CHAPTER-VIII

THE EDUCATIONAL THOUGHTS OF M.K. GANDHI AND J. KRISHNAMURTI IN A COMPARATIVE PERSPECTIVE.

Education is the best means for the propagation of philosophy. It is the dynamic, active and practical side of philosophy. Philosophy is indispensable for every aspect of education. Every aspect of education has a philosophical base. There is no aspect of education (definition, aims, curriculum, methods of learning, discipline and role of teacher), which is not influenced and determined by philosophy. We can find the clearest examples of the dependence of education on philosophy in the lives and thoughts of all the great philosophers from Yajnavalkya down to M.K. Gandhi and J. Krishnamurti in the east and from Socrates down to John Dewey in the west. They all reflected their philosophical views in their educational scheme. Philosophy is indisputably tied up with education.

Robert R., Rusk (1928) opined from every angle of educational problems comes the demand for a philosophical basis of the subject. There is no escape from a philosophy of life and of education.

Likewise Gentile is correct in saying that education without philosophy would mean a failure to understand the precise nature of education.

The present chapter is an attempt to assess and analyze a study of the educational philosophy of M.K. Gandhi and J. Krishnamurti. Their views on the aspects of education will be examined in a comparative perspective.

This chapter is a scholarly treatise on the ‘educational philosophy’ of two of India’s great thinkers, who revolted against the existing system of education which failed to achieve the very purpose of its endeavor i.e. ‘Human Enlightenment’. Their contribution to educational theory and practice is outstanding. The main argument of the proposed chapter is that both M.K.
Gandhi and J.Krishnamurti rejected the conventional model of teaching according to which the teacher is the active agent and student is passive in the teaching learning process.

This chapter will reflect the educational thoughts of M.K. Gandhi, who emphasized complete development of child, man and women-body, mind and spirit; and that of J. Krishnamurti who wanted a complete harmony between Nature and its creation-Man.

The bold and unconventional experiments based on their respective visions of the process and purpose of education provides an excellent backdrop to the present-day educationist as well as parents, to examine and evaluate the performance of the modern educational institutions. Although present educational system is a store-house of knowledge and information, but it is devoid of the human values, like the dignity of labour, psyche of men and appreciation of the beauty of Nature. The result is that the qualitative decline has engulfed the noble pursuit of learning.

M.K. Gandhi and J. Krishnamurti are the two great Indian contemporary educators. No doubt, they had different backgrounds but each distinguished himself in its specific field of activity. Both of them have shown considerable interest in the field of education. They were undoubtedly unique and outstanding.

M.K. Gandhi’s Basic Education Scheme points out outstanding defects of Indian education system of that time. His main thesis in this scheme was that education was out of tune with life and did not take into account the needs and problems of the masses. While life is practical and productive, the school was mainly a place of book learning. Therefore it fails to educate students for the demands of an active, social and practical life. In his opinion a village boy who has to find his livelihood and his life interests in agriculture and allied forms of manual work, does not become a better farmer or a better citizen by receiving stereo-typed instruction in the three R’s,-reading, writing and arithmetic which
are divorced from the concrete realities and problems of life. He presented the idea that all primary education must be centered on some kind of craft-work. He added that all knowledge should be dropped if it can not be co-related with the basic craft. The ideology of this scheme was indigenous rather than borrowed and it refused to adopt the cast-off clothing of English education. The scheme aimed at universal, compulsory and free education for a period of seven years from the age of seven to the age of fourteen. Education must be imparted in mother tongue aiming at relating education to the basic interest of the child and the basic occupations of community life at that time.

J. Krishnamurti, a 20th century reluctant ‘world teacher’ reflected similar view, when he remarked that present education is a complete failure because it has over emphasized technique. In over emphasizing technique it destroyed man. To cultivate capacity and efficiency without understanding life, without having a comprehensive perception of the ways of thought and desire, make us increasingly ruthless, which is to engender wars and jeopardize our physical security. The exclusive cultivation of technique has produced scientists, mathematicians, bridge builders, space conquerors; but they are unable to understand the total process of life, any specialist experience life as a whole when he ceases to be a specialist because specialization is a partial knowledge.

The foregoing discussion, which follows in the present chapter will deal with the views of M.K. Gandhi and J.Krishnamurti regarding Definition of education, Aim of education, Curriculum, Methods of learning, Discipline and Role of the teacher. Here their thoughts will be examined in a comparative perspective.

A detailed discussion of the above said aspects of education according to M.K.Gandhi and J. Krishnamurti has already been discussed in detail in their respective educational thoughts in the second and fourth chapter. Hence their thought about Definition of education, Aims of education, Curriculum of education, Methods of learning, Discipline and Role of the teacher will be dealt briefly.
8.1 DEFINITION OF EDUCATION.

