

A CRITICAL ANALYSIS OF KHWAJA GHULAM SAIYIDAIN'S PHILOSOPHY OF EDUCATION

Asma Ara

Research scholar MANUU CTE srinagar

ABSTRACT

This research study is an attempt to explore the educational philosophy of the most reputed educational expert and policy maker of India Khwaja Ghulam Saiyidain. He was a distinguished Indian educationist, a visionary philosopher and a certified educational expert who made a significant and commendable contribution to India's educational system. He was constantly in the lead when it came to planning education and developing educational ideas, and he had a specific enthusiasm for Indian education. K.G. Saiyidain put forth the foundational ideas for Indian education and worked tirelessly to make it accessible to everyone. He was concerned about India's future, and he found the educational challenges to be a significant obstacle. He provided helpful suggestions for improving the educational system and gave convenient advice for the advancement of the education system and outlined a new education system. He successfully established the educational standards and changed them by putting all of his efforts and educational ideas into practise from the beginning. He was interested in a variety of domains of knowledge, including adult education, education in rural areas, education for women, social and moral education, innovative learning environment in schools, and education and discipline. In addition, he was deeply fond of John Dewey's pragmatism besides being an idealist. He was a noted educational thinker and expert of international reputation. His idea of public education, which is so comprehensive as a whole that it serves as the foundation of universal humanism.

Key words: Saiyidain, Distinguished, Educationist, Philosopher, Domains, Innovative, Dewey.

1.INTRODUCTION

K. G. Saiyidain, an internationally recognised educational thinker and expert, gave unending assistance to the growth and improvement of India's educational system. He consistently concentrated on acquiring a practical education. The educational philosophy of K. G. Saiyidain displays a remarkable synthesis of various schools of thought. The educational approach he advocated throughout his career was the perfect synthesis of idealism and pragmatism. His emphasis on the fact that any educational system can be valid and result-oriented if the students are well-acquainted with the fundamental principles of life demonstrates his philosophy of education with convincing clarity. The philosophy of education of K. G. Saiyidain reveals the fact that his well-defined and integrated approach to life anticipates the well-founded reason that a value-based education is a diligent and urgent demand of our children and the student community at large. K. G. Saiyidain was highly

influenced by the educational philosophy of John Dewey, and the basic precepts of education as propounded by Gandhi had deeply impressed him. The best source of Saiyidain's philosophy of education is his autobiography, which was completed by his sister, Saliha Abid Hussain, after his death in 1971. His great-grandfather Maulana Altaf Hussain Hali's couplet serves as the foundation for the title of this autobiography:

مجھے کہنا ہے کچھ اپنی زباں میں
کوئی محرم نہیں ملتا جہاں میں

I want to express something in my own tongue

Alas: I find no confidante in the world.

The autobiography reveals the foundations of what seamlessly become both his existentialist vision and his educational philosophy. The two ideals he stressed in his Will are *work* and *love*. Saiyidain writes about *work*, "it is the price for living that should be paid by every human being. The ethics of work demands that it should be done with honesty and diligence. No matter how small the task, it should evoke the same reverence as a monumental task of public importance". Dedication to work pervades all his writings and forms the basis of his Educational Philosophy. About the second value *Love*, Saiyidain used it synonymously with humaneness or love for humanity. Khwaja Ghulam Saiyidain writes about work ethics, that many people became engrossed in "*great workers*" which are often inspired by hope of public acclaim and performed with emotion and aplomb. But to this his way of thinking, this is not a major of true work. "True work is measured by the honesty, humanness and God-fearing qualities that some people bring to their day- to- day tasks. Such tasks need not to be performed on the stage and applauded from the galleries. They can be performed quietly in seclusion where one only has one's own self and no one either to praise or blame".

