Gandhian ideas on education are the most relevant even today. According to Mahatma Gandhi, the goal of education should be moral education or character-building; and the cultivation of a conviction that one should forget everything selfish in working towards great aims. Therefore, Gandhi defines education in the following way: “By education I mean an all-round drawing out of the best in a child and man –body, mind, and spirit.” The term that is assigned with this type of thought process is ‘NaiTalim’ which lays emphasis on the basic

---

<sup>16</sup>Carr, E. H. (2018). *What is history?*. Penguin UK. 29

education or ‘Buniyadi Shiksha’. Buniyadi Shiksha essentially is seen as an *ashram* based system where the students at a very early age are inducted into the education system. As Mahatma Gandhi saw it, “Craft, Art, Health and education should all be integrated into one scheme. NaiTalim is a beautiful blend of all the four and covers the whole education of the individual from the time of conception to the moment of death. Instead of regarding craft & industry as different from education, I will regard the former as the medium for the latter.” Hence, the Buniyadi Shiksha became an important point of focus in the Gandhian scheme of things.<sup>17</sup>

**Ashram Concept of Education:** In this thesis the word *ashram* is used in the sense of an alternate mode of educational institution. It also means the terms such as Ashram Shala, BuniyadiSchool, NaiTalim Training Centre, Gramshala, Lok Shala, and Vidyapith, etc.

Ashrama, also spelled asrama, in Sanskrit in Hinduism, any of the four stages of life through which a Hindu ideally will pass. The stages are those of (1) the student (*brahmacari*), marked by chastity, devotion, and obedience to one’s teacher, (2) the householder (*grihastha*), requiring marriage, the begetting of children, sustaining one’s family and helping support priests and holy men, and fulfillment of duties toward gods and ancestors, (3) the forest dweller (*vanaprastha*), beginning after the birth of grandchildren and consisting of withdrawal from concern with material things, pursuit of solitude, and ascetic and yogic practices, and (4) the homeless renouncer (*sannyasi*), involving renouncing all one’s possessions to wander from place to place begging for food, concerned only with union with *brahman* (the Absolute). Traditionally,

---

<sup>17</sup>Gandhi M. K., (1950). *PayaniKelavani*. Ahmedabad: Navajivan Trust.40

*moksha* (liberation from rebirth) should be pursued only during the last two stages of a person's life.<sup>18</sup>

*Ashrama*, familiarly spelled *ashram* in English, has also come to denote a place removed from urban life, where spiritual and yogic disciplines are pursued. Ashrams are often associated with a central teaching figure, a guru, who is the object of adulation by the residents of the ashram. The guru may or may not belong to a formally constituted order or spiritual community.

## **Gujarat**

In the thesis, Gujarat means a region that had existed since ancient times till 2000 CE. Since the focus is on the Saurashtra region.

## **The importance of this research**

Education has been a prime concern of everybody. And it remains very relevant notwithstanding the changing milieu. Mohandas Karamchand Gandhi or Mahatma to the millions has enriched the Indian thinking on education. A comprehensive system of education emerges from his philosophy. Answers to the present crisis in education and civilization can be sought in the educational ideals and practices of Gandhi.

## **The Hypotheses**

Gandhian Principles on education based on the Ashram system is not only relevant today but also offer an alternative solution to the problems faced by the existing system of education.

---

<sup>18</sup>Tripathi, Rama Shankar. (1960). *History of ancient India*. Delhi: Motilal Banarasi Das.80



### **Research aims and/or research objectives**

- I. There have been many studies carried out on practical implementation of Gandhian ideas, which answer many such questions. However, in Gujarat one of the ways through which the relevance of Gandhian principles can be seen is through the working of many institutions that they were based on.
- II. To trace the evolution of Buniyadi Education and the education based on Gandhian ideas with special focus on the region of Saurashtra in Gujarat.
- III. To assess the impact of Buniyadi Ashram education in Gujarat.
- IV. To establish historicity and connection with the New National Education Policy-2019.

### **Outline of the Methodology**

The research methodology used in the thesis derives from the ideas of post-colonialism. In the modern historical period, ‘education’ is seen as a strategy which furthered colonization of large parts of the Subcontinent by the British. Postcolonial school of thought, urges that the outcome, be it social or cultural of the colonial era be analyzed, and wherever there are issues they can be addressed through action. Hence, under postcolonial narrative, education was seen as structured and layered with cultural imperialism. This brought about changes in the educational system at all levels to suit the interest of the colonialists. Post-colonialism also demands for the restoration of indigenous forms of education with a view to achieve cultural dispossession of colonial mindset. The present research focuses more on the latter aspect of postcolonial methods.