To define education (What is education) is a fundamental question, which has been exercising the minds of the philosophers and thinkers since time immemorial. The word education has a very wide connotation and it is very difficult to give a precise definition. A philosopher, a psychologist, a statesman, a teacher, a merchant, a biologist, a priest and even an artisan have expressed their views divergently by their own outlook on life, developed through the training they had and the circumstances they were in. It is very difficult to analyze the definition of education determined by all of them. Here it is relevant to define education according to the thoughts of M.K. Gandhi and J. Krishnamurti.

i. DEFINITION OF EDUCATION ACCORDING TO M.K. GANDHI.

The definition of education according to M.K. Gandhi in his own words, “By education I mean an all round drawing out of the best in child and man-body, mind and spirit. Literacy is not the end of education nor even the beginning. It is one of the means where by man and women can be educated. Literacy in itself is no education”. (M.K. Gandhi 31-7-1937). Mere literacy, in his opinion, can never be the be-all and end-all of education. Therefore, he attaches little value to literacy in his scheme of education.

By education M.K. Gandhi meant a perfect, well-balanced, all round development in which the body, the intellect and spirit would all have full play and grow together into a natural, harmonious whole. The idea of an integrated personality is always before his mind. He pointed out while defining the concept of education that man is neither mere intellect nor the gross animal body, nor the heart or soul alone. A proper harmonious combination of all these are required for making the whole man and constitute the true economics of education. He held that we have up to now concentrated on stuffing child’s mind with all kinds of information without even stimulating or developing him.
Education should provide food not merely to the body but also to the mind and to the soul. No field should remain neglected.

ii. DEFINITION OF EDUCATION ACCORDING TO J. KRISHNAMURTI.

In the words of J. Krishnamurti, “Education is not merely acquiring knowledge gathering and co-relating facts; it is to see the significance of life as a whole. But the whole can not be approached through the part”. (J. Krishnamurti, 1973).

Education in the true sense opined J. Krishnamurti, “is the understanding of self, for it is within each one of us that the whole of existence is gathered”. (J.Krishnamurti, 1973).

Advising the young students Krishnamurti once said, “To be really educated means not to conform, not to imitate, not to do what millions and millions are doing. If you feel like doing that, do it. But be awake to what you are doing” (J. Krishnamurti, 1978)

The real meaning of education, therefore, is to prepare the young generation for a new type of free living. J. Krishnamurti points out that the true concept of education is neither to acquire information, nor to pass examinations, nor getting degrees, nor produce professionals, nor technicians, nor specialist but integrated human beings who could see the significance of life as a whole.

8.2 AIMS OF EDUCATION.

Educational philosophers at different periods in history have formulated different aims of education. Naturally, therefore, there has been no unanimity among them regarding the ultimate aim of education. It is no wonder then, that the educational thinkers of different ages and countries have formulated different aims of education.
i. AIMS OF EDUCATION ACCORDING TO M.K. GANDHI.

The educational philosophy of M.K. Gandhi is elaborated in his formulation of aims and objectives of education for realization of which he has laid down the procedure and programme.

He is a typical example of an educational philosopher, who has set forth not only one aim, but different aims of education which are not exclusive of one another but come under one all inclusive and all comprehensive aim. The aim of the true education he thought is to bring forth best out of the student. Schools and colleges should not become factories for making government employees or clerks in commercial offices. His ideal of education was attainment of peace and bliss and not wealth and power.

He put forth many aims of education in order to bring an integrated personality of the child.

To him first aim of education is to make the child learn to discriminate between what should be received and what rejected i.e. truth from untruth, sweet from bitter language, clean from unclean things and so on.

M.K. Gandhi wanted to bring about a new social order based on truth and non-violence. For it he advocated that education must inculcate social service, besides helping the child to be economically independent. Hence, his aim of education is both social and individual.

M.K. Gandhi was deeply influenced by the humanist past of India and had a firm faith in God. The highest aim of education according to him must be to strengthen man's faith in God. He held if their education turned them away from God, it would neither help the child nor could it help the world. Education has no value if it does not enable one to obtain purity of heart and self-mastery. The end of all knowledge for him was character building. Personal character was the basis of a sound education. Education is nothing without character and character is nothing without elementary personal purity.
He clearly says that to develop the spirit is to build character and to enable one to work towards a knowledge of God and self realization...all training without culture of the spirit was of no use, and might be even harmful.

The aim of ‘freedom’ was his keynote in education. He felt that all learning is worthless if it does not infuse courage and dispel fear from one’s mind. Personally he feared none but God. That did not mean he was arrogant or disobedient but fearlessness was considered by him to be the greatest virtue which could be developed by proper education. He wanted students to shed fear. He characterized learning without courage is like a waxen statue, beautiful to look at but bound to melt at the least touch of a hot substance. He made ‘Sa Vidya Ya Vimuktaya’. Real education is that which liberates. It was one of the most important aims of education recognized by him. It was also the motto of the Gujarat Vidyapith founded by him in 1920.

