CHAPTER II

REVIEW OF RELATED LITERATURE

2.0.0 PROLEGOMENA

The related literature is reviewed to make the foundation of every new research. Man takes the advantage of the funds of knowledge accumulated in centuries. He is not to start a fresh rather he starts where the previous generation finished. Thus, it is an incessant circle or a continuous process through which literature accumulates. This fact has much importance in carrying out research work. This ensures systematic progress towards the chosen goal. It makes us aware of what is being done in a particular field of investigation. It helps in minimizing the chances of duplications, repetition and saves human and non-human resources while carrying out the research work.

C.V. Good while emphasizing the importance of survey of related studies pointed out, “The survey of related literature may provide guiding hypothesis, suggest methods of investigation and comparative data for interpretative purposes. Sometimes text-books and subjective critiques of a problem area provide important insights and hypotheses, that may well have a place in the summary of related literature”\(^1\). He also remarks, “It may be suggested that finding the way in which studies are comprised and in which they are related to one another is a more important problem. It is thus filling of a particular project into a broader scheme, enabling one to see its importance and to relate it to many other studies”\(^2\).

The purpose of reviewing the related literature is that it enables the researcher to define the limits of his field and by reviewing the related literature the researcher can skirt unfruitful and useless problem areas. The researcher can select these areas in which her endeavour would be likely to add to the knowledge in a meaningful way. A careful view of the research journals, books, dissertations, abstracts, thesis and other sources of information makes the researcher equipped with adequate and up-to-date information regarding the field in general and the problem in particular.

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\(^2\) Ibid., p. 851.
In this chapter an effort has been made to briefly review the literature. Some of the important studies which have been made are no doubt, not related with this piece of research work directly, but are in line with it. By implication, their inclusion in this chapter is justified. All the relevant material can be divided under the following heads.

- Studies related to the Adi Granth;
- Studies related to the Bhagavad Gita;
- Studies related to Values.

2.1.0 STUDIES RELATED TO THE ADI GRANTH

**Kholi, Surinder Singh (1961)**\(^3\) in his research work ‘A Critical Study of Adi Granth’, has explained various aspects of the Adi Granth in detail i.e. language, metre and ragas etc. He also discussed in detail the prevalent social and religious conditions as depicted in the Adi Granth. He made an effort to compare the philosophy of the Adi Granth with traditional Indian philosophy. The message of love, humanity, fatherhood of God, brotherhood of man, truth, purity of mind and body, restraint of passions, equality of man and woman, service of others make the religion of the Adi Granth a universal religion. The world needs today its message of love and peace.

**Prabhat, G.S. (1962)**\(^4\) in his work entitled ‘A Critical Study of the Educational Implications of Guru Nanak’s Humanism’, attempted to analyze humanism of Guru Nanak who saw God in all, and worked for the development and growth of humanity. He said that Guru Nanak made every effort for the upliftment of the mankind. He was a socialistic, spiritualistic and humanist. The fundamental values of his humanism are: oneness of reality, fatherhood of God, brotherhood of man, humanity, service of humanity, honesty, religious tolerance and restraint on love for money and power.

**Singh, Jagbir (1967)**\(^5\) has worked on ‘Guru Nanak Bani Vich Naitikta da Sankalap’. In his thesis, he has discussed the nature of morality, Guru Nanak’s world view, concept of man, problem of standard of morality, divine will, moral freedom, moral significance of Guru Nanak’s mysticism, individual and social morality. He has concluded that the basic assumption of Guru Nanak’s morality is the spiritual perfection

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\(^3\) Published Ph.D. Thesis, Delhi University, Delhi.
\(^4\) M.Ed. Dissertation, Punjab University, Chandigarh.
\(^5\) Published Ph.D. Thesis, Delhi University, Delhi.
of life. Guru Nanak’s concept of morality is highly exigent for the welfare of both individual and society.

**Singh, Amrinder (1976)**⁶ in his research work ‘The Concept of Discipline in Sikh Philosophy’, has discussed the three phases of discipline in Sikh religion i.e. physical, mental and social. He emphasized that for keeping good health one must take exercise, nourishing food, enjoy sound sleep and keep his body clean by taking daily bath. One must get up early in the morning and recite the name of the Almighty God. For keeping mental discipline control of mind and passions are essential. One must dedicate his mind towards the name of God, who is the eradicator of all impurities. In social discipline, both the individual and the society have been emphasized. The idea of ‘Pangat’ and ‘Amrit’ emphasize oneness and equality of all human beings. An ‘Amrit Dhari’ is supposed to lead a disciplined life that has been prescribed for him by the Guru.

**Kainth, Kamaljit Kaur (1978)**⁷ in her work ‘Educational Philosophy of Guru Nanak Dev as portrayed in Japuji Sahib’, holds him as a practical idealist. Idealism of Guru Nanak talks of earthly things. He tries to solve life-problems of social, political, cultural and economic in nature and was deeply involved in their solution. Emphasis is laid on value based education and the great Guru’s educational concepts are highlighted. The central aim of education is the spiritual upliftment. The investigator has remarked that Guru Nanak’s spiritualistic views in Japuji Sahib can attribute a lot to the educational philosophy.

**Shambi, Punam (1979)**⁸ in her work entitled ‘Educational Philosophy of Guru Nanak Portrayed in Sidh- Ghoshti’, an attempt has been made to give the educational philosophy of Guru Nanak as depicted in Sidh-Ghoshti in an implicit manner. She has explained its contribution in different areas of education like aims, curriculum, methods of teaching and teacher etc.

**Kaur, Amrit (1980)**⁹ in her work ‘A Critical Study of the Educational Philosophy of the Sikh Gurus’, discussed the philosophical aims of education, women education, concept of discipline, role of teacher, learning, evaluation, teaching methods and the political, social, cultural, religious and economic conditions of the country at the Guru’s

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⁷ M.A. Dissertation, Himachal University, Shimla.
⁸ M.A. Dissertation, Himachal University, Shimla.
time. She has also discussed the general philosophy of life emphasizing on the concept of God, nature, reality, man, truth, knowledge and values. She also explored the contribution of educational philosophy of the Sikh Gurus to the modern world. Their emphasis upon religious, spiritual, humanistic education can contribute much to the modern materialistic world which is fast heading towards industrialization.

**Kaur, Gurmail (1981)**\(^{10}\) in her thesis ‘The Critique of Caste System and Rituals in Guru Granth Sahib’, conveys the message of Guru’s teachings viz is love, service, humility, compassion, the universal brotherhood of man and ‘simran’ or constant remembrance of God. In all their utterances, implicit or explicit the emphasis has been given to denounce superstitions, rituals and dogmas which had been leading the people astray from the true path of worship of one God. The caste system and rituals severely castigated and condemned by the Guru. No distinction should be made on any of the bases. God is present in all the creatures. The central idea is oneness of God.

**Singh, Santokh (1982)**\(^{11}\) in his research work ‘Philosophical Foundation of Sikh Value System’, has concluded that the Sikh value system is of the nature of axiological absolutism, in which the absolute value (God) forms the basis of all other values. He has successfully tried to build a Hierarchy of Sikh values and compared Sikh values with Indian traditional values, that is dharma, artha, karma and Moksa.

**Gahir, Kala Singh (1982)**\(^{12}\) has studied ‘Contribution of Guru Amar Dass to Education’, and emphasized the different aspects i.e. aims of education, role of teacher, methodology, role of women and spiritual values of Guru Amar Dass. Some ethical concepts like humanity, moral values, contentment, truthful conduct have also been discussed in detail.