To achieve the aforesaid objectives, a comprehensive examination of both primary and secondary sources has been carried out. These have been sampled, analyzed, and reviewed.

Further field survey research and interview methodology is also adopted for the current research.

## **Review of Literature**

A large body of literature has been reviewed, the focus of which was on various aspects based on Mahatma Gandhi's idea of Buniyadi and Ashram system of education. These researchers have paid attention not only to the basic education system, but also to a myriad of topics related to educational structure as it evolved in the Indian subcontinent and more specifically in Gujarat. Some studies have looked critically at the western education system, or have given detailed description on origin of *ashram* type of education; atmosphere of the *ashram* ; student-teacher relationship ; the subjects taught at *buniyadi* schools the *udhyog* or technical training and compare the difference between the students who study in Buniyadi schools to those who are educated through popular education system.

On Gandhi, the man and his ideology, volumes of literature have been written. Scholars from other fields have also conducted extensive research. The purpose of incorporating a study of literature is to give an overview of various approaches to Gandhi's educational philosophy. And they identified the gap which was found in research work done by scholars. For example, N. L. Gupta's book "Mahatma Gandhi, an Educational Thinker" forms a part of the encyclopedia of modern educational thought. It gives an overview of Gandhi's philosophy, beliefs, and values. The author analyses the field experiment carried out by Gandhi and attempts to co-relate

Gandhi's experiments with naturalism, realism, and idealism. The author also explains all the aspects of the educational philosophy of Gandhiji.<sup>19</sup>

V. R. Taneja in his work "Educational Thought and Practice" gives a critical analysis on Basic Education. He concludes that basic education embraces all educational aims and ideals expounded by classical educationalists of all ages. It is natural, scientific, and psychological and meets the social needs and economic standard of our country.<sup>20</sup>

S.P. Ruchela's (Ed) book "Gandhian Ideas on Education, The Relevance in 21st century" is a brilliant attempt to assess Gandhi and his thinking in contemporary time. The book pointed out that Gandhi was not a rigid doctrine. His words should not be understood in a literal sense. Humanism, absolute fearlessness, courage, an overwhelming love and compassion were identified as essentials of Gandhi.<sup>21</sup> David Hardiman's book "Gandhi in his Time and Ours" ' examines Gandhi's legacy as a creator. The writer holds that Gandhi's fight against injustice through nonviolent civil resistance was never against any race or creed. Gandhi was against imperialism, suppression of morality and exclusive divides. Gandhi's relevance for the present is reestablished.<sup>22</sup>

R.S. Mani in his book "Educational Ideas and Ideals of Gandhi and Tagore " gives an exhaustive comparison between two great thinkers. Gandhi in basic education and Tagore in Visva Bharati wanted to associate modern education with a national system of education which would base on an organic unity of India's mind, life and culture<sup>23</sup>.

---

<sup>19</sup> Gupta, N.L. (2002). *Mahatma Gandhi an educational Thinker*, New Delhi: Anmol Publication,

<sup>20</sup> Taneja, V. R. (1995). *Educational thought and practice*. Sterling Publishers Pvt. Ltd.

<sup>21</sup> Ruchela, S.P. (Ed). (2002). *Gandhian Ideas on Education, The Relevance in 21st century*. Delhi: Indian Publisher.

<sup>22</sup> Hardiman David. (2003). *Gandhi: In His Time and Ours*, Orient Blackswan

<sup>23</sup> Mani R S. (1961). *Educational Ideas and Ideals of Gandhi and Tagore*, New Book Society of India.

“The Hindu Personality in Education” by William Cenkner provides an interesting study of three thinkers: Robindranath Tagore, Aurobindo and Gandhi. Despite differences all these educators reflect in their thought and practice the essence of Indian educational thinking. Cenkner holds that these Indian thinkers are not mere Indian personalities but are world figures. Their ideas have greater significance for the present and the future. The three have mapped a transformation of mankind through education. Besides the above various other articles have been reviewed in the dissertation<sup>24</sup>.