This vital aim of education i.e. ‘freedom’ is implicit in his answer to a question put to him by a student as to what he should do after finishing his studies. His reply was, “The ancient aphorism, education is that which liberates, is as true today as it was before. Education here does not mean mere spiritual knowledge nor does liberation signify only spiritual liberation after death. Knowledge includes all training that is useful for the service of mankind and liberation means freedom from all manner of servitude even in the present life. Servitude is of two kinds: slavery to domination from outside and to one’s own artificial needs. The knowledge acquired in the pursuit of this ideal alone constitutes true study. (M.K. Gandhi, 1949).

M.K. Gandhi also has given due importance to the ‘self supporting’ aspect in education. It is made perhaps from two points of view, firstly from the point of view of quickening the pace of literacy and bringing about universal literacy within as short a period as possible. It was the only best means he could think of. Secondly, he wanted to teach children the dignity of labour and to make them learn to regard it as integral part and a means of their intellectual growth.
and to make them realize that it was patriotic to pay for their training through their labour. The core of his suggestion was that handicrafts should be taught, not merely for productive work, but for developing the talent in the pupils. According to him a boy thus trained and equipped through this system would never feel helpless in battling with the world and never be in want of employment. When in a countries like America, U.K. and Australia etc., which are developed and the richest countries in the world and where perhaps there is the least need for making education self-supporting, there the most usual thing for students is to take their way wholly or partially. Hence it is unusual to exaggerate the harm i.e. being done to Indian (The country known for its poverty) it is not desirable to inspire the minds of Indian youths with the false notion that it is ungentlemanly to labour with one’s hands and feet to earn a livelihood during one’s schooling. The harm done by such an education was both moral and material in deed. It is even much more moral than material according to M.K. Gandhi.

M.K. Gandhi advocated ‘Culture aim’ as a very important aim of education. In one of his speeches to the students he observed, “I attach far more importance to the cultural aspect of education than to the literary. Culture is the foundation, the primary things which the girls ought to get from here. It should show in the smallest detail of your conduct and personal behavior, how you sit, how you walk, how you dress, etc., so that anybody might be able to see at a glance that you are the products of this institution. Inner culture must be reflected in your speech, the way in which your treat your visitors and behave towards one another and your teachers and class. (M.K.Gandhi,1949).

M.K. Gandhi did outstanding work in the upliftment of the downtrodden and untouchables of India. He says that all knowledge is inside man and education helps in drawing out our latent capacities. He felt that the aim of education is not just the developing of 3 R’s-reading, writing and arithmetic but of 3 H’s-Hand, Heart and Head. Led by the poverty of Indian masses he felt that education must help the individual to be self sufficient and productive to help
himself and nation for it he introduced craft oriented education in his ‘Wardha scheme’ the aim of which was to bring about dignity of labour and economic self sufficiency. He also advocated a ‘Sarvodaya Samaj’ a classless society where man can achieve freedom, justice and fraternity. He recommended the use of mother tongue to Indianise our ‘British-based education system’ in our educational institutions.

ii. AIMS OF EDUCATION ACCORDING TO J. KRISHNAMURTI.

J. Krishnamurti points out that the aim of the present system of education is to train the individual to seek personal gain, security and to fight for him-self, he has been educated for various professions based on exploitation and acquisitive fear. Present system of education is making him proficient in some branch of knowledge. But the aim of right education is to bring about an ‘integrated and intelligent individual’, who is capable of dealing with life as a whole.

J. Krishnamurti says, “The purpose of education is not to produce mere scholars, technicians and job hunters, but integrated men and women who are free of fear; for only between such human beings can there be enduring peace” (J.Krishnamurti,1973).

J. Krishnamurti does not believe in making certain fixed aims in education in advance and then pursuing them, for then it would mean, that one has already drawn some conclusions and one is moving in the past and present moment is ignored. He says, “I believe volumes have been written about educational ideals, yet we are in greater confusion than ever before. There is no method to educate a child to be integrated and free. As long as we are concerned with principles, ideals and methods, we are not helping the individual to be free from his own self-centred activity with all its fears and conflicts”. (J. Krishnamurti,1973).

J. Krishnamurti felt that the ultimate aim of education should be spiritual and this attainment is only possible when man attains the highest self by losing his
selfish ego. He says that when the self is not, the world is' he too felt that only by dropping the individual ego can he be one with the universe and this ego is dropped automatically when he tries to locate it inside himself. It is nothing but only an accumulation of experience in the memory cells of brain.