**Kumari, Veena (1983)**\(^{13}\) in her research work analyzed that Guru Nanak has recognized the importance of perception, inference and testimony but he considers intuition to be the main source of higher and ultimate knowledge. There are three phases of knowledge- first is the knowledge of the world, the second is the knowledge of self and the third is the knowledge of the ultimate reality i.e. God. This knowledge is obtained through various sources like perception, inference, testimony and intuition. Guru Nanak’s

\(^{10}\) M.Phil. Dissertation, Punjabi University, Patiala.
\(^{11}\) Published Ph.D. Thesis, Poona University, Poona.
\(^{12}\) M.A. Dissertation, Himachal University, Shimla.
teachings still guide us towards the realization of the world and self. They reveal to us the futility of materialistic pursuits. Guru Nanak’s philosophy of knowledge was directed to disseminate truth and lay bare falsehood. Falsehood brings down the level of moral, economic, political and social life of people. If Guru Nanak’s concept of true knowledge is apprehended and practiced, man can be redeemed from the ills and evils which plague the daily routine of his life. Fear, hypocrisy, ritualism, caste distinctions, other worldliness and parasitic living are evils that eat into vitals of social life. The true religion depicted by Guru Nanak laid a great stress on the moral aspect of personality.

Khosla, D.N. (1983)\textsuperscript{14} in his work, ‘Educational Philosophy of Sikh Gurus’, has discussed that the world is a pious place and man must enhance its piety and holiness by making truth, the focus of all his conduct and character. He also emphasized that education must make man spiritually whole and awaken himself to perceive a perfect divine design in life to realize the best in him which is God, the primal truth. The study of philosophy, humanities and liberal arts, music and poetry, languages and literature, history and theology were made integral part of the curriculum at the platform set up by the Sikh Gurus. They made the techniques of deductive and inductive logic, observation, demonstration, analysis and synthesis as important tools of education. They explain the concept of the teacher or Guru in two ways namely, the Pawan Guru and the Human Guru. According to them the Guru is not an isolated individual, he is in every moment a part of the divine and is wholly imbued with divinity. The term Sikh apparently signifies a learner, a seeker after truth in all his life, a student in pursuit of truth and righteousness in all his learning, education and in his life, conduct and character. The Sikh Gurus took into consideration the philosophy of various schools of thought eastern as well as western in building up their philosophy of education.

Singh, Gurdev (1983)\textsuperscript{15} in his research work described that Sikhism condemns the caste-system in society and preaches the doctrine of brotherhood of mankind and fatherhood of God. It also upholds the doctrine of equality of all human beings. Gurbani allows both worldly and practical life and at the same time spiritual development. Sikhism stresses that we are indebted to women, and man is attached to the world through her only. It believes in oneness of God and considers all religions as different paths leading to one and the same ultimate destination. Ethics and worship of God has supreme

\textsuperscript{14} Ph.D. Thesis, Meerut University, Meerut.
\textsuperscript{15} ‘Social and Political Thoughts of Sikh Gurus’, Ph.D. Thesis, Punjab University, Chandigarh.
importance in Sikhism. Sikhism preaches democratic way of life which aims at the liberation of man from parochialism, casteism and sectarianism of all kinds.

**Lahori, Lajwanti (1984)**\(^{16}\) conducted her study on ‘The Concept of Man in Sikhism’, and has concluded that according to Sikhism, man is constituted of different levels of realities - matter, mind and spirit. His innermost core is the ultimate reality. Our education should aim at transformation and development of the whole man. She emphasizes in her thesis that all men are the same in essence; therefore education should aim at the universal welfare.

**Bhatia, Harjot Singh (1985)**\(^{17}\) holds in his research work ‘Epistemology of Guru Granth Sahib’, that knowledge as envisaged in Guru Granth Sahib is intimately and inseparably related to will and emotion. The path laid down by Guru Granth Sahib is comprehensive and blends together the elements of knowledge, devotion and action. There are five base emotions which affects the ‘manmukh’ lust, anger, greed, attachment and pride. But the Ultimate Reality is the God. Guru Granth Sahib exhorts the seeker to reflect on the word (Shabad Vichar), to obey the will of God (Hukammama) and imbibe the heart with the love of God’s name (Naam Simran). These are three dimensions of the spiritual path charted out for the seeker in Guru Granth Sahib.

**Kaur, Karnail (1985)**\(^{18}\) conducted her work on ‘Concept of Seva in Sikhism’, in which she has explained that service when put into practice removes all contradictions and conflicts whether sociological or psychological. It brings forth harmony and cohesion in the society. Thus the concept of service presents holistic, integrated and egalitarian view of society without any spirit of ego and caste. Sikhism approves service rendered with love and spontaneity. The devotee can best worship God with the offering of devoted service.

**Sethi, Ajinder kaur (1986)**\(^{19}\) conducted her study ‘The Guru Granth as a Scripture’, and explained that Guru Granth Sahib has been accepted as a revolutionary compandium containing the hymns of the Sikh Gurus and other contributors. The hymns of the scripture shed light on the spiritual heritage of the Indian culture. The authentic form of the Sikh Scripture is a treasure of enlightenment and guidance to the human kind for times

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\(^{16}\) Published Ph.D. Thesis, Poona University, Poona.
\(^{17}\) M.Phil. Dissertation, Punjabi University, Patiala.
\(^{18}\) M.Phil. Dissertation, Punjabi University, Patiala.
\(^{19}\) M.Phil. Dissertation, Punjabi University, Patiala.
to come. Guru Granth Sahib is full of devotion, meditation, grace of God and Guru, aiming peace of mind and complete surrender to God. Its holiness is accepted and beyond doubt as it was recorded in the personal supervision of the Gurus themselves and it does not smack their personal ego at all. It is a Scripture which is full of values and ethical norms.

Singh, Swarnjit (1986) in his work ‘Philosophy of Sikh Gurus and their Contribution to Education’, has highlighted the educational concepts of great Gurus and laid emphasis on value based education. He described that the Gurus worked on the problems of social, cultural, ethical, moral, political and economic nature. According to Sikh Gurus education must make man spiritually and morally awakened and physically and intellectually alert. Gurus worked and democratized the whole concept and process of education. They fought against social, religious, economic exploitation and political tyranny of their times and worked for regeneration of values. They removed the barriers of caste and creed, high and low, rich and poor and they started the institution of Sangat and Pangat. The down-trodden and women found a message of hope in their teachings. After discussing the educational philosophy of Sikh Gurus the investigator also discusses the educational implications of the philosophy of Sikh Gurus such as aims of education, values, curriculum, teacher, technology of teaching, discipline, education for national integration, education for international understanding, education for social change.

Dhaliwal, S.S (1989) in his dissertation has studied ‘The Educational Concepts of Guru Nanak in Japuji Sahib’, emphasizes on moral, intellectual and spiritual aims of education in the ideas of Guru Nanak in relation to the philosophy of educational aims discipline and teacher. Teacher is highly respected in the terminology of Guru Nanak being used in elaboration of Japuji Sahib. Special emphasis has been given on the education for God-realization, self-realization, moral intellectual and spiritual values of life, truth, beauty and goodness and for solving the mystery of God, nature and man.

Kaur, Harpreet (1989) in her work ‘Philosophy of Guru Ram Dass and its Contribution to Education’, has discussed the various aspects of education. According to her, Guru Ram Dass has discussed the aims of education, curriculum, technology of

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21 M.Ed. Dissertation, Punjab University, Chandigarh.
22 M.Phil. Dissertation, Punjabi University, Patiala.
teaching, teacher, discipline, national integration, international understanding and spiritual, social and moral education.

