CHAPTER-I
INTRODUCTION

1.1 AN OVERVIEW OF THE PRESENT AGE.

The 21st century has inherited the unparallel multifaceted growth and development of the 20th century. Space was conquered, and human capacities challenged and even overcome by computers. Apartheid and colonialism vanished. The concept of global village became visible. The denizens of the globe became neighbours. Human drudgeries were reduced. Unfortunately there is an extremely dark side as well. Today the world, as it has stepped into 21st century, is on a volcano of destructive forces which can explode at any time and reduce humanity to ashes within a short duration. The dominance of egoism in the life of individuals, institutions, nations and humanity at large has been responsible for many social, political and other disasters. It has led to clashes, conflicts, wars and racial persecutions.

The relevance of this study can be discerned when the world stands exhausted by the destructive powers, which have been built over the years. Man has acquired full power to destroy the world and has provided himself with tools of destruction, engines of ruin and devices-nuclear, stellar and radioactive which can cause total annihilation of the human race. Man has the power to make the world uninhabitable and reduce the earth to a lifeless desert, a waste wilderness. Overwhelmed with fear, anxiety, insecurity and the awareness of a frightening widespread destruction, the common man stands terror-stricken, yet helpless.

Though the disarmament talks are frequent and intermittent they have not yet fully fructified. UN has not attained the objectives for which it came into being. India is affected by the situation prevailing at the international level. Even within India the forces of separation and disintegration are raising their ugly
heads and communalism shows no signs of dying out. What is worse, violence is getting the better of our discretion. There is discord, disunity and dissention.

The salvation of a nation lies in the education of its citizens. Education makes the prospects of a nation higher and healthier. It is the foundation on which rests the edifice of society. The peace and progress of a nation depends primarily on human individuals. Laws and institutions do not make men; it is men who make them better. India has been fortunate to have an unbroken line of perfected souls who have been applying correctives from time to time and have kept alive as a living tradition the great values enshrined in her culture and civilization. The evil and unpleasant things that happen in the world present a challenge for the spiritual aspirants who have to cope within the arena of this unusable world. Great men think ahead of the contemporary world. They come to give us not the things we want, but the things we need.

The educational problems of today are of great multitude. To seek an adequate solution, we need to explore the treasure of the educational ideas of the masterminds of the world. M.K. Gandhi and J. Krishnamurti and are two of the many great Indian educationists highly revered for their contribution to education. Both were original thinkers in the field of education. M.K. Gandhi’s educational philosophy is a marvelous edifice with a perfect structured unit. He advocated that education should start with hand. His emphasis was more on 3H’s (head, heart and hand) than on 3R’s (reading, writing and arithmetic). He was the one who emphasized dignity of labour and earning while learning for poor masses of India. J. Krishnamurti, on the other hand is a great world teacher with a difference. He had a divine spark in him. He found glaring defects in the traditional system of education. He emphasized that education should be such in which the learner is inspired to understand his own ‘Self’ and ‘life’ without any external authority. It is only when the pupil realizes his inner self and outer world as ‘it is’, then he becomes one with the universe, thereby attains harmony of the body, mind and soul which is the true function of education. A study of educational thoughts of M.K. Gandhi and J.
Krishnamurti can help us immensely to restructure our educational system based on free progress of the individual and aspirations of Indian society. It can give us an educational structure best suited to the individual and social needs and aspirations of the present age.

1.2 IMPORTANCE OF EDUCATION.

Education is the process whereby the human mind is working out into fruition of its own inner nature. It is a man’s means of realizing his destination; of reaching his goal of largest power, joy and service thus enabling him to grow to his full stature. The world is being pulled by two competing forces. On one hand the forces of globalization are bringing countries closer to each other; on the other hand more and more countries are declaring themselves as religious nation-states, pulling them away from each other. The globalization is still almost one-dimensional, and i.e. economic. The information and communication technology that cut across national boundaries is bringing cultures closer and closer. At a time when instruments of mass destruction are extremely powerful, mutual respect for religious traditions and faiths, indeed interfaith is the only hope for survival of human civilization on this beautiful earth. Here education is not only the best defense but the only powerful defense to install peace in human minds. UNESCO has rightly pointed out that If war is in the minds of men we must find means to sow seeds of peace in human minds. Education offers the best bet for peace. It is a unique possession of human beings since time immemorial. It enables the individuals not only to live but to live adequately. Education does not mean teaching people to know what they do not know; it means teaching them to behave as they do not behave.