J. Krishnamurti further says that the aim of the right kind of education is to foster the understanding of ‘what is’ irrespective of personal gain and motive. He says that if one is fully aware of what is, one shall understand it and so be free of it. But to be aware of what one is, one must stop struggling after some thing which one is not. He was against the pursuit of ideals (what should be) or ready made ideas in education as according to him, human beings are not machine, to be operated according to a definite pattern. He adds as long as the aim of, education is based on cut and dried principles; it can not produce creative human beings. When the individual is motivated to understand life with an un-conditioned mind then individual can develop an integrated personality. Here the educator must create the congenial environment for the child to flower in love and goodness. He says, “Only love can bring about the understanding of another where there is love there is instantaneous communion with the other, on the same level and at the same time. It is because we ourselves are so dry, empty and without love that we have allowed governments and systems to take over the education of our children and the direction of our lives; but governments want efficient technicians, not human beings, because human being become dangerous to governments-and to organized religions as well That is why governments and religious organizations seek to control education” (J. Krishnamurti, 1973).

The aim of education is to awaken intelligence and sensitivity. For it the school must help the child to grow harmoniously-physically, mentally, intellectually, emotionally and aesthetically. The child must be motivated to observe the destructive effects of sectarianism, nationalism that results to hatred and war among people and to inculcate a positive attitude towards globalization or internationalism. Child must be helped to develop sensitivity towards fellow
being and create an environment to maintain a healthy balance between knowledge and intelligence. He must be inspired to observe nature silently to make him realize that he is a part of the universe.

J. Krishnamurti further says that a very important aim of education is not only to help the child academically but also to free his mind from fear, violence, dogmas and superstitions so that child can flower in love and goodness and also to develop global outlook while adopting holistic approach to maintain peace and harmony on earth and to save the world from disastrous outcome.

8.3 CURRICULUM OF EDUCATION

Curriculum is one of the most important items in the educative process. It is the fundamental problem which determines the 'warp and woof' of the process of education. It is the medium through which the pupils make efforts to achieve the objectives of education. What to do and how to do is the very essence of curriculum. It is a mean to an end. It is the sum total of experiences that the child receives in and outside the classroom through various curricular and co-curricular activities, through the study of different subjects, through community relationships, through library, workshop and sports and games etc. The curriculum encompasses all the meaningful and desire-able activities and experiences. It covers all the wider areas of individual and group life in the schools.

Payne opined that Curriculum consists of all the situations that the school may select and consciously organize for the purpose of developing the personality of its pupils and for making behavior changes in them.

Likewise, 'The Secondary Education Commission Report' clearly reflected its importance in school life, “Curriculum does not mean only the academic subjects traditionally taught in the school but it includes totality of experiences that a child receives at school. In this sense the whole life of the school
becomes the curriculum which can touch the life of the students at all points and help in the evolution of a balance personality” (L.S. Mudaliar, 1952-53)

i. CURRICULUM OF EDUCATION ACCORDING TO M.K. GANDHI.

M.K. Gandhi was a practical educationist, philosopher and an experimentalist to the core. He opined that education is for life and through life. In the school of his imagination all teaching would be carried out through concrete life situations relating to craft or to social and physical environment, so that everything which is learned will be assimilated. The school will become a place of work, experimentation and discovery. In such school the child will acquire knowledge actively and not through passive absorption of information imparted second-hand. The child will also utilized the acquired knowledge for the proper understanding and better control of his social environment.

Curriculum in Gandhi’s scheme is activity-centred and craft-centred, “Craft occupies the position of the sun in the vast solar system of human life, satisfying our material needs in perfect harmony with the higher values of life” (M.S. Patel, 1953). The subjects in the curriculum included (i) basic craft-agriculture, weaving and spinning etc. (ii) mother-tongue, (iii) mathematics-useful for craft and community-life, (iv) social study-social and economic life of the community, culture of the country and history of craft etc.; (v) general science-nature study, zoology, physiology, hygiene, physical culture and anatomy, etc; (vi) drawing and music.

M.K. Gandhi advocated that uniform education for boys and girls up-to the 5th grade and diversified education thereafter-general science to be replaced by domestic science for girls along with craft for both. He emphasized due weight age on development of good hand writing.

ii. CURRICULUM OF EDUCATION ACCORDING TO J. KRISHNAMURTI

By keeping in view with the aims and objectives to be achieved by education J. Krishnamurti points out ‘curriculum’ of education. He strongly felt that
curriculum must be made in order to achieve the development of every aspect of child’s personality. To bring academic excellence he stressed the study of Sciences, Languages, Arithmetic and Social Sciences to bring academic excellence. These subjects have profound importance in one’s life. But along with the knowledge of these subjects he advocated to study the ‘book of Life and Self’. For its implementation he recognized the role of educator as primary, who can provide congenial and desirable environment in the educational institutions. He suggested arrangement of culture periods to develop the knowledge of the inner-self in schools.

