CHAPTER-II

REVIEW OF RELATED STUDIES

Review of related studies is an indispensable step in an educational research. Any worthwhile research in any field of knowledge requires an adequate familiarity with the work, which has already been done in the same area. It helps the researcher to know what is still unknown and untested. The conflicting conclusions and substantial agreement of the previous study help to sharpen the understanding of knowledge in the problem area. What characterizes the philosophical research is the level and depth of critical analysis, the proving into the basic assumptions, concept elucidation, synthesis of views, justification of assumptions and prescriptions. The present research work concentrates on the relevance of the educational thoughts of M. K. Gandhi and J. Krishnamurti in the context of the Present System of Education in India. Various studies related to the present research have been mentioned below.

Many studies have been conducted on M.K. Gandhi. Relevant literature on educational philosophy of M.K. Gandhi has also been thoroughly explored in writing this thesis. But few on J. Krishnamurti, because the philosopher himself lived till 80’s and was available to explain his ideas.

The literature which is available is briefly described below under the headings, Doctoral Thesis.

The Doctoral Thesis on M.K. Gandhi:-

Thacore, C.M. (1949) ‘Some Aspects of the Educational Thought of India’, Ph.D. Edu.; Luc. Uni. In the wake of nationalism attempts were made to revive some of the past traditions and institutions. Four notable attempts namely Gurukul system by Swami Dayanand, Vishwa Bharti by Rabindra Nath Tagore, Jamia Moillia by Dr. Zakir Hussain and Wardha Scheme of education by M.K. Gandhi were taken up for this study.
Subrahmanyam, R.S. (1958) 'The Educational Ideas of Mahatma Gandhi and Rabindra Nath Tagore-a Comparative Study with relevance to Modern India', Ph. D. Edu. Madras Uni.- an attempt has been made in this research to study the educational writings of these two thinkers with a view to comparing their relative importance to the needs of modern India. On the basis of the study the following broad conclusions were arrived at. Gandhiji's contribution consisted in the life philosophy, the social outlook he sought to develop through craft and the mental temper he wished to inculcate. He made craft work the pivot of his educational system, as he make Charkha the symbol of the national struggle for independence. Education, as he conceived it, was no less than a struggle for freedom—freedom from ignorance, oppression and injustice. He would conceived education only as a dynamic force leading to a definite destination. The central purpose of Gandhian system of education was character building. Another important factor of his scheme might be noted in the direction of the productive work, which was given its rightful place in the child's life. Tagore, on the other hand, emphasized the finer sides of life. His experiments in education had also definite social aims to build up a social structure with raw materials of indigenous culture galvanized with the western ideas and to achieve the ideal universal society through education. Tagore conceived of true education as that which not merely gave information but brought one's life in harmony with all existence. The object of education, according to Tagore, was to give man the unity of truth. In view of the efforts that are being made in India today to reconstruct the educational system, so as to meet the needs of free India, it was phenomenal that Tagore more than a quarter of century back, anticipated the most progressive educational principles and gave them concrete shape in his modest looking institution in Bengal.

Goswami (1961) made an attempt to study the Eastern system of education in the light of Vivekananda, Dayananda, Aurobindo, Tagore and Gandhi. The Western educational thoughts have been discussed in the light of Socrates, Plato, Aristotle, Bergson and Royce. The study revealed that a proper mingling
of the Eastern spiritualism with Western scientific thoughts would help to form a unified philosophy of education but a deep chasm has till now separated the two. Education can bridge the gap between East and West and regenerate itself for the proper development of the individual.

Chaube's, S.P. (1962) Recent Philosophies of Education In India. D.I.ltt. Phil. Luc. U., study was intended to find out the effect of the educational thinkers like Dayananda, Vivekananda, Aurobindo Ghosh, Tagore and Gandhi, who stood against the growing influence of materialism and highlighted the importance of higher spiritual values. The study revealed that a new philosophy of education influencing science and spirituality would suggest to a great extent the right remedies for many of the inadequacies in the prevailing system of education in our country. Some of the main contributions of the Educational Philosophies of Modern India were summarised by the researcher as follows:-