*Gujarat no Kelavanino Itihas* by Shivprasad Rajgor gives a detailed account with data of all the education in Gujarat from ancient times to the present day. Apart from that, the efforts made by the government in the field of the development of education also highlight the effort in terms of national education in Gujarat.<sup>25</sup>

Another work by <sup>26</sup>Mishra and Datta titled “Mahatma Gandhi on Education: Selected Writings and Speeches” is a collection of original documents on the concept of education defined by Gandhi. Gandhi’s educational philosophy is innovative, revolutionary, focused on skill development, and based on societal needs. It was one of a kind, original, need-based, and basic, and it offered a viable option. The writings are published to better comprehend Gandhi’s views on education, original writings and speeches by Gandhi. Here the writer arranges the documents and speeches on education by Gandhi in a way that the first focus is on Women education, the connection between nationalism and education, education as training and he tries to give the all educational evolutionary history from ancient *ashram* system of education to modern system of

---

<sup>24</sup>William, Cenkner. (1976). *The Hindu Personality in Education*. New Delhi: Manohar Publication.

<sup>25</sup>Rajyagor, Shivprasad. (1966). *Gujarat no Kelavani no Itihas*. Ahmedabad: Anand Book Depo.

<sup>26</sup>Mishra, Anil Datta. (2015). *Mahatma Gandhi on Education: Selected Writings and Speeches*. Noida: Vikas Publishing House Pvt. Ltd.

education. The role of teacher and students also is mentioned in greater detail. However, it does not work down to the regional level and needs a lot of analysis. Patel in 1953 tried to discuss the educational philosophy of Mahatma Gandhi in his book titled, “The Educational Philosophy of Mahatma Gandhi”.<sup>27</sup> Here, the basic idea with regards to education is reiterated and more importance is given to the analytical aspects of education. The author goes on to maintain that merely being literate did not help the matters. It helped one to learn to read, to analyze circumstances with logic and knowledge, and to apply it effectively for both personal and societal growth. In this sense, education is more of a way of life, a key tool in character development that allows us to choose the path of our ideas and actions and achieve goals and ideals of life. It is to this rationale that Gandhi gave the most weight. He was unquestionably one of India's most prominent proponents of modern education, and his educational plan aimed to further man's moral, individual, social, political, and economic growth. His educational plan aimed for a genuine and nonviolent style of life, as well as self-realization as the ultimate objective. His techniques were straightforward and practical, as seen by his educational plan.

Anil Sadgopal in his article ‘*NaiTaleem: Gandhi’s Challenge to Hegemony.*’ reflected the thoughts of Mahatma Gandhi on education. During 1922, when he faced trial on charge of sedition, from this he built his lifelong challenges to Hegemonies which also include English education, because the education system excluded the large portion of the population. However, more emphasis was given to reduce the exploitation. He was not satisfied with the British education Police that was implemented by them in India. He wanted to unite students and teachers to question the established institutions, he constantly questioned the Socio-Political character of education which was imparted under British Raj. He had a different concept of

---

<sup>27</sup>Patel, M. S. (1953). *The Educational Philosophy of Mahatma Gandhi*. Ahmedabad: Navajivan Publishing House.

education, and wanted to use village tools, where students can handle it freely and remuneratively, he was of the fact that there is a need to add revolution in educational methods.

The idea of NaiTalim was successfully articulated by Gandhi in 1930. This was moreover the period when Gandhi-Ambedkar debate on the issue of Brahmanical hegemony, caste system, social justice

Under Gandhian support “All Indian Education Conference” was organized in which he shared his educational ideas, how to expand the roots of NaiTalim at National level. This article is providing information regarding NaiTalim but whether it was successfully implemented at the rural level is not mentioned. He presented the four elements of NaiTalim, that is Holistic approach, Integration of Head, Heart, Hand, productive manual labour as pedagogic medium, Mother Tongue, The principle of self-esteem support.<sup>28</sup> However, what is lacking in the article is the implementation aspect especially in the rural areas.

There are many theses which focus upon the Buniyadi Shiksha of Mahatma Gandhi such as, “Gujaratni Uttar BuniyadiShalaomaMulyabhimukhikaranEkAbhyas”, by Narayanbahi Goswami focuses on the curriculum taught in the Basic Education schools.<sup>29</sup> Another thesis titled, It the “Uttar BuniyadiViyalalyoAneSamnyaHighshool Ma ChlataAbyakramoniGujaratnaVidyarthioupayThayeliAsaranoTulanatmakAbyas,” by Rajabhai Patel, does not give much a of historical background. The Study has been carried out from

---

<sup>28</sup>Anil Sadgopal. *NaiTaleem: Gandhi's Challenge to Hegemony*. Social Scientist, May–June 2019, Vol. 47, No. 5/6 (May–June 2019), 9-30

<sup>29</sup> Goswami N, (1983). *GujaratniUttar BuniyadiShalaomaMulyabhimukhikaranEkAbhyas*. Unpublished Thesis, Sardar Patel University.

present perspective and hence lacks historical sensibility.<sup>30</sup> Another thesis titled, “Mahatma Gandhi ki Buniyadi Shiksha Pranali ki Vartman Vyavsayek Shiksha ke Sandarbha me Prasangeekta”<sup>31</sup> by Vibha Singh, discusses the relevance of Gandhi's educational ideas has been studied in the present context. In this, the researcher has given reference on the ideas of Gandhi's basic teaching. Comparative work has been done by making his thoughts the main focus. In order to understand Mahatma Gandhi's educational thought; Gandhi's Sarvodaya has to be told in the context. However, the thesis does not focus on the regional context.