He recommended periods of games and sports to develop a healthy physique and to channelise the energy of a child in a constructive manner. The motive behind the inclusion of these periods are different in his school’s curriculum in the sense that these games and sports are not played merely for competitions and rewards as he realized the fatal, destructive and devastating effects of competitions and extrinsic motivations over the innocent mind of the child, which instead of bringing any good, harms both the winner as well as the loser, as the inflated ego of the winner will never let him see the ‘Truth’ and the defeated ego of the loser also misleads the child to undermine his capabilities.

Instead, the students are acquainted with the ‘intrinsic motives’ of all activities and the students learn various skills and subjects out of a genuine urge to learn. For him education is the foundation on which the good society will build itself. He points to the harmonious development of the inner and outer world of an individual what one is inwardly will eventually bring about a good society.

This system will provide opportunity to the students and teachers to flower. The notion of flowering here implies unfolding of the consciousness of individuals in relationship to one another in educational praxis. The psychological development of an individual is therefore as important and essential as acquiring academic knowledge and skills. In this way he realized that the students under his system will be excellent in behavior, in action and in relationship. They will not become mere careerist but will develop excellence of spirit also. He points out the importance of education to awaken intelligence
and not simply to reproduce a programming machine or trained monkey as he put it that education does not mean only reading and learning from books but about the whole of life to meet the challenges of living in a complex social world. In response to a student’s question about how to live happily in a competitive world, Krishnamurti observes, ‘You can live happily in this competitive world only if you yourself are not competitive’ ((M.S. Patel, 1953). It is possible that such a response may be contentious to the extent that it may be perceived as being unrealistic in terms of the complex nature of society, where a non-competitive member could at best only survive, not really exist. But Krishnamurti’s argument is that ‘competition is the very essence of violence. Our whole social structure is based on competition and we accept it as inevitable” (M.S. Patel, 1953).

As an alternative to competition in everyday life, Krishnamurti emphasizes confidence—not self-confidence. It is an entirely different kind of confidence which is without the sense of self-importance i.e. confident without the self. Comparison between children becomes important when their performance is judged and evaluated continuously, and this comparison is the cause of conflict, fear and a feeling of helplessness among them.

In Krishnamurti’s schools along-with curriculum, due weight age was given to co-curricular activities like music and dance (classical and folk music, mridangam, veena, bharat-natyam and international folk dances) arts and craft (carpentry, clay-work, leather work, paper conversion, photography, painting, batik, tie & dye, block painting etc.) and Clubs (home science, science, current affairs, debates, yoga, swimming, gardening, dairy farm) and rural center and special periods for moral education. He believed in training of all the latent potentialities of the children to make them fearless, outspoken, truth seeker, lover of nature’s beauty and goodness.

In J. Krishnamurti’s schools like Rishi Valley dignity of labour was emphasized to encourage the students to work with their own hands like
cleaning their own plates after meals, helping in the garden, planting the trees and doing all their personal jobs themselves as far as possible.

8.4 METHODS OF LEARNING.

A method has an important place in education. It establishes a contact of the teacher, the taught and the subject matter.

i. METHODS OF LEARNING ACCORDING TO M.K. GANDHI.

The teaching methods in M.K. Gandhi's educational thoughts can be deduced from his Basic Education. He pleaded the child should be educated through a basic craft. He asserted activity method i.e. learning by doing. He wanted method to be fused with matter that is education must revolve round vocational and manual activity at the centre, and all curriculums should be woven around vocational training. Education is through the medium of and in correlation with a productive word. He emphasized oral instructions to personal study. M.K. Gandhi says, “Children take in much more and with less labour through their ears through their eyes”. (M.K. Gandhi, 1953)

M.K. Gandhi recognized value of total freedom and synthesis in education. His method was natural which helped in transfer of learning that led to the development of high moral character based upon the educational principles proceeding from gross to subtle. There was no provision of rigid time-table or ringing of the bell after every hour. There was no compulsion to work in the classroom. The child was left free to select a craft according to his natural interests, abilities and according to his learning.

ii. METHODS OF LEARNING ACCORDING TO J. KRISHNAMURTI.

J. Krishnamurti was unique in the sense that he was critical of the conventional system of teaching. He was critical of the conventional methods of learning i.e. education being imparted through book reading and lecture methods. These have made education a dull process. He advocated activity method. He felt that
methods can never be fixed in advance. When one follows a set of fixed methods then the mind of the students is automatically closed to life as according to him life is a continuous self-renewing process from moment to moment. It is never static.

