RABINDRANATH TAGORE (1861-1941)

A BRIEF BIOGRAPHICAL SKETCH:- Rabindranath Tagore was a great philosopher, poet, novelist, dramatist and a prophet. He was born on May 07, 1861 in Calcutta in an educated, rich and respected family. The responsibility of his education remained mainly on the shoulders of his father Mahrishi Devandranath Tagore. He provided Rabindranath with education of Sanskrit language, Indian philosophy and astronomy. For higher education, Rabindranath was sent to Bengal academy. Soon he was fed up with the rigid and lifeless education imparted there. Thus, he developed aversion for the prevalent dull education and he left the Bengal academy. In 1877, Rabindranath was sent to England for receiving education in law. There too he got fed up and returned to India without obtaining any degree. As such, Tagore got his education mostly at home through tutors and private readings. He had started writing articles for Bengali magazines very early in life. Gradually, love of learning increased by leaps and bounds in him and he wrote many stories, novels and poems which earned repute and appreciation for him.

Rabindranath Tagore developed into a renowned poet, writer, dramatist, philosopher and painter soon that people began to address him reverently as Gurudev. Tagore translated Gitanjali into English which brought him noble prize and worldwide recognition. In the same year, Calcutta University adored him with the degree of Doctor of Literature. In 1915, the Indian government endowed him with knighthood which he returned after the notorious Jallianwala Bagh massacre to express his emotions of anger at the episode. Tagore travelled widely throughout the world. He went to Japan, Europe and U.S.A. In 1921, his school previously known as Shantiniketan ashram became a world famous university known as Vishwa Bharti University. The aim of this university was to bring about a synthesis of the East and West. For the development of Vishwa Bharti, he toiled ceaselessly and untiringly for twenty years and established his seat of worldwide reputation on stable foundations. Tagore died in 1941 and his death was mourned all over the world.

WORKS OF RABINDRANATH TAGORE - Works of Rabindranath Tagore written directly by him and edited by others are listed as follows—
1. Gitanjali (1913)
2. The Cresent Moon (1913)
3. The Gardner (1913)
4. My Reminiscences (1917)
5. Personality (1917)
6. Stray Birds (1917)
7. Nationalism (1917)
8. Lover’s gift and crossing (1918)
9. The Home and the world (1919)
10. Sadhana: The Realization of Life (1920)
11. Glimpses of Bengal (1921)
12. Greater India (1921)
13. Lipika (1921)
14. Creative Unity (1922)
15. Talks in China (1925)
16. Fireflies (1928)
17. The Religion of Man (1931)
18. Man (1937)
19. Fruit-gathering (1943)
20. The Parrot’s training and other Stories (1944)
21. The King of the dark chamber (1955)
22. The Message of India’s history (1956)
23. Letters from Russia (1960)
25. Rabindra Rachnavali (1961)
26. The Diary of a westward voyage (1962)
27. Gora (1969)
28. The cycle of spring (1969)
31. The Wreck (1975)
32. Letters to a Friend (2002)
EDUCATIONAL PHILOSOPHY OF RABINDRANATH TAGORE

Tagore’s philosophy of education conforms to his general philosophy. Factors which influenced Tagore’s educational philosophy were influence of home environment, love for nature, love for nation, his extensive visits abroad and influence of school environment.

The origin of Tagore’s educational theory was his own home life and the freedom he had experienced with it. Tagore’s brothers and sisters were poets, musicians, playwrights and novelists and the Tagore home was thus filled with the musical, literary and dramatic pursuits. As such Tagore got his education mostly at home by self study. Education prevalent in the days of Tagore was rigid and lifeless that it did not confirm to the needs of individual and demands of society. Hence, he deadly opposed the current education and insisted that education should acquaint the child with the voice and mission of individual as well as international life and achieve a harmonious balance between all the factors being free from all compulsions and restrictions.