Besides the above, there were several other factors that determined and influenced his philosophy of education. In his childhood he assimilated the best from his family, his interaction with dignified educated personalities when he was a student of Aligarh Muslim University, His experience that he got during his studies at Leeds University, his knowledge at Teachers Training College Aligarh developed and framed his philosophy of education. The educational philosophy and thought of Khwaja Ghulam Saiyidain have been traced in terms of:

1. Meaning of Education
2. Aims of Education
3. Concept and views on curriculum and co-curricular activities
4. Methods of teaching
5. Role of teacher
6. Concept of discipline

Methodology

The study is purely theoretical based. Keeping the nature of the study into consideration the material has been collected mainly from books, writeups, articles, monographs, and research articles.

Objectives

The main objective of this research study is to explore the educational philosophy of Khwaja Ghulam Saiyidain, his ideas on education, aims of education, curriculum and co-curricular activities, role of teacher, methods of teaching and concept of discipline.

➤ Concept of Education

Khwaja Ghulam Saiyidain followed a practical approach to education. Though every aspect of education fascinated him, he considered the social dimension of education to be of extreme importance. He could not conceive of an educational system that disassociated itself from the society in which it functions or of an education that develops the individual but disregards the society in which the individual lives and grows with education. His approach to education was holistic, taking into account all facets of human existence, not simply academic study or fundamental learning, as well as all spheres of human endeavour and human society. He was of the opinion that "education must initiate you into the world of knowledge—not just one tiny fragment, which may warp your vision or limit your mental perspective". It should be your constant endeavour, as well as the endeavour of your teachers, to see the relationship of various studies to your life and to one another, to highlight their human implications, and to make them a means of learning the skills—the efficiency, attitudes, and values that they can impart. If appropriately transmitted and internalised, they will mutually reinforce many of these traits and put their unique ones into the common pool, transforming your personality into a thing of grace and beauty. His educational background was of the liberal arts, and his knowledge of literature of philosophy and comparative religion was deep and profound. He was extremely conscious of the need for incorporating science and technology into the educational curriculum and for developing scientific temper in the students. According to him, "*education is an activity which is concerned both with the individual and with society or rather with the individual in society, every system of education must therefore be judged by these criteria, does it foster the development of individuality and in that process managed to adjust the individual adequately to his growing social environment.*" He believed education is not synonym with the pouring in off ready-made knowledge, it is rather disciplining the organization and the coordination of his powers and capacities towards valuable and significant ends.

➤ Aims of Education

1. Education for All or Basic Education: K. G. Saiyidain was a visionary educator, pragmatist, and idealist who enthusiastically supported the Basic Education Scheme. He put a lot of effort into making the Basic Education, or *Nai Taleem* policy pervasive throughout the country for almost 10 years while promoting the need for free and compulsory Basic Education. K. G. Saiyidain placed a strong emphasis on universal education. He firmly believed that educating communities may help reduce illiteracy and that general education is a guarantee of the country's development. In addition to including adult and women's education, he took a number of initiatives to strengthen the educational system. He also focused on village education.

2. Education for Happiness: K. G. Saiyidain asserts that one of the main goals of education should be to make children happier. He wanted students to enjoy their school experience and their education so that they would be happier in their everyday lives. Additionally, he desired the right interpretation of education to enable children to form beneficial connections with their surroundings. He stressed education should make students able to acquire a feeling of self-esteem and a stronger sense of balance with their environment.

3. Education for Developing Personality: According to Saiyidain, education is the only tool for boosting a person's self-confidence. It should improve a person's creative and productive abilities, as well as their emotional and mental harmony, in order to help them build a sense of social relationships and moral character, rather than just make them appear beautiful. He held that a person's behaviour and abilities should be developed as the primary objectives of education. He was a fervent proponent for the growth of a human personality in educational institutions, including colleges, universities, and preschools that promoted strong human values. According to him, student's and teachers' educational objectives should include more than just finishing a course and passing exams. They should also aim to ensure that human civilization survives through education. In order to foster positive attitudes in a person, their attitude must be enduring and optimistic.