During the entire course of history and even prior to it, education has always been and during the entire course in future, till eternity, education will remain the axis of all human developments—be it spiritual, moral, mental, ethical, political, economic, social, material, scientific or any other form of it in all parts of the world. Thus Education is a process, which enables men to acquire
virtues and to become a real human being. It flourishes the individual like a flower, which distributes its fragrance all over the world. It is a constructive-process, which drags a person out from darkness, poverty and misery and lead him on the polls of enlightenment, prosperity and happiness by developing his individuality in all its aspects i.e. physical, mental, emotional and social. With this type of all-around development, he becomes a responsible dynamic, resourceful and enterprising citizen of strong and good moral character. He uses all his capacities to develop his own self, his society, his nation and world at large to the highest extent by contributing to national and international honour, glory, culture and civilization.

1.3 AN OVERVIEW OF THE PRESENT SYSTEM OF EDUCATION.

If we look at the present system of education, we find that educational system is the cause of acute anxiety. Satprakashananda (1978) affirms that no nation can be said to have become civilized only because it has succeeded in increasing the comforts of material life by bringing into use lots of machinery and things of that sort. Mittal(1979) has observed that the students go on strike on the flimsiest pretext, defy authority, boycott examinations or resort to mass copying. Modern education does not seem to instill in most of them such values as concerned for the oppressed and commitment to the principles of equality and justice. Caste and communal feelings such as ‘my caste’, ‘my sub-caste’, and ‘my language’ seem to be rampant. Love has been replaced by hatred, self-sacrifice by selfishness, non-violence by violence and aggression. All these things have created confusion in society.

Vyas (1986), remarks that at present we teach our children to compete with others and get success. Because success is everything, children would like to get it by fair or foul means. When they grow up, they continue to compete in the same manner. The result is that badness is prospering and goodness is retreating into oblivion. Sharma (1987) envisages that the troubles of the whole world including India are due to the fact that education has become mere
intellectual exercise. The violence and destruction indulged in by our students in the entire country have proved beyond doubt that there is something faulty in our educational structure. The period through which we are passing is a period in which we are witness to the conflict between materialism and spiritualism. In this period of conflict, man has lost the sense of direction.

Pradeep (1988) has noticed a disastrous decline of human values among the students. Newspaper reports reveal many cases of malpractice, indiscipline, assault and ragging in many educational institutions. These would create chaos and commotion within the student community and finally the output from these institutions would only be citizens with fainted and polluted souls who could be a genuine threat to the progress of country.

Mr. Naryan a member of Rajya Sabha said in the parliament, ‘the joyless childhood of the pupils in today’s school burdened with a heavy satchel of books and crushed by an overdose of instructions—goes unnoticed in the stress of a world of adult concerns—investigations show that an every child carries 6 to 8 kg. of the ‘paraphernalia of modern education’ like a ‘packmule’...Dress regulations are another senseless formality—ties and laced shoes are insisted upon irrespective of climate. And things are not much better when the child returns from school. Parents or tutor is waiting for him to under go special coaching. So the day ends for the child with no time left for play and or relaxation. It is a cruel and harsh life for a child who has no chance to bloom.

In the words of Kundu and Majumdar (1990), without the spiritual direction, the forces generated by science and technology nourish the lower self of man and become sources of sorrow, discord, division and conflict.

Science has made the world physically united but still we are mentally separated. Peace and unity are present in the speeches but absent in the hearts of men. Science has helped man to become one-sided in his development and in the process man is becoming bereft of his humanistic and moral values and if
there is any call by which we can ward off the worst dangers and disabilities is to rely upon our spiritual resources.

The Tribune, (2005) stated a boy committed suicide because of ragging in NIIT, Jallandhar.