Tagore recommended that education should be provided in the company of Nature which will strengthen the ties between man and Nature. Both man and Nature are the creations of one and the same God. He considered Nature as a powerful agency for the moral and spiritual development of the child exerting a very healthy influence upon the heart, mind and body of the child. Under the natural and healthy environment, pupils can find a natural outlet for their capacities and great chance of their development. He was of the firm view that education is a vehicle of social reform. Hence, it should act as a life giving current to modern society serving in various ways. He advocated that education should be according to the realities of life. Any education cut away from life is useless. Hence, any plan of education should involve both nature and needs of man in a harmonious programme.

[‘Personality’ (1917), pp.113-120]

Believing in harmonious relationships of man with man, with surroundings and international relations, Tagore advocated that a man through the process of education should be able to come out as a harmonious individual in tune
with his social set of life. The highest education is that which does not merely give us information but makes our life in harmony with all existence.

Tagore was not in favour of mere intellectual development. He stressed that education should promote creative self-expression. He suggested that creative self-expression can be promoted through subjects of life crafts, music, drawing and dramatics. The environment of freedom given to the learner and then creating situations for him will automatically make the learner to do something original. [‘Creative Unity’ (1922), p.200]

Tagore gave a very important place to the teacher. He assigned an important role to him in the education of child believing that only man can teach another man. To him, the teacher is a Guru like ancient Indian Rishis who is to keep the students on the right track by remaining a learner throughout his life. [‘Towards Universal Man’ (1961), p.71] A teacher is to stimulate and guide but it is the child who is to choose and react according to his natural inclinations. Believing in purity and innocence of child, the teacher should behave with him with great love, affection, sympathy and consideration. Tagore also stated that the teachers and students are considered to be learners together, seeking truth and following the right path of pure simplicity as well as renunciation. The teacher should always be busy with motivating the creative capacities of children so that they remain busy with constructive activities and experiences. [‘Towards Universal Man’ (1961), p.200]

Tagore did not approve the traditional methods of class-room teaching. He recommended those methods which provide knowledge of concrete situations. He favoured frequent excursions and tours, during which the pupils with their senses alert might observe and learn various facts of interest. Education must be given in geographical, historical, economic and cultural perspectives. In order to enable children to learn new things, it is necessary to maintain an educative atmosphere where children are not compelled to learn things from text-books, but from the natural surroundings which are most educative. [‘Doctrines of the Great Indian Educators’ (2004), p.116]

The three cardinal principles of Tagore’s educational philosophy are (1) Freedom (2) Active communication with Nature and man (3)
Creative self-expression. Tagore felt that education divorced from the streams of life and confined within four walls becomes artificial and loses its value. Tagore believed in self-imposed discipline which is not imposed from outside but drawn out from within. [‘Foundations of Education’ (1987), p.282]

Tagore attached great significance to the moral values and ethics in education. Accepting the intellect of the people of West, it would be a great degrading to forget our moral wealth of wisdom. Stressing on the importance of mother-tongue, Tagore considered that foreign language makes the learner alienated and lifeless from the living world of freedom and joy. So, education should be intervened with life and society. According to him, there are three sources of knowledge: Nature, life and teacher. There should be a close coordination and harmony among these sources. [‘Encyclopaedia of Modern Educational Thought. Rabindranath Tagore: An Educational thinker ‘(2001), p.79]

Tagore gave a message of mankind, brotherhood, internationalism and service to humanity. A child according to him, should be given full freedom so that he may learn by Nature, love as well as affection. Education should aim at harmony with our life and education i.e. existence. Tagore implemented all his views regarding education in his school called Shantiniketan which is opened in a natural surrounding i.e. natural environment. As a whole, Tagore’s main aim of education is to prepare the individual for the service of community. Rabindranath Tagore has been one of the topmost educationists of India. His name will ever shine like a star in the galaxy of the educationists who contributed handsomely to the cause of education.

**Educational Aims as propounded by Rabindranath Tagore:-**

1. Education should aim to develop the child physically. Tagore believed that a healthy mind lives in a healthy body.
2. Education should enable the child to acquire the knowledge through independent efforts and critical examination of ideas.
3. Education should inculcate moral and spiritual values in children.
4. Chief aim of education should be drawing out all the latent potentialities of child.
5. Education should create self-discipline among teachers as well as children.
6. Education should aim at the attainment of inner freedom, inner power and enlightenment.
7. Education should not only train children to be effective farmers, clerks or craftsmen, but also develop them to be complete human beings.
8. Education should aim at development of a sense of social service in pupils and teachers.