4. Moral and Economic Education: K. G. Saiyidain places a significant focus on the moral goal of education, or the cultivation of moral character. He sees education's primary goal as character development. K. G. Saiyidain believed that a person's national character is just as important as their personal character. According to him, "The most important and valuable characteristics in man are the qualities of character, not external accretions like wealth and power or the accident of birth or domicile, which frequently give him an unfair and unlearned advantage over others. Saiyidain contended that character can be built through education, but only with the help of effective teachers. He believed that economic growth is the result of education, and education is a strong instrument through which poverty can be addressed. It also assists in creating sustainable economic goals.

5. Education for a Better Social Life: K. G. Saiyidain's primary educational goal was to improve society through education. He asserts that schools should serve as centres of social activity and serve the purpose of balancing the numerous facets and components of social life. Additionally, he intended for all school children to demonstrate a sense of generosity in order for them to absorb valuable lessons and apply them in positive ways. He emphasised that education must contribute to the improvement of people's quality of lives.

6. Education for Democracy: According to K. G. Saiyidain, education should be democratically oriented in its theory, techniques, and organisational structure in order to foster the development of the fundamental character traits required for the successful functioning of democratic life. Saiyidain stressed the importance of fostering in the next generation a profound and genuine love for their nation, its culture, its intellectual and artistic accomplishments, and its moral principles. According to Saiyidain, education must promote a democratic outlook.

7. Love for Work: He suggested that education should foster in the next generation a strong sense of national pride and must develop in our students, both boys and girls, a deep love for work. Saiyidain emphasised that we should work to encourage a sense of patriotism in our students through education. He also desired that education instil a sense of passion in children so that they can approach their work with enthusiasm.

8. Education for Peace: Saiyidain intended to bring peace through education to help people develop the morals, skills, and behaviours necessary to live in harmony with themselves. He believed that peace education could contribute to the growth of a wisdom of societal accountability as well as the prevention of conflicts and violence. He held that promoting peace through education would encourage co-operation and contribute to the development of a better society.

9. Formation of Individuality: He believed that education is an important factor in cognitive growth and had a continuous commitment to use it to help the children develop a sense of self. According to Saiyidain, education must explore these opportunities and provide them in accordance with their requirements. Saiyidain stressed that teachers shouldn't use unpleasant teaching and disciplinary techniques to suppress student's individual traits. Every student and child in our education system must be recognised for their uniqueness and capability, and the goal of education must be to promote each child's uniqueness.

10. Education for Preserving Culture and Civilization: The concept and purpose of education without preserving culture were meaningless to him. He never disregarded India's culture or social structure. To him, the idea and purpose of education without the preservation of culture were meaningless. He writes, "It is my belief that if we blindly imitate another country by putting our specific traditions, demands of our civilization, life and philosophy of living, we will never reach to our destination. Education has its roots in the depths of national life. The importance of such education was emphasised by K. G. Saiyidain, who saw it as a crucial role of education to support the preservation of social and cultural history.

11. Adult Education: This is the most important aim of education advocated by K. G. Saiyidain. He was determined to eradicate illiteracy in the country and worked tirelessly to achieve this goal. He worked for the betterment of education and considered adult education as a means of achieving a progressive society. He held that adult education is a matter of life and death that could not be ignored or postponed. He has stated in most of his writings that adult education is necessary for the overall development of education as it improves an individual's personality and makes him able to contribute to National development. Saiyidain held that no social problem is more urgent in its scope in India today than that of adult illiteracy, and it must be our first priority to work for social education.