Our education system today has totally disillusioned out youth, holding up for emulation every thing foreign, and ignoring to a great extent our indigenous cultural wealth. Honesty and integrity are at a discount. Peace, joy, happiness and contentment have vanished into thin air. At present frivolity seems to be the order of the day. The growing indiscipline among the younger generations, the rigidity of the caste system, the existence of illiteracy, un-touch-ability and weakening of social and moral values are some of the major evils that require immediate remedies. It is very unfortunate that educational ideas, methods and goals are now a day inspired by western materialism and science almost exclusively. In the rush for wealth and success, children are being denied the training in moral values of life. This denial has spawned in our society in human beings with the animal instincts of greed, anger, fear and self-centeredness. The basic good human qualities namely learning, self-control, purity, helpfulness, straightforwardness and truthfulness are missing these days. This is because of our present educational system and of its unrelatedness to the real needs of the nation and to the intellectual aspirations of youth. Its underlying philosophy being too mass-competitive and materialistically oriented, it is not fulfilling its promise. Science and technology are in the hands of the elite and the poor have hardly any access to scientific and technological knowledge. Also the kind of knowledge that we are providing hardly addresses itself to the problems of the rural poor.

Today, our education system suffers from one major draw back: It confines itself to book-knowledge. Due to our existing examination system, education imparted in our educational institutions gives more weight to memory than to understanding. This does not stimulate the imagination of an average student.
In our eagerness to prepare students to pass examination we are ignoring moral and spiritual education, which is so necessary to build the character of students.

It is commonly observed that now a days opportunity of education have expanded, but unfortunately education has not made the kind of impact it was expected to make. Nearly half of the country’s population is still illiterate. Most of those who have been fortunate to receive the benefits of education are not setting the right kind of examples to others. The educated in India have become a ‘class unto themselves’, India has come under the sway of western civilization. The national socio-cultural environment is changing rapidly, resulting in a loss of self-identity.

1.4 NEED AND JUSTIFICATION OF THE STUDY

The present system of education in India is a very poor copy of the British system of education. The British rulers had no interest in the welfare of Indian people. Their main aim was to increase their trade and expand their empire, producing cheap clerks who might be well versed in English reading, writing and arithmetic. There was a total neglect of the all round development of the personality of the individual. Thus the given education was theoretic, bookish and narrowly conceived. Unfortunately even after independence the same trend in education is prevalent. In spite of the recommendations of many educational commissions not much reform or improvement in the system is perceived. Even today the system is examination dominated which doesn’t allow the ‘Inward flowering’ of the educand. Majority of schools lack the physical amenities and have incompetent teachers, defective outdated methods of learning, inadequate audio-visual aids, proper playgrounds and text books etc. The classes in most of the schools are over-crowded; hence there is no proper interaction between the teacher and the taught. The students coming out of these schools lack a harmonious development of personality, character and understanding of life on the whole. There is no place for value oriented education in our educational institutions and emphasis is on giving technical
and materialistic education only. As a result there is a great degradation of moral and ethical standards in the younger generation. Keeping all this in mind there is a dire necessity of making our educational system value oriented. During the first decades of the present century some of the greatest educationists of India devoted their lifetime to the actualization of the required educational system. The fruits of their pioneering thoughts and experiments are available to us even though they have not been sufficiently acknowledged or appreciated so far.

M.K. Gandhi and J. Krishnamurti are two of such thinkers whose valuable ideas on education have not taken practical form in government and private schools in India. Unfortunately our educational system as a whole has not been benefited by the theoretical and practical efforts of these great thinkers. The reason may be the lack of any comprehensiveness and systematic investigation in all aspects of their educational theory and its implications for the modern educational system. The purpose of this study is to explore the educational thoughts of these two great educationists, M.K. Gandhi and J. Krishnamurti. A unique contribution has been made in their attempts to liberate the young souls imprisoned within the four walls of classroom.

The researcher will endeavour to show that the educational thoughts of both these thinkers continue to challenge the existing system of education even today as vigorously as they did when they propounded their theories. Even today Indian educational system suffers more serious limitations. So, there is a great urgency for bringing about a change in the basic concept of education. The very basis of our educational system is faulty. It is based on the needs and aspirations of western culture and we need an educational system, which is based on our indigenous needs and aspirations. Thus the educational thoughts and practices propounded by these two thinkers seem quite appropriate on the whole to be acknowledged by the present system of education and to inculcate their outstanding and unique features in it.
1.5 STATEMENT OF THE STUDY.