PRINCIPLES OF PROFESSIONAL ETHICS PROPOUNDED BY RABINDRANATH TAGORE: --- Following the first objective of the study (To delineate principles of professional ethics for teachers), the principles of professional ethics propounded by Tagore are stated in the following pages---

(1) Relationship between teacher and pupils: - Tagore perceives that ideal teacher-taught relationship works as an instrument for smooth running of educational institutions. In his work ‘Personality’ (1971), he points out that healthy atmosphere of the schools ensures their smooth functioning. The functioning of autocratic authorities in schools only serves to spoil their atmosphere. ['Personality' (1917), P.146]. Tagore in the said thought favours congenial atmosphere free of authoritarian and rigid imposition of disciplinary practices of teachers on students.

Favouring ancient Gurukul system of education, Tagore recommends ancient system of education in which teachers and pupils should live together as family members keeping sweet relationship among them. Tagore in ‘Towards Universal Man’ (1961) remarks that present schools and colleges provide orthodox Hindu learning and regard book learning as the most important part of education. The idea that the teacher and his pupils should live together has come down to the present day. The pupils should be surrounded by an atmosphere of culture and teachers should be dedicated to their vocation, living a simple life, without any material interest or luxury to distract their minds. ['Towards Universal Man’ (1961), pp. 70-71]. Tagore in this passage desires that the teachers should be dedicated to their vocation. They should lead a simple life free from material luxury.
Emphasizing that natural environment is favourable for students; Tagore advocates that students and teachers should live together amidst the beauties of forests. If a school is to be built, it should be situated in a quite spot far from the crowded city having the natural advantages of open sky, fields, trees and the like. It should be a retreat where teachers and students would live together dedicated to learning. Teaching should be in the form of discussion between teacher and student. ['Towards Universal Man’ (1961), p.75]

Comparing teacher with Shiva to destroy the ills of pupils, Tagore in ‘Letters to a Friend’ (2002) envisages, “True education is the power of miracle, the ideal of creation. Punishment and discipline imposed from outside are negative. The teacher is Shiva, having divine power of destroying the destructiveness; of sucking out the poison.” ['Letters to a Friend’ (2002), p.72] Tagore envisages in this regard that being the real maker of life of his pupils, the teacher should always be busy with motivating the creative capacities of children so that they remain busy with constructive activities and experiences. Tagore firmly stresses on self as well as natural discipline and teachers as well as students should share a common life in an inspiring atmosphere of creative ability.

Devoting his whole mind and spirit to the service of his students, Tagore expresses his views in ‘Towards Universal Man’ (1961) that a teacher should do his earnest attempts to teach the students at his best capacities. He should not become a tradesman having no affection, regard and devotion for his students. Teachers who are able to rise above financial consideration by virtue of their inner worth should be elevated to the position of the Guru. He can put life into his pupils with his own life and make them happy with his affection. ['Towards Universal Man’ (1961), p.78]

Attaching great importance of co-operation among students and teachers, Tagore in ‘Creative Unity’ (1922) strongly suggests, “Institutions should be a perpetual creation by the co-operative enthusiasm of teachers and students, growing with the growth of their soul; a world in itself, self-sustaining, independent, rich with ever renewing life, radiating life across space and time, attracting and maintaining round it a planetary system of dependent bodies. Its aim
should lie in imparting life breath to the complete man, who is intellectual as well as economic, bound by social bonds, but aspiring towards spiritual freedom and final perfection.” [‘Creative Unity’ (1922), p.203] Tagore favours that teachers should make efforts for social as well as spiritual development of students.

Going further in the previous work, Tagore emphasizes, “A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher, who has come to an end of his subject, who has no living traffic with his knowledge, but merely repeats his lessons to his students, can only load their minds; he cannot quicken them.” [‘Creative Unity’ (1922), p.187] Tagore, in this thought desires teachers to be ever learners. He also remarks that teachers and students should live their complete life together, dominated by a common aspiration for truth and a need of sharing all the delights of culture. Teacher’s role is significant because through his guidance, the talents and capacities of students are developed.