➤ Curriculum

Khawaja Ghulam Saiyidain was consistently in favour of social education and considered the social dimension of education to be of extreme importance. He saw the school as a community-linked institution, which is why he stressed the importance of a curriculum that can help in achieving the aims of education. The curriculum, according to Saiyidain, should be centred on the concerns and requirements of the community. It ought to be the culmination of citizens' existence. Its working procedures must resemble theirs. It should reflect all that is significant and characteristic in the life of the community in its natural setting. Saiyidain believed in education through work, and that is evident from his educational philosophy as he always gave stress on practicality of things. He contends that in order to integrate education with the passion and pleasure of life, it is vital that we provide our students a plenty opportunity to participate in meaningful occupations that will train, or more specifically, "*draw out*," their growing capabilities. K. G. Saiyidain was not in favour of subject-centred curriculum, and he always stressed child-centred curriculum with a scientific approach. He has recommended the following subjects in the curriculum:

Subjects to Be Taught in Schools

a) Natural Sciences: Saiyidain was intensely conscious of the importance of incorporating science and technology into the academic curriculum in order to instil a scientific attitude in students. He contended social sciences and natural sciences should be given top priority in the curriculum. He held that, "If we have to live a successful life in this increasing scientific and technological age, we must add to our knowledge of scientific processes, techniques, and

principles". This will give us an understanding and insight of different facets of our natural environment" These subjects include, physics, chemistry, biology, agriculture, astronomy, medicine, engineering, mathematics and statistics.

b) Social Sciences: K. G. Saiyidain believed that since social sciences deal with the social environment and people's interactions with one another and groups, they should be included in our curricula because they assist in the growth of behaviour and personality. These disciplines will enable students to comprehend the emergence of mankind and how his way of living has evolved as a result of various geographical circumstances. Geography, history, and psychology are among the social science disciplines. History will serve students in understanding the past and discovering the evolution of human civilization, much like geography will benefit them in comprehending the life of man in space. In addition to these two fundamental courses, psychology will contribute to his interpretation of behaviour and the development of personality.

c) Humanities: Saiyidain firmly believed that incorporating philosophy into the curriculum can enable students to gain a better grasp of the purpose of life, how its numerous facets interact, the issues of good and evil, the nature of knowledge, and the moral dilemmas that are unique to man in the world.

➤ Co-Curricular Activities/ Set of Activities

a) Manual set of activities, work or crafts

K.G. Saiyidain expressed his views on manual work and writes, "I place manual work of various kinds or crafts at the forefront of the list because it plays a very essential function in the child's early growth." According to him, the psychological significance of manual work is in ensuring the proper continuity and harmony between both the theoretical and practical elements of the child's development. Its significance from a societal perspective is that it makes communal control and shared activity possible. It aids in the better comprehension and mastery of all academic disciplines as a teaching strategy. It is obviously important in science education, but it is also important for the comprehension and enjoyment of arts subjects like history and literature. Since most creative endeavours include manual labour, there is no appreciation without production.

b) Woodwork

Saiyidain believed that woodwork is important because it offers possibilities for doing more complex and developing work that are practically unlimited and which the child, with his growing mastery over technique and his constructive imagination, cannot easily exhaust. It enables him to gain control over his muscular activity and achieve nervous co-ordination, and it gives him a practical insight. He held that it is an honourable and useful craft, the practise of which gives one a sense of personal worth, fullness, and utility.

c) Gardening

According to K. G. Saiyidain, Gardening is a delightful hobby and an education in itself, it has a natural affinity with the art of education, of bringing up children. He also stated that it is a living and truly creative activity, which gives scope for the training of the aesthetic sense. He placed stress on including gardening in the curriculum in order to develop child's personality. He believed that gardening can give valuable help in the teaching of nature study, botany, and geography, which otherwise run the risk of becoming classroom abstractions.

d) Painting and Clay Modelling

Saiyidain believed, besides woodwork and gardening, weaving, drawing, painting, clay modelling and cardboard works are means of creative self-expression. He laid emphasis to include these activities in curriculum and make it an important part of student's life.

e) School Exhibition and the school magazine

Saiyidain held that there are many other activities which are equally important and useful for developing child's overall personality -including school exhibition and the school magazine as it gives students a strong incentive to work willingly. It will help them to express themselves in tangible form. The school magazine is an important part of the intellectual life and a motive and a forum for literary and artistic self-expression.

f) Social Service Activities

Saiyidain has expressed his views on social service activities that, nothing is more important than awakening and cultivating in our students a strong urge for social work, so that their education may really become a humanizing influence in their own life and the life of the community. He also stated that children should be taught to feel responsible for keeping their surroundings clean and nice. This will help them to become more attached to the school.