Kahlon, Kuldip Singh (1989) observed in his work that Guru Nanak has presented a balanced and holistic view of man. Guru Nanak portrays two distinct forms of man- existential and essential. The former is temporal (Manmukh) and the latter eternal (Gurmukh). Crude emotions like lust, anger, greed, attachment and vanity take possession of a ‘Manmukh’ whereas as virtues like love, compassion, humility, continence, contentment predominate in a ‘Gurmukh’. The process of Education is for the transformation of a ‘Manmukh’ into a ‘Gurmukh’. Education must make every individual a ‘Good man’ and a ‘Good Citizen’. According to Guru Nanak, morality and spirituality converge in the ideal man. Stress has been made on wisdom and virtue, ethics and aesthetics. Balance of harmony is not only desirable but also the need of the hour. He has concluded that a basic assumption of Guru Nanak’s educational concept is the perfection of love. The broad based curriculum with emphasis on experiences, objectives and intuitive methods of study, self discipline has been given. Educational philosophy of Guru Nanak has a great importance for reconstructing our educational system.

Kaur, Harpreet (1989) in her study ‘Guru Nanak and Social Institutions’, has discussed religion as an important institution. It is the way of God realization. Guru Nanak denounced the fourfold social stratification on the basis of caste, and brought the entire human kind under one banner. He believed in casteless and classless society. There should be no stratification on the basis of caste, colour, creed and sex. He denounced the practice of renunciation and emphasized on the household life. God is present everywhere and one who cultivates God’s name even while leading a family life with detached mind can realize and visualize Him.

Brar, Gurdip Kaur (1991) has submitted her thesis entitled ‘Guru Nanak’s Philosophy of Politics’, and depicted Guru’s views about contemporary issues like justice, human rights, and ethics of war. She concludes that Guru Nanak has not only exhibited awareness of the problems faced by his contemporary society but also

24 M.Phil Dissertation, Punjabi University, Patiala.
propounded a novel philosophy of politics based on ethics. A new type of political system can be envisaged by adopting Guru Nanak’s positive and constructive approach.

Singh, Gursharanjit (1992)\textsuperscript{26} in his research work ‘Guru Nanak Bani De Mool Mudde’, has discussed the various aspects of Guru Nanak Bani with respect to social, spiritual, economic, political and moral aspect. Guru Nanak’s views in Bani are mostly spiritual and all others aspects are subordinate or linked to it. Concepts like self realization, service to others, character development, humility, restraint on passions are also discussed.


Singh, Meharban (1996)\textsuperscript{28} holds in his study that Guru Nanak has presented a comprehensive system of life long education based on higher human values. Although Guru Nanak has not propounded a complete system of education, yet he has advocated a philosophy of education for complete and perfect living. Though his educational philosophy is not in a consolidated form, yet it is very powerful in shaping the personality of people at all the stages of man’s life. The human life or fortune does not lie in the scientific or technological advancement or material gains. Rather it lies in inculcation of moral values. Education fails if it is not able to produce an ideal man and woman full of faith in practical life. Guru Nanak’s educational philosophy has been tested and holds good even today for the whole humanity of the world. His educational philosophy is related to earthly things because he is aware of the worldly problems and wants to solve them.

\textsuperscript{26} Ph.D. Thesis, G.N.D.U., Amritsar.
\textsuperscript{27} Ph.D. Thesis, Punjabi University, Patiala.
Singh, Karam (1997) in his work entitled ‘A Comparative Study of Ethical Perception of World Religions (Hinduism; Buddhism; Christianity; Islam and Sikhism)’, has discussed the concept of sin, conduct of true mind, individual ethics pride, humility, altruism, justice, courage and social ethics social equality universal brotherhood and status of women. In Hinduism, morality is considered to be an integral part of religion. Moral endeavours are ultimately directed to the goal of liberation (Moksha). Buddhism finds roots of all vices in passion and greed. Christian ethics shows a great advance on the highest Greek thought in its valuation of such virtues as humility, meekness and reasonableness, fatherhood. Islamic view of life is totally different from Hindu, Buddhist and Sikh way of life. In Sikhism ego is opposed to the name of God. Falsehood and evil spring from the five impulses Lust, Wrath(Krodh), Greed or Covetousness (Lobh), Attachment to worldly affair and Pride.

Kaur, Jasbir (1998) in her work explained that Sikh Gurus teachings and philosophy of education clearly defines the role of education for national integration, international understanding, social change, for the purpose of life, for democracy, for citizenship and education as life long process. If the philosophy of Indian Education conceived by Sikh Gurus is interpreted and implemented faithfully and honestly, the evils of Indian Society will automatically vanish and realm of faith and truth will emerge. The metaphysical, epistemological, axiological and logical approach of these saints leads us fruitfully to illumine the path of life by concentrating whole-heatedly upon the higher values of life. The essence of eternity, morality and ethics visualized and transparently by present in the Bani of Sikh Gurus echoes the sacred message of education. The concept put forth by Sikh Gurus with special reference to aims of education, curriculum, pedagogy, teacher, pupil, discipline teacher-pupil relationship are not merely theories but involve practical wisdom. It can be said that Sikh Gurus are the original educational thinkers, who have touched almost all philosophical and practical aspects of education.

Bhatti, Surinder Singh (1999) conducted his study ‘Creative Mysticism : A Study of Guru Nanak’s Bani with Special Reference to Japuji’, and holds that the Japuji within the larger context of Guru Nanak’s Bani makes a trans-religious appeal to the

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individual human person to regain his wholeness. Guru Nanak’s Bani is an open book to be read and acted upon without the intercession of the interpreters. Bani integrates body, mind and soul into the single act of creation. Three prolonged formula- ‘Kirat Karo’, ‘Wand Chhako’, ‘Naam Japo’ has been emphasized. Humility and politeness are exalted as the quintessence of all virtues and good qualities.

Singh, Kultaranjit (1999) In his research work ‘Educational Philosophy of Guru Teg Bahadur and its Contribution to Modern Indian Education’, found that Guru Teg Bahadur gave the message of purity, love, honesty and unselfishness to the people. His message has an eternal significance for the upliftment and development of humanity. Education, Religion and Ethics should help emotional integration, by – pass the narrow nationalistic values and cultivate international human values. The process of education for Guru Teg Bahadur was not synonymous with schooling but it included both informal as well as non- formal education to spread the life long educational process he used institutions of ‘Sangat’, ‘Pangat’. Service, Hard Earning Discussions, and ‘Kirtan’ to educate the masses for work ethics, socially useful productive work, social service, illiteracy character building up and modernization.

Kaur, Mandeep (2004) studied ‘The Concept of Value Oriented Education as Propounded in Guru Arjun Dev’s Bani and its Educational Implications’. In this dissertation the investigator has observed that Guru Arjun Dev’s Bani has given a very comprehensive value system. The holy Bani has a deep impact on Indian life and thought. Its teachings have been a source of light and inspiration to attain a virtuous life to millions of people. The Bani has a time tested philosophy which holds good even today for the whole of the world.

Singh, Jogeshwar (2007) has concluded in his thesis that although the Islamic concept of Jihad and Sikh idea of Dharam Yud originated at the different stages of history and developed in different cultures, yet they have some common features which are very interesting. The weapon of Holy war, which is merely defensive measure, resulted in ushering a political revolution in respective areas of influence. Jihad and Dharam Yud left an indelible impression on social, religious and political life in India. Though it has lost

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much of its relevance in the modern time yet it is still present in the religious feelings of the people.