J. Krishnamurti adopted inductive approach, questioning and counter-questioning and discussion method to tackle all problems that may be of any nature, seeing the things 'as they are', with clarity and precision. It is a sort of self discovery. What is required is an unbiased spirit of enquiry in an atmosphere of total freedom

8.5 ROLE OF DISCIPLINE.

Broadly speaking the approach to discipline are of three types i.e. authoritarian discipline i.e. rigid army type; emancipator discipline i.e. full freedom; and impressionistic discipline i.e. a midway between the former two types, where personality of the teacher bears its impact on the students to be disciplined.

i. CONCEPT OF DISCIPLINE ACCORDING TO M.K. GANDHI.

M.K. Gandhi’s approach to discipline is based on discipline of mind, thought and action. It is inner discipline or self control, springs from within. Although he advocated freedom for the child, but at the same time he wanted child to be prepared to accept the appropriate discipline and training. He asserted democratic, rational and purposeful approach to discipline. Industry, cooperation and helpfulness are the watch words of his discipline. Fear, pain infliction and rigidity have no place in his discipline.

His concept of discipline was in tune with social discipline. He recognized discipline a means for generating ‘we feelings’ among the individuals to make them useful and responsible citizens of the country.

He was against corporal punishment i.e. spare the rod and spoils the child. In his teaching learning process teacher is a helper and a guide and not an instructor or task-master. His business is to suggest and not to impose and coercion or intimidation.
ii. ROLE OF DISCIPLINE ACCORDING TO J.KRISHNAMURTI.

One of the very important contributions of J. Krishnamurti to education is his concept of discipline i.e. teacher-taught relationship. He rejected the traditional Indian concept of Guru and disciple. To him, “Discipline means learning. But the generally accepted meaning is that a disciple is one who follows some one, some guru, some silly person. But both the follower and the one who follows are not learning” (J. Krishnamurti, 1978).

J. Krishnamurti attached great importance to discipline in life, but he gave a different and distinct interpretation of it. Generally discipline is used in the sense of austerity, control, self-denial and thus necessarily involves will. To J. Krishnamurti, this implied violence to oneself. In its proper sense discipline presupposes sensitivity to oneself and situation.

In his words, “Discipline means to learn, not to conform, not to suppress, not to imitate the pattern of what accepted authority consider, noble” (J. Krishnamurti, 1978). Thus, discipline implies desire to learn and it is a constant process. In learning there must be freedom of perception. So discipline is freedom and learning is the highest form of discipline. He treated his audience at par with himself. To every question he would say that he had no readymade answer to their question. He says ‘Let us together find it out! Let us move together’ He never imposed his views on anybody. He preferred the term ‘order’ to discipline. According to him freedom and order are inseparable. They go hand in hand.

Krishnamurti states, “If you are not really free you can never blossom, you can never be good and there can be no beauty. If the bird is not free, it cannot fly”. (J. Krishnamurti,1974).

8.6 ROLE OF TEACHER.

The most important factor in the contemplated educational reconstruction is the teacher-his personal qualities, his educational qualifications, his professional training and the place that he occupies in the school as well as in the community (L.S. Mudaliar, 1952-53)
The status of the teacher reflects the socio-cultural ethos of a society; it is said that no people can rise above the level of teachers (National Policy On Education, 1986).

i. ROLE OF TEACHER ACCORDING TO M.K. GANDHI.

M.K. Gandhi wanted the teacher to be a ‘model of behavior’, an ‘image of society’, ‘a compendium of virtues’. He wanted teachers to teach by example than by precept, “Woe to the teacher who teaches one thing with the lips and carries another in the heart” (M.K. Gandhi, 1949). He wanted that teacher is student’s real guardian. He must touch their hearts, share their joys and sorrows, help them solve the problems that faced men, and he must take along the right channel, the surging aspirations of his youth. He says, “I have always felt that the true text-book for the pupil is his teacher”. (M.K. Gandhi, 1927)

M.K. Gandhi suggested procuring the best teachers for children whatever it might cost. He says, “There is no school equal to decent home and no teacher equal to honest virtuous parents” (M.K. Gandhi,1949). Therefore it is correct to say that knowledge may be gained from book but the love of knowledge is transmitted only by personal contact between teachers and taught.

M.K. Gandhi wanted right type of teachers dedicated to their profession and ready to serve the masses. Teachers must be well-trained, proficient, men of knowledge, faith and enthusiasm. They must be patriots, men of character and nationalist in outlook. They are responsible for shaping the personalities of their students.

ii. ROLE OF TEACHER ACCORDING TO J. KRISHNAMURTI.