➤ Methods of Teaching

with regard to the methods of teaching of K. G. Saiyidain, it is basically the result of Basic Education Scheme and also, he was deeply influenced by John Dewey's pragmatism. Thus, he has advocated a practical and idealistic approach to methods of teaching. He was not in favour of rote learning and bookish education, nor was he in favour of rigid examination. He wanted to develop such methods for teaching that could help in the collective development of children. He stressed learning by doing; that is why he has given importance to craft-centred education. He promoted experiential learning and emphasised project methods in addition to science and technology. He also laid emphasis on the mother tongue use as a medium of instruction. Saiyidain was of the opinion that approaches of teaching must connect knowledge to life and should give us an appreciative interest in all its forms and activities. He has given much importance to the method of presentation and stated that this method of presentation will preserve the unity and the continuity of the child's experience and facilitate the interplay of influences between the school and the outside world. It will bring to school

studies greater concreteness and vividness and stimulate more spontaneous interest on the part of the child.

➤ **Role of Teacher**

According to Saiyidain, " teacher is the most significant single aspect in the educational process, including his education and training, demeanour, social background, enthusiasm, and social sense. Teachers should mould student's morals and help them develop their minds at a time when they are most impressionable. He contributes to the formation of early ideas of right and wrong, sociable and unfriendly, and beautiful and unattractive and bears some responsibility for the way we think about politics. What he stands for is crucial at all times, given the growing suppression of spiritual and intellectual qualities that characterises our time.

K. G. Saiyidain contended, that the profession of a teacher is a dignified and very important one. Probably no profession in the world is as difficult as teaching is, as it requires such diversity. Teaching is a vital process that necessitates time and tolerance. Since he was himself a teacher, he had a strong grip on the technical principles and theories of teaching. Khwaja Ghulam Saiyidain always advised the teachers to help the students. During his service in the Education Department, he had opportunities to come into contact with teachers and participate in the deliberations. His purpose was always to get the top teachers, irrespective of what they were. He remained as much a friend to his students as he was their teacher, and was always in touch with them, giving them valuable advice whenever they needed it. Saiyidain, as an educational expert, placed great emphasis on the idea that a teacher should have all the positive traits that make him a perfect teacher. According to him, a teacher must be well-trained and professional in his work because the art of teaching needs a lifetime of preparation. He thought, that at every step in the educational process, there are unexpected problems and situations to be met, small adjustments to be set right, complexes and conflict to be resolved, and misdirected or repressed energies to be utilised into the service of ethical ends. To achieve this aim, the teacher has to be intelligently resourceful and persistent in his sympathetic observation and guidance. Another role of teacher according to Saiyidain is that a teacher must be a subject expert and well qualified. He must be skilled in psychology in order to comprehend and facilitate learning while addressing their issues. he must possess good moral character and his life should be based on the principles of moral and ethical values so that he can transfer the values to his students. He must have the knowledge for what purpose he is educating the children. Saiyidain held, that the role of a teacher is not to help the students to pass a certain prescribed examination, but he must have an eye on the child's whole personality, his mind, his body, his emotions, his attitudes so that he may acquire mastery over the powers. In his description of the role of the teacher, K. G. Saiyidain contended, teachers should realise that, if they consider their work with the appropriate spirit, bringing every element of their educational activity to bear on the object in perspective, they will be assisting to bring about the psychological revolution in the minds and spirits of their students, which is an essential requirement for the beginnings of any better social order.