**Sharma, Ekta (2007)**\(^{35}\) in her research work concluded that the teachings of both the religions Buddhism and Sikhism are based on the following main points: love for humanity, service to the poor, equality of man, truthful living and meditation. The mode of worship in both the religions is almost the same i.e. singing of hymns, meditation, reading the scriptures, listening and reading of religious stories. Both believe in the ahinsa, mission to spread the message of love, compassion, purity and rebel against bigotry and arrogance. In Buddhism it is believed that man can attain liberation through his own efforts by virtuous life smadhi and moral practice. Sikhism recognizes the importance of moral life but liberation can’t be achieved by virtuous alone because it may make man a hypocrite and egoist. Both the systems contain profound message of human development for the good of one’s own self and that of the rest of the mankind. They present us with the philosophy, if followed in the true spirit, mankind can become center of peace, a center of love, a center of compassion. It can liberate man from his self created suffering. The nation can legitimately feel a sense of pride in owning or accepting the Buddha and great Gurus as glorious teachers and in being the children of a country which produced them on its soil. They constitute an important and significant part of our rich cultural heritage.

**Sanghera, Gurnam Singh (2007)** \(^{36}\) formed the objective to study the varied attitudes of different religions towards one another and how they affect the inter-religious relations and also discussed the role Sikh religion has played and can play to make inter-community relations amiable and harmonious. He found that he Guru Granth Sahib is the most outstanding and magnificent specimen of religious pluralism and inter-religious dialogue. It contains hymns of some holy men coming from both Hindu and Muslim traditions. Religiously pluralistic attitude has a vital role to play in inter-community peace. Sikh teachings are at the core of this pluralism and can play a significant role in this process.

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Chopra, Isha (2008)\(^{37}\) in her research work ‘Concept of Truth in Guru Nanak’s Bani’, elaborated that whole meaning and purpose of the conception of values is conditional upon its utility to mankind. The essence of truth provided by Guru Nanak Dev demands the dedication of lives of all the great ten Gurus. Despite of hardships, they showed their valour and fought courageously against falsehood prevailing in the society in various forms like ignorance, superstitions, false rituals, blind faiths, tyranny, inequality, exploitation, injustice etc. Ultimate values, according to him, are divine and human beings are not capable of fathoming their full worth. Guru Nanak Dev employs the concept of Kimat (Price, value) to devote priceless worth and excellence of the principle of truth, which must be made real in one’s deeper experience.

Muhay, Gurcharan Singh (2008)\(^{38}\) has discussed the dialectics of universal consciousness in three sub-heading - Concept of religion, Practical aspect of religion and Importance of Karma. The Adi Granth is full of altruistic concerns for whole of humanity not only for a particular region. The principles rather institutions of ‘sewa’, ‘kirat’, ‘sarbat da bhal’, ‘sangat’, ‘pangat’, ‘daswandh’ etc. have been universally acceptable for all the religious thought processes. No religion can deny their value and meaningfulness. It makes a Holy Scripture a universal and cosmopolitan scripture. The approach of Guru Granth Sahib is not condemning the outward forms of prevalent religions but recognizing and appreciating their religious principles to inculcate in them a spirit of inner religiosity. Guru Granth Sahib has given the highest importance to Karma (Action). No one can cross the terrific ocean without practically living a life of activity related with religious and spiritual uplift of man. Morality plays most important role in it. About woman, the Gurus have played very constructive role and wanted equality for them in the society. Woman has been given the status of mother of kings and whole of humanity. The object of universal consciousness is self-realization that means Atam Darshan. Ego is the biggest obstruction in the way of man’s attainment of ultimate reality. The whole of humanity becomes the focus of a spiritual upliftment in social dimensions of universal consciousness.

Singh, Avtar (2009)\textsuperscript{39} in his published study ‘Ethics of the Sikhs’, has discussed various aspects of Sikh Ethics, i.e. the moral standard, human motives, praxis, virtues, duties, social ethics, supreme ideal etc. He has concluded that virtues like wisdom, truthfulness, justice, temperance, courage, humility and contentment are cardinal. He has defined Sikh Ethics as, “Doctrine of values in human conduct as found in the Adi Granth and those of the life-rules which do not conflict with the spirit of the former.”

Kaur, Jaswinder (2009)\textsuperscript{40} in her thesis ‘Guru Nanak’s Perspective on Social Justice’, has analyzed that Guru Nanak’s social justice is based upon healthy and progressive principle of morality, justice, equality where every member enjoys certain basic rights to access the interior treasure of soul. The objective of Guru Nanak was to leave the social and religious thought of the Hindus and to improve the general tone of their moral spiritual and social life. It can be said that social justice of Guru Nanak was free, frank, fearless and holds enough acceptance. It involves freedom of thought and action. The need of the hour is to implement social justice in letter and spirit to remove barriers of class and creed in the society.

2.2.0 STUDIES RELATED TO BHAGVAD GITA

Misra, H.N. (1963)\textsuperscript{41} conducted his research work ‘Moral Philosophy-Green and Gita’, and made a comparative study of ethical philosophy of the Bhagvad Gita and T.H. Green. He concluded that the philosophical teachings of Green and Gita are badly needed for this age of social and political upheaval. He also remarks, “The teachings of Gita and Green are essential for the whole development of human personality. The Gita may give solace to the poor and frustrated and right direction to the rich and strong. It is like a mother who nurses all her children equally well”.

Kaur, Paramjit (1976)\textsuperscript{42} carried out a comparative study of the devotional theme in the Bhagvad Gita and religious poetry of Guru Teg Bhahadur. It brings to light some remarkable parallels and a few differences. Important teachings common to Vaishnavaism and Sikhism are the stress on ascetic morality i.e. stress on the control of the mind, senses and on the freedom from attachment, greed, egoism and delusion. Even

\textsuperscript{39} Published Ph.D. Thesis, Punjabi University, Patiala.
\textsuperscript{40} Ph.D. Thesis, Punjabi University, Patiala.
\textsuperscript{41} Published Ph.D. Thesis.
\textsuperscript{42} ‘Comparative Study of Bhakti in the the Bhagvad Gita and Guru Teg Bhahadur’s Bani’ M.Litt. Dissertation, Punjabi University, Patiala.
Bhagvad Gita stresses on freedom from attachment, fear, anger, unaffected by pain and pleasure. Similar ideas are also expressed by Guru Teg Bhahadur to give up pride, lust, anger and the company of wicked. Nirvana renounces both praise and calumny, and views happiness and suffering, honour and insult as equal. The most outstanding point of agreement between the two sets of ideas is the pre-eminent position of Bhakti of one God. God is present in all beings equally and none is likable and dislikable to Him.

**Goyal, Narinder Kumar (1978)**\(^{43}\), in his research work ‘The Ethics of Bhagvad Gita’, has explained that the Indian ethics are concerned with prescribing, practical means of attaining a life of perfection. The investigator has found that the Gita is primarily concerned with the conduct of our life and secondarily with metaphysics. Goals of life or the four pursarthas are designed for practical application. Religious life basically promotes attainment of a transformed existence, the power to live in the world but not to be of the world. The transformational ethics espoused by the Bhagvad Gita conduces to the fulfillment of that end.