J. Krishnamurti has contributed significant ideas relating to role of teacher in education. In his views the teacher and the students should function at the same level communicating through questioning and counter questioning till the depths of the problems are exposed and understanding is revealed, illuminating the minds of both. There should be very cordial and informal relationship
between teacher and taught in the school and the students should have the freedom to ask any question from any where. There should be no fear or compulsion in student’s mind for that matter no ambitions, no competitions, no rewards, no punishments, no prizes, no ranks, no marks and no certificates should be given in school. Academic excellence should be achieved by them through motivating intrinsically by the teachers. The teacher must look-after and guide the child with love and care so that he can ‘grow from within’ and flower in love and intelligence. Teacher should be careful that the students should not start following him blindly but help the student to follow his own understanding and instincts with awareness.

In the process of real education, educator has to help his students in knowing themselves through self knowledge. Educational process involves academic learning, helping him to find out what he wants to do and also helping in developing insight into every thing-development of intelligence and instinctive right behavior. In our present education system, all these three dimensions do not move together. The teacher needs to be highly aware and alert about his own self as well as the student’s mind only then can he be able to help the student to realize his own self.

CONCLUSION

M.K. Gandhi and J. Krishnamurti were two eminent philosophers and educationists of the world fame. These two great ‘activists’ have many common views in their educational philosophy. Both of them believe in doing and not just listening and talking about education. Comparing J. Krishnamurti with M.K. Gandhi, we can see that both of them make their educational thought the vehicle of their philosophy of life. Both of them consider life of the child as the centre of education. They wanted curriculum to provide opportunities for the expression of individual and community life.

Both M.K. Gandhi and J.Krishnamurti were dissatisfied with the present condition of educational system. They wanted to revolutionize education.
M.K. Gandhi hold that education is a life long process and much is learnt only in and through life, likewise J. Krishnamurti had been completely dissatisfied with the un-healthy atmosphere and un-psychological methods of learning in the schools.

Both are best correctives of the modern un-healthy tendencies prevailing in educational system in the sense that present educational system has been blocking the vision of ‘Truth’. They proceed with an open mind.

Both of them were in revolt against the blind acceptance of tradition without doubting the validity of it. Both refused the role of convention and J. Krishnamurti emphasizes the need to live moment to moment for the truth is ‘What is’ here and now and not in past or future. He did not believe in readymade values and traditions.

Both had balanced view on education. They look at education as a whole (holistic approach) and not as water-tight compartments. The general aim of education for both of them is the harmonious developments of personality even though the approach to the goal is different for each.

M.K. Gandhi considers education as all around drawing out of the best in child and man-body, mind and spirit. On the other hand J. Krishnamurti approaches education with a totality of vision. The highest education is that which does not merely give us information but makes our life in harmony with all existence (nature human beings animals and birds). They stood for the harmonious development of human personality J. Krishnamurti said that the innate propensities of the child must not be allowed to lie dormant. They must be aroused.

Both M.K. Gandhi and J. Krishnamurti have shown definitely a new approach for education in India. They were the first who rejected the book-centered system of education. Instead they urged for creative, activity-centered system of education. They wanted the child to listen, to understand, discus or go out
into the midst of nature and learn from it. To them work was a great teacher provided it was creative and educative. Skills of the fingers and of the brain must develop jointly and harmoniously. Education to them was not mere gathering up of items of knowledge but it was life making leading to the self-realization and integrated growth of the individual personality.

Both emphasize human relations in the teaching learning process i.e. the need for personal intimacy and heart contacts. J. Krishnamurti asserts that in India the teacher maintains the social distance from the students. They should come to equal footing as in effective learning there is no competition and no authority. The educator and the educated are both equally participating in the act of learning.

Both of them emphasized the importance of maintaining world peace and said that the teacher should realize that learning is a life long process and thus they should continue to learn throughout life along with their students.

Though outwardly there seem to be much similarities between the ideas of M.K. Gandhi and J. Krishnamurti but when we go deep into their world view and educational philosophy, they are very different in their approach. M. K. Gandhi was an idealist in his philosophical thought whereas J. Krishnamurti was totally against idealism. He said that truth lies in ‘what is’ and not ‘what should be’. So child, should be encouraged to see ‘what is’ because that only is truth. ‘What should be’ is conceptualization not reality.

The Wardha Scheme, of M. K. Gandhi even though includes music, but fails to rise to a full realization of the value of keen observation of nature as it is found in the scheme of J. Krishnamurti’s education. He included keen ‘observation of nature’ not as a special attainment but as an integral part of education in his schools.

J. Krishnamurti drew more inspiration from the beauty of Nature than from religious books. Nature reflected the truth of life. He declared, “I am not a
Hindu or anything else, for I don’t belong to any group, religious or otherwise” (J. Krishnamurti, 1971).

M.K. Gandhi was traditionalist. He had great regard for the good things in India’s cultural past and wanted to benefit from it. He says, “It is fashion in some quarters nowadays for the young to discredit whatever maybe said by old people. I am not prepared to say that there is absolutely no justification for this belief. But I warn the youth of the country against always discounting whatever old men or women may say for the mere fact that it is said by such persons. Even as wisdom often comes from the mouths of old people”. (M. K. Gandhi, 1949).