The student's moral and religious development should be the responsibility of education; education should also have a materialistic aim to make the individual self supporting and economically productive; education should enable and individual to feel one with the universe. Curriculum should take into account the two phases of man's life—the spiritual, i.e. the inner life of man as an individual and the external, i.e. the outer life of man as a unit of the society having its moral and social responsibilities; women's education should be given priority so that the women of India once again take their rightful place in the society, the state should provide for education but it should claim no authority over it, and for growth and full efflorescence, the roots of education of Indian people must be planted in their old cultural soil. It was therefore felt that a new educational philosophy of the country influencing science and spirituality would suggest to a great extent the right remedies for many of the inadequacies existing in the current educational system in the country. However, this fundamental contribution had been the endeavour to effect in the minds of the educated Indian youths a synthesis between the spiritual culture of the east and the materialistic civilization of the west.
Deopurkar, R.T. (1964) ‘The Evolution of the Philosophy of Education in Modern India’. Ph.D. MSU. The study was based on the educational contributions from Raja Rammohan Rai to Dr. Zakir Hussain and others.

Kuzhandavelu, K.A. (1965) A Comparative Study of the Educational Philosophies of John Dewey and Mahatma Gandhi, Ph.D. Edu., Madras Uni. The basic assumption of the thesis was that a comparative study of Gandhi’s philosophy with that of John Dewey was made. The following were some of the salient conclusions. That emanated from the comparative study. (i) Dewey’s laboratory school was a model school, which drew attention of many educators and popularized ideas where as Gandhiji’s scheme has no such model school. (ii) The Dewey school had the sincere and earnest support of the parents and admirers. But their have been no conscious attempt to educate the parents about the ideology of Basic Education and its practices. To make Basic Education a success, parent should be properly educated in the philosophy and methods of the scheme. (iii) In Dewey’s school, several life occupations were introduced in which all students participated with interest and enthusiasm. In the school of Basic Education, several village handicrafts were mostly neglected. Hence besides spinning and weaving other craft should also be introduced in Basic schools. (iv) A good number of literature of Basic education was very much wanting. The psychology and pedagogical aspects of basic education should be given more emphasis. Research and experimentation should find an important place in Basic Education. (v) Like Dewey’s educational ideas which were popularized in the United States, not by the federal or states government or through their support and help, but by Dewey, his disciples and fellow teachers. Gandhi’s ideas also should become a teacher’s movement without undue reliance on government and its ancillary agencies.

Acharya, S.R. (1967) submitted his Ph.D. thesis to Poona University, entitled ‘Contributions of eminent Indian Educationist to the Theory and Practice of Indian Education during the 19th and 20th centuries with special reference to
Maharashtra’. The study emphasized that the birth and development of National Educational Movement in India had been an evolutionary process of National consciousness and the revival of Indianism in Education in the last 150 years, with this diversity as found in the ideas of Tagore, Gandhi, Dayanand and Aurobindo testified to the myriadmindedness of the one and the very soul of India.

Sen, A. (1973) “M.K. Gandhi’s education philosophy” Ph.D. Edu.: Bombay University; The objective of the study was to ascertain the place of Gandhi as an eminent educational philosopher. It concluded that his Basic Education does not seem to be bright in general and it is difficult to predict the impact of Basic Education on the new generation.

Gigoo, P.N. (1976) ‘Gandhian Educational Philosophy and World Peace’ Ph.D Edu.: Punjab Uni. The study revealed the following Gandhian Philosophy stressed on internationalism. Based on this idea, an international centre was founded in January, 1962 whose main objective was to encourage international understanding, brotherhood and peace. Gandhian educational philosophy in schools and colleges could result in all round development of students by bridging the serious gaps in their wholesome development, the gaps being the result of bookish education. It gives a spiritual signal to all teachers that a student is a unity of physical body, intellect and spirit. They can teach the source of spiritual peace arising from self-realization and leading towards one mankind and single humanity. Gandhian educational philosophy stresses on ‘service to humanity’ irrespective of caste, creed, colour, religion or nation. It emphasizes spiritual unity, which is based on a new social order. This new social order will help to bridge the gap between have’s and have-not’s, by laying stress on equal distribution of wealth and necessities of life. It enlightens the ignorant worldly people with supreme spiritual orderliness in this universe. According to M.K. Gandhi ‘Truth is God’, Truth is ‘end’ and non-violence is the mean to achieve the goal (God). The ultimate educational philosophy is
self-realization. According to Gandhian educational philosophy peace can be established through true religion, human inter-democracy and non-violence.