**Kumar, Amar (1981)**\(^{44}\) in his work ‘Synthesis of Jnana, Karma and Bhakti in the Bhagvad Gita’, finds Karma, jnana and bhakti, the three essential cords of musical instrument tied together at the beginning as well as at the end. Bhagvad Gita has successfully produced a comprehensive synthesis of different spiritual disciplines. The Gita has rich and many sided thought. The ways of Karma, jnana and bhakti supplement each other or they are the different steps towards the same goal. Ultimate Truth in the Bhagvad Gita is the synthesis of knowledge, action and devotion. The teaching of Gita is to know the supreme in which knowledge, action and devotion become one in supreme unification- in which there is a merging of all diversities towards that one goal, the goal of Ultimate truth.

**Singh, Surjit (1982)**\(^{45}\) in his work entitled ‘Purusa and Prakrti in Samkhya and Bhagavad Gita’, explain that in the Bhagvad Gita there are three types of Purusas i.e.Kasara, Akasara and Purusottma. Although these three are separate entities but still are not so because these are essentially and substantially one. God or Purusottma creates the Prakrti with the help of his Yog Maya. Kasara and Akasara, Purusas are the Prakrtis of Purusottma.In the Samkhya system the purusa is described as a free person by his own

\(^{43}\) M.Litt. Dissertation, Punjabi University, Patiala
\(^{44}\) M.Phil. Dissertation, Punjabi University, Patiala.
\(^{45}\) M.Phil. Dissertation, Punjabi University, Patiala.
nature because he is not bound and freedom of world belong to Prakrti. Purusa of Gita is a free person because the elements such as water, fire and air etc. have no influence on Purusa and hence he is totally free. So in the Samkhya system the prakrti is not a subordinate power to Purusa. By the combination of two, the material objects came into existence. The Gita gives the ideas of monotheism but Samkhya system gives the idea of dualism.

Lal, Gurbachan (1982) in his study ‘The concept of Purusottama in the Bhagavad Gita’, has discussed the concept of supreme being and the concept of Pursuottama in the Gita. Sankhya represents two obviously different entities that are Pursha and Prakriti. The Gita explains the roots of this duality by ascribing Prakrti as the creator of Pursottama or divine Lord. The Gita draws a distinction between two types of Prakritis, i.e. Para and Apara. Finally we may conclude that Purusottma is absolute Reality, possessed of the matter and finite selves. This is the only reality and there is no more reality independent of Purusottma in this universe. The distinction between God as personal and impersonal does not mean that there are two Gods. These are faces of the same coin.

Bala, Sukasham (1984) in her work entitled ‘Good and Evil in Hinduism with special reference to the Bhagavad Gita’, explains that the path of devotion is the central portion of the Gita. It alone removes all evil obstacles to peace and happiness. Everyone should perform his social duties according to his own qualification and thereby bring out universal welfare. Gita teaches that the devotee must lead a life of goodness. He not only insist cherish good thoughts, but should also do good deeds and speak good words. Bhakti Yoga both idealizes and despises desires like lust, hate, attachments and greed etc. These are the corrupting forces of mind which can be countered by the teachings of Bhagvadgita.

Pandey, J.B (1985) in his research work ‘A Comparative Study of Educational Philosophy in Gita and Koran’, aimed at highlighting the practicability of educational ideas of these scriptures in present-day India. The researcher has tried to give a critical description of the educational philosophy in these who texts. He has studied translations of the originals and has tried to collect commentaries on them by philosophers,

46 M.Phil. Dissertation, Punjabi University, Patiala.
47 M.Phil. Dissertation, Punjabi University, Patiala.
48 <http://www.education.nic.in/cd50years/g/9j/0Z9J0E0S.htm>
educational leaders and educationists. Some of the specialists in the area were interviewed by the researcher and, while formulating the results of the study, their views were also given due weightage.

The main findings of the study were: 1. According to the Gita, the living being is a part of Brahma and it aims at uniting with the Brahma through moksh. 2. Moksh can be achieved through good deeds, i.e. nishkam karma. 3. According to the Koran, living beings are created by God and when a living being dies his soul has to wait till the day of judgement and then, according to the balance of his good or bad deeds he is sent to Janat (heaven) or Dozakh (hell). 4. According to the Gita, education should lead to all-round development and curriculum should have a wide variety of subjects to achieve this aim. 5. In the Gita stress is laid on the importance of the teacher but, at the same time, it is said that the individuality of the child should not be suppressed. In the Koran also, the importance of the teacher is emphasized but stress is also laid on the development of the talents of the child. 6. In the Koran, stress is laid both on the study of religion and subjects which can be of use in life.

Kesari, H. (1986), 49 studied ‘The Gita as Learning Process with reference to Modern Education’. The objectives of his study were (i) to study concepts relating to Individual Self, Absolute Self, material world, education for material welfare, fearlessness, and the process of education, and (ii) to analyse the teaching-learning process relating to the fundamental causes of all human problems, the ultimate goal of life, the activity method, acquisition of wisdom, concentration and purification of the mind, development of ethical, moral and human values, development of personality and national integration, all with relevance to modern education.

The findings of the study were: 1. Bhagwat Gita is a textbook of the teaching-learning process to educate man in the development of the Inner Man. 2. Education policy and its system were meant to develop the inner man and his human character. 3. The Gita is a textbook of action on the philosophy of life for development of the whole personality, material as well as spiritual. 4. The Gita gives the right meaning of education, conveying that education is life and life is education. S. Gita's metaphysics (Brahma vidya) and its teaching-learning process (Yoga sastra) are for the development of the total personality

49 <www.education.nic.in/cd50years/g/z/9I/0Z9I0406.htm>
for the realization of Truth. Avidya (education for material welfare) and vidya (education for the realization of the self), both make education complete. 6. The learning process of the Gita helps man to develop an integrated personality-victory of the spirit over nature. 7. The Gita is a textbook for bringing awareness in man towards (a) the principle of life, (b) the purpose of life, and (c) the process of life.

Bhupinder Kaur (2001)\(^{50}\) in her thesis ‘The Concept of Self in Guru Nanak Bani and Bhagavad Gita- A Comparative Study’, presents analytical study of this spiritual aspect of self with special reference to Guru Nanak Bani and the Bhagavad Gita. The aim of this study is to explicate the various dimensions of self and to highlight its nature and its difference from the physical constituents i.e. body, mind and intellect. It also highlights the possible ways recommended in both the texts to realize its pristine nature and relation to God and to fellow beings in the social context. The concept of self is not an abstract metaphysical description of facts, rather it is basis of two important religious texts, and offers an analytical study of the nature of the self, revealing how the material aspect influences spiritual and suggests practical religious methods to get rid of this material entanglement, by interacting the temporal with the spiritual. In both the texts the higher goal is the realization of the real nature of the self in order to attain communion with its Divine Essence. Both emphasise on the variant ways of bhakti. Guru Nanak stresses naam-simran through Guru and grace of God, and in the Bhagavad Gita the emphasis is on the individualistic way i.e. sitting in meditation. In Guru Nanak’s Bani, emphasis is on the practice of truthful living and virtuous conduct and Bhagavad Gita stresses on disinterested action.

Sharma, Sarita (2007)\(^{51}\) in her research work has discussed that according to Gita, one should do only Nishkarma Karma. Selfless service is the only way to remove the impurities lurking in the mind. Egoism, hatred, jealousy, ideas of superiority and all the myriad negative qualities will vanish. Man develops humility, love, sympathy, tolerance and mercy. Man gets a liberal outlook for life, realizes the Supreme Being and feels one with his Maker. Bhagavad Gita tries to build up a philosophy of karma based on jnana and supported by bhakti in a beautiful manner. The karma yoga is usually known as the doctrine of Nishkama Karma. When the individual gets over his ego and selfish motives, he becomes steady on the path of karamayoga.