Here and now J. Krishnamurti wanted complete un-conditioning of mind as according to him ‘Truth’ cannot be known through past, culture as well as education, even the word ‘I’ is past knowledge.

They were drifting apart on the ‘concept of religion’. In religious instructions M.K. Gandhi included a study of the tenets of all other faiths and their appreciation which will provide glimpse of universal and absolute truth which lies beyond the dust of creeds and faiths. According to him education becomes truly liberal only when it includes a reverent study of other faiths.

On the other hand J. Krishnamurti was non-conformist. For him ‘true religious mind’ is not a conventional mind but by a religious mind he means a mind that is completely alone. Such a mind has been realizing the falseness of dogmas, beliefs and divisions brought about by organized religions. Not being nationalistic and not being conditioned by its environment the religious mind has no horizons, no limits. It is explosive, new, young, innocent and subtle it is only such a mind that can experience ‘Truth’. He was a non conformist and believed that everyone should find out the truth himself by being totally alert moment to moment and not to believe in readymade ideas or ideals, for truth lies in ‘what is’ and not in ‘what should be’.
Both M.K. Gandhi and J. Krishnamurti have recognized the importance and value of creative activities in education but the approach of each has been different. M.K. Gandhi was more utilitarian in his approach; whereas J. Krishnamurti was more artistic. He being himself a many sided genius laid more emphasis on art, beauty, music and creation. M.K. Gandhi wanted the whole of education to be activity-centered based on a craft suitable to the genius of the people of the locality and at the same time wanted it to be self-supporting, on the other hand J. Krishnamurti thought more in terms of the natural and aesthetic life of man without which one remains inarticulate. Therefore in J. Krishnamurti’s conception, utility is not the criteria as in the case of M.K. Gandhi.

Differences between the two great teachers were further noticed about nature of their educational system. The educational system of M.K. Gandhi is no doubt creative; but the educational system of J. Krishnamurti is artistically creative. That is clear when J. Krishnamurti says, “So look at nature, at the tamarind tree, the mango trees in bloom, and listen to the birds early in the morning and late in the evening. See the clear sky, the stars, how marvelously the sun sets behind those hills. See all the colours, the light on the leaves, the beauty of the land, the rich earth. Then having seen that and seen also what the world is, with all its brutality, violence, ugliness, what are you going to do?” (J.Krishnamurti, 1974).

Truth is not a matter of belief, truth has to be discovered through self-knowledge, the direct experience of reality without the interference of thought and images of the past. He often asked ‘can you see this tree without the image of past’ i.e. to see life in the present moment as it is and not through images of the past.

To J. Krishnamurti, truth is life, the manifestation of Life, as well as that which is manifest in it, which is immanent in it and is yet beyond it. Truth must not be sought merely in the beyond, away from the everyday life that we know, for that leads to illusion. As he says, “Everyone in the world seeks Truth and
imagines that Truth is away from the ordinary current of life, whereas ‘TRUTH IS LIFE’. The understanding of life gives knowledge of Truth, and the moment you understand the working of life, you are beginning to understand the working of Truth (J. Krishnamurti, 1953).

For M.K. Gandhi, Truth can be realized only in social interaction through compassion, love and kindness. It is the freedom of self-actualization for societal development. It is to follow a moral path in practice. Truth is discovered in and through actions. It is presupposed as an ideal or goal of life, which can be realized by practicing the best course of life.

On making a comprehensive comparative study in the educational philosophy of M.K. Gandhi and that of J. Krishnamurti it can be said that M.K. Gandhi’s educational philosophy is deeply influenced by the idealistic and pragmatist school of thoughts whereas J. Krishnamurti’s philosophy is totally free of any school of thought and is a result of his unconditioned and choice-less awareness of reality from moment to moment.

M.K. Gandhi and J. Krishnamurti both wanted to create a new society, a new culture through the transformation of human mind via right type of education, which is dynamic, ever fresh, comprehensive and broad based. They wanted to place mankind in the position of original discoverers and leave the ultimate choice to them. Their concept of education comprises cultivation of total mind, conscious and un conscious (no suppression, no repression); cultivation of essential values (love compassion, humility, generosity, truthfulness, simplicity and fellow-feeling) cultivation of good health through proper diet (Vegetarian without drinks and drugs) and proper exercise (yoga, pranayame and games) to maintain inner discipline (free of fear and compulsion) and making each individual an integrated human being.

To put it in a nutshell, in view of the educational system in order to meet the needs of free India, it is indeed curious to think that M.K. Gandhi and J.Krishnamurti, nearly two centuries and two quarters of a decade back anticipated the most progressive educational thoughts yet discovered.