➤ Discipline

Discipline, according to Khwaja Ghulam Saiyidain, is an important and vital part of an individual's character. He held that discipline is something a child gets from his or her parents and other close relatives, rather than something that can be created with power or force. He seeks out and gradually acquires the community, schools, his friendship circle, and ultimately his professional life, along with experience and self-confidence, as he grows older and enters a new phase of his life. It is a psychological growth and an imperative component in the art of living for both children and adults, through which genuine interest can be created. According to him, behaving towards people with courtesy does not mean that one should always be trying to "please" them. As Saiyidain was influenced by the dynamic personality of Gandhiji, he held that Gandhiji's life stresses the lesson very strongly that we must always endeavour to say the right thing but do so firmly and politely so that the person you are dealing with may be influenced and not offended. Saiyidain held, the sense of humour is largely a gift from God, and one who is deprived of it cannot do much about it. But it is possible to cultivate the nascent spark and ensure that it will be used to enliven and sweeten life, not to run down others or wound their feelings in any way. He emphasised that since discipline is a social interaction, it must be part of a stronger educational system. He highlighted and supported cultivating self-control as a discipline. He has categorised "discipline" into a variety of distinct aspects:

Firstly, he says, the essence of discipline is the *intelligent and effective training of powers* so that we may use them for the achievement of well-conceived purposes. If our powers are neglected or ill-organised, or if there is no co-ordination between them, they cannot pull their full weight. As a result, we must be serious about cultivating discipline in this fundamental sense.

Secondly, he believed in *self-discipline* when the youth begin to take the direction and control of his life into his own hands and assumes responsibility for his own actions.

Discipline of work is the third essential category of discipline propounded by K.G. Saiyidain. According to him, this is basically the establishment of a decent kind of relationship between the work and the worker; it is a perception on the part of the worker that what he is doing is part of his life and that unless he does it with all the integrity and efficiency of which he is capable, he will not be successful.

The fourth and highest form of discipline is the *discipline and nature of work* imposed on the worker, whether it is the scientist in his laboratory or the artist in his studio or the teacher in school or college or the craftsman or architect in his professional preoccupation, or the scavenger busy in bringing cleanliness and order in the midst of dirt and chaos. Saiyidain believed that it is obvious that the nature and significance of work are not of equal value: the scientist who is working in a nuclear physics laboratory is engaged in an activity that is more important than that of the bricklayer or the carpenter. But what is of value to the worker himself is the spirit in which he works and the concentration of his powers and energies on it in almost a prayerful mode.

The art of good conversation is the fifth major and most important type of discipline advocated by K. G. Saiyidain that plays an important role in shaping the personality of an

individual. Saiyidain believed that this is an important and pleasant art as well as a very fine asset—an individual must be ready to discuss things with his strongest critics and opponents, and the important thing is not what people say but the manner in which they say it. This will help in building good social relations and enable cooperation.

CONCLUSION: To conclude the educational philosophy of K.G. Saiyidain, it was found that he was a visionary and broad- minded educationist who framed and shaped Indian education with his unique and innovative ideas. He worked tirelessly to make education accessible to all and gave useful educational ideas for the betterment and development of progressive education system. His educational philosophy is an amalgam of pragmatism and idealism besides that he stressed on practical aspect of education. His contribution to Indian education is inimitable, and he advocated new techniques for the development of education and his contribution for social and adult education revolutionised Indian education. The methods of teaching advocated by him are relevant even today. His philosophy of Education, comprehends his ideas relating to the concept of education and purposes of education besides curriculum, approaches of instruction, role of teacher, co-curricular activities and discipline. He placed focus on general education as the guarantor of the development of the country and laid emphasizes on adult education besides mass education. He stressed on science and technology along with arts and humanities as subjects of study. He was a proponent of character development through education and wanted every individual to live a good life, full of virtues and truth.

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