‘A STUDY OF THE EDUCATIONAL THOUGHTS OF MAHATMA GANDHI AND J.KRISHNAMURTI AND THEIR RELEVANCE TO THE PRESENT SYSTEM OF EDUCATION IN INDIA.’

1.6 DEFINITIONS OF THE TERMS USED.

i. PHILOSOPHY

Etymologically, the word ‘Philosophy’ is derived from the two Greeks words ‘Philos’—love and ‘Sophia’—wisdom, meaning thereby ‘love of wisdom’.

Philosophy is the most original, intellectual discipline. Ciseru called it the mother of all the Arts. Coleridge observed it the science of all the sciences hence, all arts and sciences look to philosophy for the solution of their problems ‘being a mother of discipline’. Philosophy is the way of looking at things, ideas, events and relationships. Everyone has his own way of looking at these, that is why Aristotle opined it that everyone has a philosophy—whether he is aware of it or not.

Weber says that philosophy is a comprehensive view of nature, an attempt at a universal explanation of the nature of things. It looks into the problem deeper and still deeper and not superficially, till it reaches, comprehension and meaningfulness. It does have mature look on a problem in its true perspective thus gains insight into the depth of that problem by looking at it without restriction.

‘Philosophy’ is a study of reality through ultimate causes and by the light of human reason; explains the origin, the nature and the destiny of man and the purpose of life, helps to direct activities; weighs values, makes sound decisions, detects order which already exists and helps to be created by man (out of his wisdom or folly), nature and society. Its persistent effort is to make life as intelligible and meaningful as possible. It does not believe in ‘bits’ or ‘pieces’
or 'loose ends', 'truth here' and 'truth there' but gives a synthetic and systematic picture of the 'total truth'. (V.R. Taneja, 1990).

ii. EDUCATION.

Etymologically, the origin of the word 'Education' is taken from the three Latin roots 'Educare'-to bring up or to lead out, 'Educere'-to bring forth, and the 'Educatum'-the act of teaching and training. It implies that through organized questioning the knowledge, understanding the potentialities of children have to be brought about.

There are divergent views on the concept and definition of education given by different philosophers, educationists and intellectuals. Let us unfold few definitions Socrates regarded, education, as the consummation of the love of loveliness and the discovery of truth.

Plato remarked that education develops in the body and in the soul of the pupils all the beauty and all the perfection of which he is capable of. His disciple Aristotle opined that education develops man's faculty, especially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty in which perfect happiness essentially consists.

An English poet Robert Bridges has beautifully said:

And since we see how man's judgment of right and wrong.
Varieth with education....... we conclude therefrom,
That education sharpeneth our moralitie.

Redden remarked about education that it is the deliberate and systematic influence exerted by the mature on the immature, through instruction, discipline and harmonious development of physical, intellectual, aesthetic, social and spiritual powers of the human beings, according to individual and social needs and directed towards the union of the educand with his creator as the final end.
To sum up it can be said that education is the process whereby human mind is working out into fruition of its own inner nature. It is a man’s means of realizing his destination; of reaching his goal of largest power, joy and service. Thus education enables one to grow to one’s full stature.

iii. EDUCATIONAL PHILOSOPHY

Education is the concrete form given to abstract ideas, the active expression of cherished ideals, the dynamic aspect of speculative thought, the visible channel through which the dreams of visionaries become facts of life. No educational system can, therefore, be truly evaluated without understanding the philosophy on which it is based. Aims of education reflect the aims of life which a philosophy prescribes.

Good’s Dictionary of Education defines philosophy of education as a “careful, critical and a systematic intellectual endeavour to see education as a whole and as an integral part of man’s culture the more precise meaning of the term varying with the systematic point of view of the stipulator; any philosophy dealing with or applied with the process of public or private education and used as a basis for the general determination, interpretation and evaluation of educational problems having to do with objectives, practices, outcomes, child and social needs, materials of study and all other aspects of the field”. (Carter V. Good, 1959).

International Dictionary of Education states philosophy of education as that “Branch of Educational studies which elaborates educational objectives and values” (Telry Page and J.B. Thomas, 1977).