Advocating that relationship between teacher and pupils should be friendly in nature; Tagore gives high place to teacher for educating the child. Tagore believes that only man can teach another man i.e. teacher and pupil and regards the relationship between two as most important medium for human development. Cenkner expresses Tagore’s views in ‘The Hindu Personality in Education’ (1976) by saying that real teaching is a gift, sacrifice, not a manufactured article of routine work as it is a living thing, it is the fulfillment of knowledge for the teacher himself. Tagore according to him points out that education is bosom of nature, through the mother tongue, under the fatherly care and in the friendly association of the teachers, [‘The Hindu Personality in Education’ (1976), p. 58] Tagore also stresses that the gulf which ordinarily exists between teachers and pupils should be bridged by true spirit of friendship and brotherliness.

Tagore in ‘The Religion of Man’ (1931) while describing true position of a teacher among students states that a teacher is the infinite ideal of man towards whom the students move in their collective growth. They find their ideal of father, friend and beloved among teachers. [‘Religion of Man’ (1958), p.102]
Stressing Tagore’s views on loving and affectionate behaviour of teacher towards pupils, Cenkner in ‘The Hindu Personality in Education’ (1976) opines that the teacher and not the method are ultimate in Tagore’s educational thought. Knocking on the doors of the mind, he considers that he who has lost the child in himself is absolutely unfit for the work of educating. He chartered a challenging course for the teacher that only he can teach who can love. The greatest teachers of men have been lovers of men. [‘The Hindu Personality in Education’(1976), p.58]

In ‘Encyclopaedia of Modern Educational Thought’ edited by Gupta (2001), Tagore advocates that communication being considered to the heart of teaching, is much greater than mere transmission of knowledge. It means communication of culture, values and communication of a life style combined with creativity and critical awareness. Stressing upon the role of teacher regarding teaching, he assumes teacher as a guru who touches the life of pupils with his own life and baptises them in acquiring necessary knowledge, skills, and values and in maintaining dynamism in their activities so that students may attain the fullness of growth in body, mind and spirit. [‘Encyclopaedia of Modern Educational Thought. Rabindranath Tagore: An Educational thinker’ (2001), p.40]

Going further in the same source, Tagore has a clear knowledge about the educational implications of adolescents and in his schools, he adopts necessary principles and special measures to keep off the problems arising out of the emotional maladjustment of the adolescents. In the transition period, the students become very much sensitive and tender dealings make them happy. In such period, the pupils sometimes become tumultuous but where the teacher-taught relationship is natural and sweet, these disturbances are swept away like refuges in flood water. [‘Encyclopaedia of Modern Educational Thought. Rabindranath Tagore: An Educational thinker’ (2001), p.51]

Highlighting the idea of partnership between teacher and taught, Tagore, stands stated that education is a joint venture of both the teacher and the pupil. He adds to his statement believing that the pupils share the experiences of life with his teacher but it is the teacher who selects the desirable experiences to
expose before the pupils and to guard them against the undesirable ones. ['Encyclopaedia of Modern Educational Thought. Rabindranath Tagore: An Educational thinker’ (2001), p.96]

Peters in ‘Reason, Morality and Religion’ (1972) observes Tagore’s idea that there is a little distinction between the teacher and the pupil in the concept of education by stating, ‘At the culminating stages of education, there is little distinction between the teacher and the taught, they both participate in a shared experience of a common world. The teacher is more familiar with its contours and more skilled in handling tools for laying bare its mysteries and appraising its nuances. The edifice of education should be our common creation, not only of the teachers, not only of the organizers but also of the students.’ ['Reason, Morality and Religion’(1972), p.101] Tagore in the said thought emphasizes that the teachers have to rise above the difference with their pupils and this is possible through proper use of ideal thoughts and intelligent ideas. He accepts feeling of fraternity of the teachers with the pupil and this feeling is a necessary condition for the successful performance regarding the role of teachers.