Dev, B.R. (1981) 'The Spiritual Element in the Educational Philosophy of M.K. Gandhi' Ph.D. Edu.; MSU. The investor made a critical analysis and a philosophical analysis of the pertinent writings on and by the M.K. Gandhi. This was supplemented by the writings and materials by other thinkers and philosophers to promote Gandhi's thoughts in the realm of spirituality. Gandhi's life was mostly an effort in spiritual growth to arrive at self-realization as well as God realization, which is called the Truth. Considering this as the goal, the means he used were love and non violence, and all taken together, he called it the 3-fold path which according to him was a 'religion of service' through which he wanted to establish a moral and spiritual order in the world society. The 3-fold path advocated by M.K. Gandhi could be learnt and followed in the classroom situation. To help the child to be successful in life the teacher, who is the guide must see to it that the child is motivated and he, as a teacher doing his work properly with love, self-respect, dignity as well as respect and consideration for others. M.K. Gandhi wanted man to be proficient, efficient and productive by knowing himself and his environment. Only then the person would see the possibility of spiritual growth within himself.

Rao, S.S. (1988). The concept of Gandhiji's basic education: its theory and practice. Ph.D. Edu. Univ. of Bombay. The study traces the historical background of primary education in Maharashtra and focuses on the concept of basic education and Gandhiji’s views on it. The factors responsible for the ineffective implementation of the basic education programme were: (a) unsuitability of the schools selected for implementing the programme, (b) opposition by public because of fear of low standards of achievements, (c) administrative difficulties related to syllabi, inappropriate selection of crafts, and financial non-viability, (d) lack of awareness on the part of the community and lack of initiative by the leaders in implementation of the basic education programme.
Dwivedi, Kamla. (1991). A Comparative study of the educational philosophy of Gandhiji in the world perspective. D. Lit., Edu. Kanpur Univ. The study compares the educational thoughts of Gandhiji with the educational thoughts of prominent educational thinkers of the world. (1) Gandhiji’s Philosophy of life is basically spiritualistic but up to a certain point it is pragmatic and experimentalistic. His whole life was an experiment with truth, love and ahimsa. (2) Gandhiji developed the meaning of education: In South Africa, he defined satyagrah as the best education. In India, in the wake of the ‘non-cooperation movement’ and ‘civil disobedience’, he defined education as a means to achieve complete freedom. In 1937, Gandhiji gave his best gift to the nation—basic education based on a revolutionary philosophy of work. In 1944, he gave the idea of ‘lifelong education’. (3) It transpired from a critical analysis of the ideas of Gandhiji and prominent educational thinkers in the West that his thinking did not suffer from the limitations of time and space. He identified himself with the whole of mankind.

Kaur, Ravinder Jeet. (1992) A comparative study of the educational philosophies of Sri Aurobindo and Mahatma Gandhi and their relevance to the modern educational system. Ph.D., Edu. Punjabi Univ. The study compares the educational philosophies of Sri Aurobindo and Mahatma Gandhi and discusses their relevance for the modern education system. Major Findings: (1) Both Sri Aurobindo and Mahatma Gandhi aimed at all-round development of the individual. Sri Aurobindo stressed the spiritual aspects, while Mahatma Gandhi emphasized social perfection. They stressed the training of the senses and applied the principle of character training through moral action and pure living. (2) Both stressed lifelong education and self-realisation as the highest aims of education. (3) Both emphasized that the society and education should help in the transformation of man. (4) Sri Aurobindo stressed an integrated curriculum which should include activities, subjects and spiritual experiences, all in a unifying whole. Mahatma Gandhi stressed that all the subjects should be taken from day-to-day materials so that they could be linked with the past and taught.
in such a way so as to make them useful in the future. Whereas Sri Aurobindo suggested reading, writing, history, geography, mathematics, music, painting, photography, psychology, an overall view of modern science and rules of conduct, Mahatma Gandhi suggested the mother tongue, Hindustani, social studies, history, geography, mathematics, drawing, painting and music. Sri Aurobindo recommended English as the medium of instruction. However, Mahatma Gandhi suggested the mother tongue as the medium of instruction. (5) Both emphasized religious education, spiritual training and aesthetic activities. (6) Both preferred student’s participation in the teaching-learning, learning by doing, learning by self-experience. (6) Both assigned a respectable and responsible job to the teacher and discarded punishment. (7) The following aspects of the theories of Sri Aurobindo and Mahatma Gandhi have relevance in the modern education system: (i) all-round development of the personality of the child, (ii) compulsory education at least from 6 to 14 years, (iii) lifelong and continuing education, (iv) free and congenial atmosphere, (v) pupil’s participation to the maximum extent, (vi) vocational education, (vii) work experience. (viii) study of science, technology, and literature. Mahatma Gandhi’s emphasis on socially useful productive work is very relevant in modern society. The theories of both of them are relevant in respect of national and international integration, value education and non-formal education for rural and unorganized sector. (8) The educational philosophies of both have several commonalities in respect of concept of education, aims of education, curriculum, methods of teaching and the role of the teacher.