Setia, Anuradha (2009) in her study ‘A Critical Analysis of Psychological Interpretation Human Nature as Propounded in Adi Granth and its Education Implications.’ found that the Adi Granth has the capacity to provide the true human nature. In the Adi Granth, the spiritual precepts emphasize the need for improvement of man, the nature of relations of man to man, as it ought to be and the union of man with God, the supreme truth. All the great religions and philosophies have emphasized that the ultimate aim of life is self realization. The, ‘Man know thyself’ has repeatedly being stressed by Plato, Socrates, Confucius and Guru Nanak.

Lakhanpal, Pinki (2009) in her research work has discussed the concept of man in Hinduism to get the real image and reality of human life by the vast literature of the Indian Philosophy. It believes in the unity of God’s in God than the denial of God’s for God. It finds one in all and all in one and recognizes the unity and harmony of all religious faiths. The four yogas of Bhagavad Gita- Jnya, Bhakti, Karma, Raj yoga have also been discussed. Our ancient literature tells us about the moral value like ahimsa, dann, not hatred with others, respect for elders, not to kill birds and animals etc. To get salvation yoga is an important source. The natural man of the Gita has many qualities of yoga – self knowledge, control, surrender, equanimity, devotion, service and contemplation.

Kaur, Manjeet (2011) in her work has studied value oriented education in the Bhagvad Gita. She emphasized that Srimad Bhagavad Gita has presented a comprehensive system of life-long education, based on higher human values. The investigator is of the opinion that in this age of explosion of knowledge, the ideas of Bhagavad Gita stand best of all the physical, biological, psychological and social sciences. The whole value oriented education which is discussed in the Bhagvad Gita is based on values. These values were also discussed in ancient education during four periods. Bhagavad Gita value based education is for the fullest development of personality which culminates into truthful conduct. God is the Ultimate and an end value. In Srimad Bhagavad Gita ‘ideal man’ is depicted as a crown of all creation.

2.3.0 STUDIES RELATED TO VALUES

Sharma, R.P. (1965)\textsuperscript{55} in his work ‘A Study of Values held by Teachers in Higher Secondary Schools in Delhi’, studied 98 teachers of higher secondary schools of Delhi and found that Delhi teachers were more inclined towards the theoretical, economic and social values than other values. Female teachers showed greater consciousness for political values than their male counterparts. Male teacher scored higher on theoretical and economic values whereas female teacher scored higher on religious and aesthetic value.

Jagdeep Kaur (1973)\textsuperscript{56} in her research ‘Value Dimensions of Professional and Non-professional College Students in Relation to their Sex and Parental Occupation’, has concluded:

- The students of professional and non-professional colleges give almost equal preference to theoretical, economic, aesthetic and social value-dimensions.
- Students of professional colleges preferred political value dimensions, where as students of non-professional colleges preferred religious value dimensions.
- There is no significant difference in value-dimensions among professional male and non-professional male college students.
- There is no significant difference in value dimensions between professional male and professional female college students in relation to theoretical, social, aesthetic and religious value-dimensions. Both the groups differ in economic and political value-dimensions.

Roy, D.K. (1980)\textsuperscript{57} investigated ‘A Study of Some Factors and Processes Involved in the Development of Values’, and found that the development of the value system was positively related to the process of socialization. Value system develops with the advancement of age grade. Co-operation and honesty has significantly negative correlation with socio-economic strata (SES) while tolerance, obedience, religious devotion and altruism has no significant relation. The value system of

\textsuperscript{55} M.Ed. Dissertation, Delhi University, Delhi.
\textsuperscript{56} M.Phil Dissertation, Punjabi University, Patiala.
\textsuperscript{57} Ph.D. Thesis, Calcutta University, Calcutta.
adolescent students has significant positive co-relation with sound mental health, except in the case of religious emotion.

**Kalia, Ashok Kumar (1981)** worked on ‘A Study of Values and Ideals of Early Adolescents living in different Types of Home-Environment’, and finds that:-

- Both-parent male early adolescents were found significantly higher on theoretical and political value than orphan male early adolescents while orphan male early adolescents excelled on aesthetic and religious values in comparison to both-parent male early adolescents.

- No significant difference was found between both-parent female early adolescents and one parent female early adolescents on values except on political value on which both-parent female early adolescent scored significant higher.

- Both-parent male early adolescents and one-parent male early adolescents were similar in their theoretical, economic, aesthetic, political and religious values.

- Both-parent female early adolescents and orphan female early adolescents were more or less similar in economic and political value, but on theoretical and religious values both were found significantly higher.

**Kundu, N. (1981)** studied 'Value Pattern of College Students and its Relation to Psycho-social Variables’, on sample of 400 students both male and female. He concluded that recognized value pattern was not a unique one. Two separate patterning models were observed with slight overlapping between them. These two distinct sequences of values were (a) economic, political, social, aesthetic and religious (b) social, economic, political, aesthetic and religious.

**Mishra, Kali Prasanna (1984)** conducted a research ‘A Comparative Study of Moral Knowledge of Tribal and Non-tribal Children of Orissa’. In this research work the investigator has discussed the origin and development of the concept of morality and

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60 M.Phil. Dissertation, Punjabi University, Patiala.
moral consciousness among the school children in Orissa. This study is aimed at finding the moral awareness of tribal and non-tribal school children in Orissa. The researcher finds various sources from which the children draw their moral knowledge. The investigator has enlisted six desirable and six undesirable values. Desirable values were personal achievement, helpfulness, kindness, sense of duty, honesty and obedience. Six undesirable values were: personal failure, damage to property, stealing, cruelty, disrespect and lying.

**Malhotra, Kiran (1985)** conducted research on “Value Dimensions of XI Grade Science and Arts Students in Relation to Achievement Motivation and Sex”. The main objective of this study was to analyze value awareness among the Arts and Science students. For this a sample of 300 students (150 boys and 150 girls) of class XI were taken. The data was collected by Allport-Vernon scale of values and achievement motivation scale. It was found that there was a significant difference in value dimensions among Science and Arts students except religious values.

**Sheela, (1987)** conducted her study ‘Change in Teaching Behaviour as a function of Inculcation of Values Predicting Teacher’s Effectiveness’ attempted:-

- To identify the most effective and the least effective teachers in the secondary level through a multi-dimensional criteria of teacher effectiveness.

- To inculcate the identified values in student teachers, which are indicators of teacher effectiveness and are termed as educational values

- To test the effect of inculcation of values of teaching behavior on student teachers.

The major findings were:-

- Value inculcation through value–confrontation treatment lead to a significant qualitative improvement in the teaching behaviour of the student teachers.

- The value–confrontation treatment was found effective in improving the qualitative teaching behaviour of student teachers of all teaching subjects.

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61 M.Phil. Dissertation, Punjabi University, Patiala.
Brar, Kirandeep (1988) in her research ‘A Study of the Impact of Training Programme on the Value-Dimensions of Secondary School Teachers’, has studied the impact of training programme on the value dimensions of secondary school teachers. She took a sample of 600 prospective school teachers from six training colleges of Punjab, Punjabi University Patiala, Punjab University Chandigarh and Guru Nanak Dev University Amritsar. The result showed that training programme failed to make any worthwhile impact on value dimensions of secondary school teachers under training. Political value was found to be highly preferred and religious value as the least preferred. The order of preference of political, theoretical, social, aesthetic, economic and religious values in both the cases on the pre-test and the post-test remained the same.