Philosophy and education are inseparable. To education, philosophy gives the beginning and the end. Whoever has tried to philosophize sees the culmination of his thinking in being an educator. Philosophers of all times have also been great educator is a fact of history. Thales in Greece, Confucius in China, Gandhi in India and J. Krishnamurti reflected their philosophical thinking in
their educational scheme. J.G. Fichte remarked, that the art of education will never attain complete clearness in itself without philosophy. There is interaction between the two, and either without the other is incomplete and unserviceable. If education is a set of techniques for imparting knowledge, skills and attitudes, philosophy serves as vital foundation to all these. Philosophy represents critical rationality and supplies wisdom. Education arouses experimental curiosity and inculcates wisdom. Philosophy is theory and education is practice. They complement each other. Without philosophy, education would be a blind effort and without education, philosophy is cripple. All the turbulent problems of education are solved by the calm light of philosophy. Education gets logic, rationale, sequence and system from philosophy. It is a dynamo for the realization of philosophical objectives of life. Since philosophy is the contemplative side of life and education is the active side, the latter is called applied philosophy. John Dewey opines that philosophy is the theory of education in its most general phase. Ross considers education as the dynamic side of philosophy. Philosophy is abstract, education is concrete. Since the first establishes fundamentals and the second implements them.

In the present world scenario of crisis of values, need for educational philosophy is not only been keenly felt, but is being staunchly advocated, even those who believed that power flows from the barrel of the gun had to pause and ponder over the philosophical solutions of crucial and controversial issues.

Kothari commission (1964) remarked, in the development that we envisage in the future we hope that the pursuit of mere material affluence and power would be subordinated to that of higher values and the fulfilment of the individual.

iv. PRESENT SYSTEM OF EDUCATION IN INDIA

By present system of education in India we mean the prevalent and existing system of education in India. During the British rule it was established on the pattern of English system of Education. When India got Independence in 1947,
many reforms in the system established by the British were incorporated. But hardly any alternation in its basic structure could be brought about in its essential nature. Therefore, here the present system of Indian Education is defined as the existing system of education based on western pattern and accepted at the National level as India’s present system of education.

v. RELEVANCE OF M.K. GANDHI’S AND J. KRISHNAMURTI’S EDUCATIONAL THOUGHTS.

The educational thoughts of M.K. Gandhi and J. Krishnamurti emphasize the urgency to understand the relevance of their philosophy and educational thought to the present scenario of the world in order to curb it from self-destruction and to establish ‘ideal human society’ based on peaceful coexistence. Since they had some valuable and original ideas regarding the educational system—its aims of education, curriculum, methods of learning, concept of discipline and role of the teacher in education along-with the practical shape they gave to these aspects of education in their schools.

In this research a humble effort has been made to study and analyze the educational thoughts of these two great personalities and find out their relevance to the present system of Education in India.

1.7 OBJECTIVES OF THE STUDY.

The main objectives of the study were as follows

1 To study the life and works of M.K. Gandhi and to extract his philosophy of life.

2 To highlight the educational thoughts of M.K. Gandhi in terms of aims of education, curriculum of education, methods of learning of education, concept of discipline in education, role of the teacher in education and women education.

3 To study the life and works of J. Krishnamurti in order to extract his philosophy of life.
To study the educational thoughts of J. Krishnamurti in terms of aims of education, curriculum of education, methods of learning of education, concept of discipline in education and role of the teacher in education.

To study the practical shape given to the educational thoughts of M.K. Gandhi and J. Krishnamurti in their schools.

To compare the thoughts involved in the philosophy of M.K. Gandhi and J. Krishnamurti on education.

To find out the relevance of the educational thoughts of M.K. Gandhi and J. Krishnamurti to the present system of education in India.

To make an effort to present the theoretical models of the educational philosophy of M.K. Gandhi and J. Krishnamurti.

1.8 PROCEDURE OF THE STUDY (METHODS AND TECHNIQUES).

This research work is descriptive, philosophical and historical in nature. Survey method was also employed by the investigator to assess and evaluate the practical shape given by M.K. Gandhi and J. Krishnamurti to their philosophy of education.