Tagore considers teachers to be of paramount importance in any scheme of education. He desires teachers to help young children to grow on their own as a gardener helps the young plants to grow. Tagore wants his students to acquire a scientific temper, to stimulate constructive doubt, the love of mental adventure, the courage and longing to conquer the world by enterprise and boldness in thought and in action. [ Jha (1994) in ‘Prospects : The Quarterly Review of Education, UNESCO’, p.10]

Following principles of professional ethics emerged from Tagore’s educational philosophy:-

1. Teachers should be dedicated to their profession.
2. Teachers should be embodiment of moral, mental and spiritual values.
3. Teachers should always remain learners.
4. Teachers should have feeling of brotherhood and fatherhood.
5. Teachers should make all possible efforts for the creation of an environment in which their pupils have no difficulty in receiving education.

6. Teachers should make special efforts to make students creative learners.

7. Teachers should make efforts to inculcate a scientific temper in students.

(2) **Relationship between teacher and teacher:** Tagore, a great humanist believes in love for humanity. In educational institutions, he wants to create the atmosphere of mutual brotherhood and love for mankind resulting in establishing good relationships. Emphasizing the harmony to be established in all human relationships, Tagore in ‘Towards Universal Man’ (1961) expresses his views by stating that in educational institutions, faculties have to be nourished in order to make their imagination fit for world which belongs to art and to promote and strengthen the human relationships among teachers. [‘Towards Universal Man’ (1961), p. 301]

Chakrabarti in his work ‘Rabindranath Tagore – A Miscellany’ (2006) expresses Tagore’s views that Tagore strongly advocates the development of creative spirit of individuals in a natural and cordial atmosphere. Such atmosphere among teachers proves to be beneficial for effective functioning of educational institutions. [‘Rabindranath Tagore – A Miscellany’ (2006), p. 72]

Following ideals emerged from Tagore’s educational thoughts regarding teacher-teacher relationship:-

1. Teachers should have cordial relationship with each other.
2. Teachers should work with mutual respect.
3. Teachers should go by love and affection in establishing human relationships.
4. Teachers should work with proper team spirit.
5. Teachers should set example of their work and conduct for others.

(3) **Relationship between teacher and community:** Tagore advocates that teachers play a vital role in the development of society by bringing desirable social changes by providing proper education. Tagore in ‘Towards Universal Man’ (1961) perceives the relationship of teacher and community believing that education being the most important factor is an atmosphere of creative activity in which the work of intellectual exploration may find full scope. Our education should be in constant
touch with complete life, i.e. economic, intellectual, aesthetic, social and spiritual aspects. He is also of the opinion that schools should be at the very heart of society, connected by the living bonds of varied co-operation. True education includes training and knowledge having an organic connection with our surroundings. [‘Towards Universal Man’ (1961), p.200].

Highlighting the importance of generating spirit of human relationship, Tagore believes that the pupils should be trained by the teachers in such a manner that they might be able to understand the other people of community so as to respect them and not to hurt the feelings of others. The teacher should have feeling to maintain good relationship with all members of the community. [‘Towards Universal Man’ (1961), p.300].

Stressing upon the desire for mutual co-operation and social reconstruction, Tagore appeals for healthy and sound relationship between teacher and community. He in ‘Creative Unity’ (1922) states, “Indian culture should not only be the centre of the intellectual life of India, but the centre of her economic life also. Teachers must cooperate with the villages around to cultivate land, breed cattle, spin clothes, and press oil from oil seeds. It must produce all the necessaries, devising the best means, using the best materials and calling science to its aid. Its very existence should depend upon the success of its industrial activities carried out on the cooperative principle, which will unite teachers and students and villagers of the neighbourhood in a living and active bond of necessity. This will give a practical industrial training, whose motive force is not the greed or profit.” [‘Creative Unity’ (1922), p.200]. Tagore’s above said idea therefore proves beneficial for the social upliftment and social-reconstruction purposes. This may inculcate cooperation among teachers, students and community at large.