Along with this, the ideas of Gandhi's economic policy such as village industry, self-reliance, industrialization of Gandhi have been included. To understand the relevance of Mahatma Gandhi's vocational education in the present context, the author has focused on the educational reforms that came in India after independence. In this, focus was given on development of vocational training and expansion under different policies of India. In my presented thesis, Gandhi's idea of basic education has been given in a detailed form.

So far as the ashram system of education is concerned, Syed Raza in his article titled, “Mazharul Haque: A Pioneer of the Sadaat Ashram and Bihar Vidyapith” focuses on the role played by the Sadaqat Ashram and Bihar Vidyapith in the freedom struggle. It is written from the point of view of the freedom struggle and does not focus on education and its relationship with the Ashram.<sup>32</sup> In the above-mentioned thesis, the author limits his knowledge from the literary source to the printer source. To understand the current situation in my research, the

---

<sup>30</sup> Patel, R. (1988). “*Uttar Buniyadi Viyalalyo Ane Samnya Highschool Ma Chhata Aabyakramoni Gujaratna Vidyarthioupur Thayeli Asarano Tulanatmak Aabyas*,” Unpublished thesis, Sardar Patel University

<sup>31</sup> Singh, V. (2011). *Mahatma Gandhi ki Buniyadi Shiksha Pranali Ki Vartman Vyavsayek Shiksha Ke Sandarbh Me Prasangeekta*. Unpublished Thesis, Mahatma Gandhi Kashi Vidyapith

<sup>32</sup> Raza, S. (2009, January). Mazharul Haque: A Pioneer of the Sadaqat Ashram and Bihar Vidyapith. In *Proceedings of the Indian History Congress* (Vol. 70, 705-712).

story behind the establishment of basic schools on the point of salvation and its expansion is briefly mentioned.

There was an Ashram movement which was called the Christian Ashram Movement. In the article by Helen Ralston, titled, "The Construction of Authority in the Christian Ashram Movement", she tries to explore the mechanisms of the 'Hindu' *ashrams*. She focuses on the relationship between guru and disciple tradition and especially focuses upon the nineteenth century and the twentieth century. However, this is more seen from a religious point of view, especially from the point of view of Catholic Christianity and Protestant Christianity. For instance, in the protestant ashrams Christ is perceived as the Guru or a teacher of the Christian followers.<sup>33</sup> There were more such types of Ashrams prevalent in the twentieth century such as Aurobindo Ashram. Peter Heehs, in his article on "Shri Aurobindo and his Ashram 1910-2010: An Unfinished History" discusses the ideas of Aurobindo on the relationships between individual and community.<sup>34</sup> This article makes a passing reference to the important issue of education and instruction for improving the lot of the rural populace.

So far, the alternative method of Ashram education is concerned, Gita Wijesinghe, in her important article titled as "Indian Philosophy as a Means for Understanding Modern Ashram Schools" focuses upon the philosophical aspect of the Ashram system of education. She examines various schools such as Rudolph & Rudolph, 1972). The schools examined in this paper have been mentioned above: Visvabharati Vidyalaya founded by Rabindranath Tagore,

---

<sup>33</sup>Ralston, H. (1989). The construction of authority in the Christian Ashram movement. *Archives de sciences sociales des religions*, janvier-mars 1980, 34e Annee. No. 67.1. 53-75.

<sup>34</sup>Heehs, P. (2015). Sri Aurobindo and his Ashram, 1910–2010: An Unfinished History. *Nova Religio: The Journal of Alternative and Emergent Religions*, 19(1), 65-86.



the Ranchi school founded by ParamhansaYogananda and Gurukul Kangri Vishvavidyalaya founded by the Arya Pratinidhi Sabha.<sup>35</sup>

---

<sup>35</sup>Wijesinghe, G. (1987). Indian philosophy as a means for understanding modern ashram schools. *Comparative Education*, 23(2), 237-243.