The descriptive research technique based on intensive library work has been mainly used for the collection of data.

i. PHILOSOPHICAL METHOD

The use of philosophical method in the field of education is made to the study of educational thoughts and ideas of great thinkers. The rationale of philosophical method is that the fundamental principles and thoughts of great minds can be analyzed and synthesized with a view to make them relevant to the study of contemporary practice and procedures. In this study philosophical method has been largely adopted because it is a theoretical research in which
the educational philosophies of M.K. Gandhi and J. Krishnamurti have been examined analyzed and synthesized. The philosophical method lays stress on

1. The logical analysis of educational concepts.
2. Adequacy of the methodology of educational research and.
3. Integration of concepts into a system.

It also studies the application of an educational theory to educational practice.

S.S. Mathur (1983) comments:-

"The Theoretical model is at the highest conceptual level in the sense that in this model only the theoretical aspect of the problem is studied. In this model rigid philosophical method of research is employed……. The analysis of the theory must be done with utmost objectivity. The investigator, whatever may be his own-ideology should not involve it in, while putting the theory to a logical analysis”.

Research of this type is of the highest academic importance as it inquires into the fundamental issues involved in the problems of education.

ii. HISTORICAL METOHD

Historical research attempts to establish facts to arrive at conclusions concerning the past events. This is usually accompanied by an interpretation of these events and of their relevance to the present circumstances and what might happen in future. This study is historical in the sense that the educational philosophy of M.K. Gandhi and that of J. Krishnamurti is traced from various primary and secondary sources. The primary source of data includes the original works of M.K. Gandhi and J. Krishnamurti. The secondary sources include the books and journals written on M.K. Gandhi and J. Krishnamurti and the interpretations and synthesis developed by recent scholars in this field.

As John, W. Best (1981) says, “Historical research is the application of scientific method to the description and analysis of past events and they must use logical inferences to supplement what is probably an incomplete account.
iii. SURVEY METHOD

Survey method was employed by the investigator in order to make an assessment and evaluation of the practical shape given by M.K. Gandhi and J. Krishnamurti to their philosophies of education.

John. W. Best (1963) points out, “The Survey method gathers data from a relatively large number of cases at a particular time. It is not concerned with characteristics of individuals as individuals. It is concerned with the generalized statistics that result when data are abstracted from a number of individual cases. It is essentially cross-sectional”.

Keeping this in mind a survey was conducted by the investigator of one of M.K. Gandhi’s school ‘Gujarat Vidyapith’, Ahmedabad and two of J.Krishnamurti’s schools ‘The School’ in Chennai and ‘Rishi Valley School’ in District Chittoor of Andhra Pradesh.

In order to conduct an evaluative study a comprehensive questionnaire was used in order to assess the ‘school environment’ (physical environment, social and cultural environment), the ‘human environment’(teachers, students, office staff and administrators) and the ‘learning environment’ (teacher-students relationships, discipline and control etc.). A copy of this questionnaire is attached in appendix.

The purpose of this survey was to collect information to find out how much the actual working of these schools are in tune with M.K. Gandhi’s and J. Krishnamurti’s educational philosophy.

iv. IMPORTANCE OF THEORETICAL MODEL IN EDUCATIONAL PHILOSOPHY

The theoretical model provides an insight into the aims and objectives of education and gives a sense of meaning to the educators, educational planners and researchers and hence gives a purpose to the entire process of education.

The importance of theoretical models in the words of S.S. Mathur (1983) in the following lines:-
“It is to be noted that the researches based on this model will ultimately be able to present a coherent philosophy of education relevant to the modern times. In our schools and colleges there is very little which may be called inspiring to our students largely due to our neglect of the philosophical aspects of education, we start teaching, educating, dispensing knowledge without raising the fundamental questions of what is teaching? What is education? What do we understand by knowledge in our cultural context? If we try to seek answers to these questions inevitably we will have to follow the theoretical model. So far in our researches we have not directed our attention towards these questions and thereby have neglected the theoretical model.”

Educational reforms often take place by the intuitive insights of great philosophers in the world. Educational programmes become effective if they are based on sound philosophy as philosophy gives a synoptic vision and an integrated view. This present study is an attempt to study the philosophy of a great thinkers and educationist of our country M.K. Gandhi and J. Krishnamurti.