Villagomez, Martha May (2000) ‘Benjamin Franklin and M.K. Gandhi; Transforming self through truth (Mohandas K. Gandhi, India)’ For Benjamin Franklin and Mahatma Gandhi, ‘truth’ and ‘self’ have varying definitions, which stemmed from their respective cultures. Franklin equated truth with moral perfection while M.K. Gandhi equated it with God. Both men dedicated themselves to their truths, and as a result, they transformed their own lives and the lives of million people. Both believed one could attain his ‘true self,’ but they
had varying philosophies of how to achieve this state. Franklin believed that for a person to serve society, he or she must become wealthy and distinguished while M.K. Gandhi believed the ‘self’ could serve others best by having nothing and becoming selfless. They each helped free their countries from British rule, using strategies consistent with their truths. The transformations of these men show that dedication to truth, even varying definitions of it, can be so powerful that it crosses cultural boundaries; dedication to truth can move people to take action regardless of their country or culture.

Eiserman, Christine H. (2004) ‘Gandhian Philosophy: Implications for schools (Mahatma Gandhi) EdD. Education, Loyola Uni. Chicago. The purpose of this study is to discover how Gandhian philosophy and guidance and nonviolence might increase an emphasis on the construct of peace in the school curriculum. In this study the research will identify key issues and categories as revealed in the teachings of Gandhi to develop theoretical constructs to increase an emphasis on the construct of peace in the school curriculum. The following research questions are preliminary queries that through the use of constant comparative research methodology will result in integration and refinement of analyzed data (Merriam, 1998): What are the general categories about Gandhian peace and nonviolence applicable to schools that emerge in the first review of data? What caused these categories to emerge? How do these categories relate to schools and to the peace to the conscious level in student thinking? This research will be a qualitative case study design applying the constant comparative data analysis strategy to explore the Gandhian philosophy of nonviolence in order to discover emergent themes, categories and relationships that might begin to address the issue of incorporating peace or nonviolence into the curriculum. Wolcott’s (1994) process for analysis of qualitative research will be applied through description, analysis and interpretation. The cooperation and extraordinary expertise of the participant in this study is Arun Gandhi, founder and director of the M.K. Gandhi institute for Nonviolence in Memphis, Tennessee, and grandson of
world-renowned nonviolence advocate, Mahatma Gandhi. Data for analysis consists of Arun Gandhi interviews as well as various published documents and artifacts. The findings will be summarized, theorized and implications for schools will be presented.

The Doctoral Thesis on J.Krishnamurti:-

Shringy, R.K. (1973) ‘Philosophy of J.Krishnamurti; A systematic and critical study’ Phil.; Banaras Hindu Uni. This study presents the vision, thought and the approach of J. Krishnamurti to understanding life and the existence of man in a systematic way and constitutes a maiden attempt at comprehending the teachings of the ‘world teacher’ exhaustively and succinctly in a simple, non-technical and lucid style.