Gulati, Sarita (1988) conducted her study entitled ‘A Comparative Study of Value Dimensions of Teachers working in Private, Government and Central Schools’, and took a sample of 600 teachers working in different categories of schools i.e. government schools, private schools and central schools. It was concluded that the type of management has no impact on the value pattern of teachers, except on economic and aesthetic values. It is clear from the result of the study that out of the six values i.e. economic, social, political, aesthetic, theoretical and religious values, the religious value is the least preferred value by all the three categories of teachers.

Shukla, Nandita (1990) in her research work formed the following objectives:-

- To emphasize new pedagogical shift from teaching to learning; from storage of information to information processing and to develop self-learning skills.

- To integrate the values suggested by various commissions and NPE (1986) into Teacher Education Curriculum.

- To make teachers sensitive to value needs of children and their full judgment of society of future.

To achieve these objectives various approaches and strategies e.g. Integration through Subject Approach and Indirect Incidental Approach were used effectively in imparting

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64 Ph.D. Thesis, Punjabi University, Patiala.
value oriented education to teachers. Teaching material like text books, journals, magazines, newspapers, photographs, slides, T.V. Programmes, Video Tapes, methods of teaching, role of teacher educator, student teacher, time factor and evaluation were also discussed.

**Kapani, Madhu (1990)** 66 in research work ‘Education in Human Values: Concept and Practical Implications’, attempted:-

- To analyze the concept of human values from different view points.

- To explain the nature of five basic human values truth, righteous conduct, peace, love, non violence and their relationship.

- To draw educational implications of these human values present in the educational system of India.

Findings of this study are based on an extensive survey of different reports of Education Commissions and Committees. An attempt has been made to suggest changes in the curriculum from the primary stage of elementary education. Suggestions were also given for a suitable methodology of teaching human values through direct, incidental and integrated approach.

**Gregson, James Aaron (1990)** 67 investigated ‘Work Values and Attitudes Instruction as Viewed by Secondary Trade and Industrial Education Teachers’, and the objective was to identify the work values and attitudes that Industrial Instructors teach and to describe the pedagogical techniques they use to teach these skills.

The findings of the study are:-

- The most emphasized work values and attitudes clusters were ambition, cooperation, accuracy, devotion, honesty, loyalty, reliability, dedication and conscientiousness.

- The most frequently identified pedagogical strategies were group discussion, reward structure, one to one counseling, role playing and role modeling.

Kaur, Jagdeep (1993)\textsuperscript{68} in her research work ‘Value Dimensions of Professional and Non-professional College Students in Relation to their Sex and Parental Occupation’, concluded:

- The students of professional and non-professional colleges give almost equal preferences to theoretical, economic, aesthetic and social value-dimensions.
- Students of professional colleges prefer political value dimensions whereas students of non-professional colleges prefer religious value-dimensions.
- There is no significant difference in value dimensions among professional male and professional female college students in relation to theoretical, social, aesthetic and religious value-dimensions. Both the groups differ on economic and political value-dimensions.
- There is no significant difference in value dimensions among professional male & non-professional male college students.

Ranu, Sarbjit Kaur (1995)\textsuperscript{69} in her study ‘Value Dimensions of Post-Graduate Students in Relation to their Level of Aspiration and Intelligence’, found that:

- Men were significantly higher on theoretical values, but lower on the aesthetic and social values than the women.
- Arts students were significantly higher on aesthetic, political and social values than the science students.
- In order of ranking, values of high level of aspiration and intelligence group were: theoretical, political, economic, social, religious, aesthetic, while for the low group were: political, theoretical, aesthetic, economic, social and religious.

Pal, Sima (1995)\textsuperscript{70} in her research work ‘Integration of Value-Orientation in Secondary Teacher Training College Courses and their impact on the Corresponding Cognito-affective Teaching Behaviour’, conducted experiments in four phases. She

\textsuperscript{68} M.Phil. Dissertation, Punjabi University, Patiala.
\textsuperscript{69} Ph.D. Thesis, Punjabi University, Patiala.
\textsuperscript{70} Ph.D. Thesis , Punjab University, Chandigarh.
administrated value preference form and frequency and acuteness scale for value survey as pre-test. Administration of value treatment was based on value clarification. Administration of value preference form and frequency and Acuteness scale for value survey was done as post-test. Major findings were:-

- The impact of value change treatment was found to affect some values but not all. Some social values were affected by value change treatment.

- Social values namely, Equality, Cooperation, Tolerance were affected by value change treatment.

**Rani (1997)** conducted her work, ‘A Study of Intelligence, Creativity, Personality Characteristics and Value Patterns of Adolescents from Minority and Non-minority Community’, on a sample of students of Class X belonging to minority (N=150) and non-minority (N=270) of Punjab, it was revealed by her that adolescents belonging to the minority community are higher on religious values only, whereas adolescents belonging to the non minority community are higher on theoretical, economic, aesthetic, social and political values.

**Sandhya, N. (1999)** has conducted work on ‘An Evaluative Study of Value Education Provided at the S.S.L.C. Level in Mysore District’, and found that the type of school and the type of management of schools influence the values of students. Students belonging to both types, government as well as private differ in their social, religious, moral, theoretical, political, aesthetic and economic and values. Class X students were seen to be more sensitive to social, moral and theoretical values than the other values. She found that the parent’s educational background and their income do not influence the values of students but parent’s occupational background influences the theoretical and aesthetic values of the students to some extent.

**Kaur, Pardeep (2000)** conducted ‘A Study of Development Pattern of Moral Values Among the School Children in Relation to their Socio-Economic Status and Intelligence’. The study was aimed at identification of moral values among school children of different grades i.e. 7th, 8th and 9th. The students of 9th class considered that

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71 Ph.D. Thesis, Punjab University, Chandigarh.
values like lying and stealing are less immoral in comparison with 7th and 8th class students. On the other hand bribery is taken as a more serious immoral value by the 9th class students as compared with the 7th class students.

Dhillon, Manjeet (2002)\textsuperscript{74} in a study entitled ‘Personal Values as Correlates of Teaching Effectiveness’, used Teachers inventory and Teachers Rating Scale for the study which used Descriptive Survey Method.

The findings suggested that:-

- Value patterns of teachers were found to be positively and significantly related to teaching efficiency.
- Theoretical Values were found to be significantly related to teaching efficiency.
- Economic, political, religious values were found to have no relationship to teaching efficiency.
- Aesthetic value was found to have no relationship with teaching efficiency.

Kaur, Dilpreet (2003)\textsuperscript{75} studied 'Value Pattern of Student Teachers as related to their Emotional Maturity and Self Esteem’, and observed that

- There is no significant difference between values of graduate and post graduate student teachers.
- There exists a significant relationship between Values and Emotional Maturity of Social Studies, Punjabi, Graduate and Post Graduate student teachers.
- There exist a significant relationship between Values and Self Esteem of student teachers.

Kaur, Manpinder (2003)\textsuperscript{76} in her work ‘The Impact of Socio Economic Status and Cultural Background on the Value Pattern of Adolescents’, reported that boys and girls differ significantly on value pattern. Socio-economic level had significant impact on value pattern of adolescents. High socio economic status adolescents preferred

\footnotesize{\textsuperscript{74} M.Ed. Dissertation, Punjab University, Chandigarh. \\
\textsuperscript{75} M.Ed. Dissertation, G.N.D.U., Amritsar. \\
\textsuperscript{76} M.Ed. Dissertation, G.N.D.U., Amritsar.}
theoretical, political and religious values whereas low socio economic status adolescents prefer economic, aesthetic and social values.