1.9 TOOLS OF THE RESEARCH

Content analysis was used in the study both as a tool and technique to analyze the educational ideas of M.K. Gandhi and J. Krishnamurti

A questionnaire was used to get a comprehensive idea from the teachers, students, non teaching staff of M.K. Gandhi’s school (‘Gujarat Vidyapith’, Ahemdabad) and two of J. Krishnamurti’s schools (‘The School’ in Chennai and ‘Rishi Valley School’ in District Chitoor of Andhra Pradesh) regarding the actual working of their schools.

1.10 SCOPE AND DE-LIMITATION OF THE STUDY.

The scope of the study is very wide but the paucity of time necessitated the de-limitation of the study. The study is de-limited to the holistic description of the
educational thoughts of M.K. Gandhi and J. Krishnamurti (being practiced in their educational institutions).

The philosophical expositions of M.K. Gandhi and J. Krishnamurti investigated through primary and secondary sources.

The educational thoughts of M.K. Gandhi and J. Krishnamurti have been traced from primary and secondary sources. The relevance has been traced of their thoughts to the present system of education in India.

The study has remained at the level of conceptualization alone. It has not dealt with empirical data, which is usually obtained through the tools of research like interviews, questionnaires and tests etc.

1.11 PREVIEW OF THE CHAPTERS OF THE THESIS

The total plan of the thesis is divided into following chapters.

1\textsuperscript{st} chapter deals with the introduction, Importance of Education, An overview of the present system of education, Need and Justification of the Study, Statement of the Study, Definitions of the terms used, Objectives of the study, Procedure of the study (Methods and Techniques), Tools of the research, Scope and de-limitation of the study and preview of the chapters of the thesis.

2\textsuperscript{nd} chapter deals with the Review of related studies on M.K. Gandhi and J. Krishnamurti.

3\textsuperscript{rd} chapter deals with the life sketch (biographical glimpses), works and philosophy of M.K. Gandhi with special emphasis upon the development stages of his philosophy.

4\textsuperscript{th} chapter gives a broad outline of the educational philosophy of M.K. Gandhi in all its details and a conclusion is drawn by the investigator. His thought on education collected (both specific and random) from his
writings and discourses recorded by him-self or noted and edited by others are discussed. His views are put together into a systematic order under the following heads:-

Background and History of Education.
Meaning and definition of education.
Concept of Education.
Chief Tenants of Education.
Aims of education.
Basic Education or Wardha Education.
Curriculum of education.
Methods of learning.
Concept of discipline.
Role of the teacher.
Women education.

5th chapter deals with the Life (biographical glimpses), works and philosophy of J. Krishnamurti with special emphasis upon the development stages of his philosophy and the turning point of his life.

6th chapter gives a broad outline of the educational philosophy of J. Krishnamurti in all its details and a conclusion is drawn by the investigator. His thought on education collected (both specific and random) on education from his writings and discourses recorded by him-self or noted and edited by others are discussed. His views are put together into a systematic order under the following heads:-

Concept of Education.
Functions of education.
Aims of education.
Curriculum of education.
Methods of learning.

Discipline of Education.

Role of the teacher.

7th chapter depicts a detailed study of how the educational philosophy of M.K. Gandhi has been given a practical shape in India with special emphasis on ‘Gujarat Vidyapith’ in Ahmedabad, Basic Education Scheme. Likewise this chapter also depicts a detailed study of how the educational philosophy of J. Krishnamurti has been given a practical shape in his various schools in India and abroad with special reference to the ‘Rishi Valley’ school in Chittoor district of Andhra Pradesh and ‘The School’ in Channai.

8th chapter has been dealt with M.K. Gandhi’s educational philosophy and J. Krishnamurti’s educational philosophy systematically in a comparative perspective. Their parallel views have also been brought to light and a conclusion is drawn by the investigator.

9th chapter consists ‘The Theoretical Model’ (Theory of Education) given by M.K. Gandhi and J. Krishnamurti and their relevance to the present system of Education in India.

10th chapter consists of the Implications of the Educational philosophy of M.K. Gandhi and J. Krishnamurti to the present system of Education in India. Suggestions for further study are also given.

11th chapter consists of the Summary and Conclusions followed by Bibliography and Appendices (I to VI).