Tewari Urmila (1988) ‘Educational Philosophy of J. Krishnamurti and his implications for Modern System of Indian education’ Ph.D.; Punjab Uni. The study sought to delineate implications of the educational philosophy of J. Krishnamurti for the modern system of Indian education. (1) J. Krishnamurti contributed significant ideas relating to education. (2) He was against conventional education and pleaded for the ‘holistic approach’ to education. (3) According to J. Krishnamurti, education should help the individual to see life ‘as it is’ at the ‘present moment’ with total attention and a ‘choice-less’ awareness of reality’. (4) Contrary to the traditional viewpoint about the relationship between the teacher and the taught, J. Krishnamurti’s view was that the teacher and the student should function at the same level, communicating through questioning and counter-questioning until the problems are exposed in depth and understanding revealed, illuminating the minds of both. (5) No competition should be encouraged in schools, and
students should set their own pace of learning. The students should not be
given prizes, ranks, marks and certificates, thus enabling them to work through
intrinsic motivation and not through extrinsic motivation. (6) For harmonious
development of the individual, along with academic excellence, great emphasis
should be laid on co-curricular activities. (7) J. Krishnamurti felt that the
ultimate aim of education was the spiritual realization of self and of life. (8)
Some of the books of J. Krishnamurti, e.g. The beginning of Learning, This
Matter of culture, Life Ahead, Letters to the Schools, First and Last Freedom
could from a part of the curricula for school education. His books, Education
and the Significance of Life, Krishnamurti on Education, Letters to Schools can
form a part of the teacher education programmes.

Sharma, Indra (1992) A Critical Evaluation of J. Krishnamurti’s Thoughts on
Education. Ph.D., Edu. Agra : Dayalbagh Educational Institution. The study
sought to analyze critically the thoughts of J. Krishnamurti on education.

Critical Study’, Department of Philosophy; Sri Ventatcesmara University,
Tirupati.

William Black and Jiddu. K.’; California State Uni.; Doming Hill. Though the
philosophical system of J. Krishnamurti and William Black extend from
different perspective and are often expressed in dissimilar form. They share
remarkable similar qualities and basic assumptions. They both begin with a
through and progressive inquiry into the roots of human sufferings, and this
desirable a & idquo; way & idquo; which transcends this suffering. Each
language in general is limited and that reliance upon such general thought is at
the root of all conflicts, and that freedom from suffering is attained through the
transcendence of self into what could be called creative action. This a study
made use of primary and secondary sources pertained to William Black and J.
Krishnamurti. The result of this study examined the shared features of these

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philosophical systems was presented through a general interpretation study of both perspectives, not their common and distinct qualities.

**Hoff. Robert Foster** (2002) 'Journey without end' (J. Krishnamurti) California State Uni.; Doming Hill. This creative work is a journal describing two journeys, an inner and an outer one. The outer journey is focused on traveling to Mt. Kailas, in Tibet. One of the holiest sites of pilgrimage in Asia. The inner journey is the pilgrimage of heart, paralleling the outer one and focused on the understanding of oneself and life. It is especially centered on reading the teaching of J. Krishnamurti and attempting to show the strong effect his words had on his own mind and heart. Ultimately the project tries to show how K’s words are pointers, showing the way, and that the real teacher is a person’s own awareness. Awareness brings understanding and freedom from fear, anger, attachments, prejudices and so on, on one’s whole conditioning. Finally the project attempts to show that there is no end or no specific goal to be reached in the journey of awareness and self knowledge.

Thus it becomes clear that all the abovementioned studies on M.K. Gandhi and J. Krishnamurti have highlighted one or the other aspect but there is not any study showing the relevance of educational thoughts of these two personalities in the context of present system of education. Our present system of education needs to be framed keeping in mind our hallowed tradition and heritage, our age-old tested and life giving values and ideals. The model educational institutions run by Krishnamurti Foundation India are trying to impart character building and man making education and blending these with whatever good exists in the West. Today’s cultural social, economical, political and educational problem needs a re-consideration. We have to serve and uplift the nation ourselves. M.K. Gandhi and J. Krishnamurti thoughts provoke something inspiring, something transforming and something purifying, which can guide humanity to harmony, peace and happiness in this modern scientific and technological age. Their healthy thought waves can help the nation to overcome social, cultural, economical, political and educational problems to create a new, healthy and vibrant India.