Ausbrooks, Carrie (2004) in his study ‘A Comparative Analysis of the Values that are Predominant in Private Schools, Public Choice Schools and Public Attendance-Zone schools in San Antonio, Texas’, aimed to investigate whether or not differences exist in the values fostered in private schools, public choice schools and public attendance-zone schools and whether or not there are differences in the values that are identified by the students as compared with teachers. The sample consisted of 1866 students in Grade 6-8 and 114 teachers from nine schools. The findings from the students data indicated:-

- When all factors are considered i.e. Gender, Grade, Level, Ethnicity and Type of school, there were more similarities than differences between the values identified by students and teachers in the nine schools studied.

- Private schools emphasized spiritual and educational values, whereas public schools emphasized educational values only.

- When all data sources were taken into account for all three types of schools, educational values were found to be predominant, followed by moral and personal values.

Kumar, Sachinder (2005) in his work ‘Impact of Case Based Pedagogy on Prospective Elementary Teachers’ Classroom Behaviour and Students’ Learning’, found that case based pedagogy used with or without discussion helps in developing critical thinking and insight into the desirable classroom behaviour. Valuable information has been obtained on the case based pedagogy and its impact on teachers behaviour particularly on three components namely: lesson structure, pupil teacher verbal interaction and classroom management has also been studied. The inductive approach inherent in learning through case based pedagogy clarifies the principles underlying various components of teacher classroom behaviour. Case based pedagogy can become vehicle of indirect type of teaching.

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77 <www.coe.uni.edu/eser/ausbook.Dissertation.htm +dissertation +_abstracts+an+moral teachers>
78 Ph.D. Thesis, Punjab University, Chandigarh.
Arora, Meenakshi (2008) in her research work studied the following objectives:

1. To study relationship of intelligence with values.
2. To compare the value pattern of students belonging to high and low level of intelligence.
3. To study the relationship of socio-economic status with values.

In her study, she concluded;

- Values and intelligence are not significantly related.
- Values and socio-economic status are not significantly related.
- Significant differences do not exist in the values of students with high level and low level of socio-economic status.

Bhalla, Jyoti (2008) in her research work ‘A Study of Values in Relation to Locus of Control and Religious Background of IX Grade Students’, concluded:

- Hindu and Sikh students do not differ significantly for Sikhs values i.e. theoretical, economic, aesthetic, social, political and religious.
- Sikh and Muslim students do not differ significantly in theoretical economic and religious values whereas they differ significantly in esthetic, social and political values.
- Sikh boys and girls do not differ significantly for Sikhs values viz. theoretical, economic, aesthetic, social, political and religious.
- Boys and girls do not differ significantly in theoretical, social, economic, aesthetic and religious values whereas they differ significantly in political values.

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Kumar, Anil (2010)\textsuperscript{81} in his research work ‘Study of Academic Achievement, Value and Adjustment of Secondary School Students in Relation to Working Status of Mothers’, took the sample of 500 students in which 250 students(125 boys, 125 girls) belonged to working mothers and 250 students(125 boys, 125 girls) belonged to non-working mothers. The major findings of the study are:

- No significant difference was observed in the aesthetic value of students of working and non-working mothers.
- Significant difference was identified in the social value of students of working and non-working mothers.
- No significant difference was observed in the religious value of students of working and non-working mothers.
- Significant difference was discovered in the economic value of students of working and non-working mothers.

2.4.0 ANALYSIS OF THE RELATED LITERATURE AND THE PRESENT STUDY

With respect to the Adi Granth studies have been carried out concerning to its various aspects. Educational implications of Gurus and their contribution regarding the educational philosophy i.e. aims of education, curriculum, role of teacher, method of teaching, discipline etc. have been discussed. Various values like humanity, tolerance, brotherhood of man, fatherhood of God, equality, honesty, ethics, humility, contentment, self-realization, truth, beauty, goodness, justice, wisdom has been emphasized. Ignorance, superstitions, false rituals, blind faith, social, religious, economic exploitation, caste distinctions, five impulses viz. lust, anger, covetousness, attachments and pride have been condemned. Comparisons of various aspects of different religions have also been done. Morality and Value based education has been emphasized.

Studies related to Bhagvad Gita have discussed the concept of good and evil. Various aspects of Bhagvad Gita like Jnana, Karma, Bhakti, Purusottama, Purusa, Prakrti have been explained. Some concepts of the Bhagvad Gita have been compared with Sikh Gurus’ philosophy which represents some remarkable parallels and few

differences. Ultimate Reality in the Bhagvad Gita is the synthesis of knowledge, action and devotion. Study of the Bhagvad Gita exhorts in us to move on the path of self-realization and Nishkarma karma. Selfless service is considered to be the only way to remove the evils from us. Hatred, ego, anger, attachment, hypocrisy, greed, pride will automatically vanish.

Studies on values have discussed value dimensions of teachers and students in different types of schools. Relationship of value with various variables like sex, parental occupation, achievement motivation, intelligence and creativity etc. has been explained. Relationships among various values like religious, social, economic, aesthetic, political and theoretical has been found. Various techniques and strategies have been incorporated to develop positive value patterns among teachers and students. Values like kindness, honesty, duty, obedience, peace, love, non-violence, equality, cooperation, tolerance have been promoted and disvalues or negative values like stealing, cruelty, disrespect, lying, hatred have been rejected.

Value oriented education is the need of the day in the world for the development of integrated and balanced personalities. Value oriented education has the wide range of activities specifically defined to teach awareness and knowledge of values and attitudes that uphold the values and to encourage action in defense of those values. The Adi Granth and the Bhagvad Gita help people to understand the importance of values and providing them with the knowledge, attitudes and skills necessary to promote and protect these values. The present educational system has proved to be a failure for the development of high moral values among its citizens and for the proper functioning of the democracy. We are going through a crisis of values in our social and political life. The gap between the material and the spiritual progress is an important cause of the present value crisis. The Adi Granth and the Bhagvad Gita are such holy religious scriptures that contain the nectar of values.

A cursory perusal of the said research studies would show that they were not substantially and meaningfully related to the nature and scope of the present effort. Only a study done at an advanced research level and similar in content (at least to some extent) to the one that the researcher at Ph.D. level executes could be deemed as truly related to her work. Nevertheless the above quoted studies could not be termed as totally devoid of significance for the present research work. However the investigator believes that something can be gained even from the studies that are evenly remotely
related. It does remain the duty of every research worker to explore the related literature whatever. The investigator gained some valuable hints from the said research studies and these valuable hints helped the investigator in formulation of the steps. Keeping in mind the need and importance of the related literature, the investigator enthusiastically and critically went through, dissertations and available literature pertaining to the educational research. The investigator hardly came across any study directly relevant to the nature of her own problem.

The above account of related literature consists of 79 studies, out of which 38 studies are related to Adi Granth and its different aspects, 14 studies related to Bhagvad Gita, 27 studies related to values or value oriented education.

It is clear that none of the studies were related to the nature and scope of the present study, PEDAGOGICAL IMPLICATIONS OF AXIOLOGY PROPOUNDED IN THE ADI GRANTH AND THE BHAGVAD GITA FOR VALUE ORIENTED EDUCATION