Motivating the teachers and students towards community welfare activities, Tagore in ‘Letters from Russia’ (1960) addresses, “Teachers and students both must give full expression of the sense of responsibility of people’s welfare and of self-government that they claim for the whole country. Here, the management must be combined with self-government of the students and the teachers. When all activities reach perfection within this organization, solutions of country’s problems will be found out. The teachers and the students should go to the
villagers to teach them and explain to them how to keep clean and do things intelligently. Often they may live among them, produce plays and tell them about the country’s condition.” ['Letters from Russia’ (1960), p.44] Here, Tagore strongly recommends that Indian community at large may benefit when the problems of about all the villages are solved out intelligently with the help of education.

Going further in the same work, Tagore in ‘Letters from Russia’ (1960) advocates that the teachers should share the common life with the community life. In the sports and festivals, the teachers and students should fully cooperate with community. It should be like a nest in which students themselves cooperate in building with their own life, with their love, with their daily work and their play. He envisages that activities of the school can be so planned and organized by the teachers so that the community may get benefit through their welfare schemes. ['Letters from Russia’ (1960), p.201]

Tagore believes that social change is difficult to achieve without proper and rational education of the masses. Dhiman expresses Tagore’s views in ‘Foundations of Education’ (1987) that a teacher should plan and organize the activities of the school with the help of community resources so that they may closely be connected with the emancipation of the community’s ills and disorders. Teacher’s role in relation to society assumes significance as he provides opportunities to pupils to draw inspiration from their own folk, literature, traditions and their own vernacular. Tagore struggles to implement his social ideals and strive to build up a social structure through education. He tries to revive the ancient Indian ideals of education and combine what is the best in western arts and sciences. ['Foundations of Education’ (1987), p. 295]

‘Encyclopaedia of Modern Educational Thought’ edited by Gupta (2001) attaches great importance of Population Education given by Tagore in connection with adult and higher education. Tagore, according to him, stands for personal and social hygiene, community sanitation and advantages of small family. He also asks the teachers and extension workers associated with this scheme of adult education to convince people about the necessity of keeping the family small. Socio-economic bases of Tagore’s educational thoughts and efforts are quite relevant to
community at large which is possible by teachers. ['Encyclopaedia of Modern Educational Thought. Rabindranath Tagore: An Educational thinker’ (2001), p.22]

Going further in the previous source, Tagore asserts that the society is not giving the necessary education to the young ones for meeting the individual and social needs. The schools and colleges get detached from the society and there is no relation at all between the schools and the community. He strongly advocates to break this isolation and tries to give a social direction to education which is the need of hour. Tagore in this connection opines, “The value and dignity of the country outside the schools and the colleges must not be forgotten. A natural bond between education in the schools and colleges and the country outside them is immensely necessary.” ['Encyclopaedia of Modern Educational Thought. Rabindranath Tagore: An Educational thinker’ (2001), p.53]

Mani in his book ‘Educational ideas and ideals of Gandhi and Tagore’ (1964) describes that at Shantiniketan, under the environment of the ashram; the pupils find the best opportunity for their physical, intellectual and spiritual development. Being members of their school community, they learn their lesson of citizenship in a large society and the activities of the school are planned and organized by the teachers to closely connect pupils with society by having opportunities of drawing inspiration directly from their own folk literature, traditions and also receiving instructions through the medium of their own vernacular. ['Educational ideas and ideals of Gandhi and Tagore’ (1964), p.203]

Teacher-community relationship should be characterised by the following ideals:----

1. Teachers should create good human relationships in society.
2. Teachers should have knowledge of economic and social problems of society.
3. Teachers should co-operate community to solve various problems.
4. Teachers should be dedicated to the welfare of society.
5. Teachers should work for community sanitation.
6. Teachers should respect ancient Indian culture.
7. Teachers should provide adult education to society.
MAHATMA GANDHI (1869-1948)

A BRIEF BIOGRAPHICAL SKETCH--- Mohandas Karam Chand Gandhi known as father of Indian nation, the enlightened soul, the apostle of truth and non-violence was born on October 02, 1869 at Porbandar in Kathiawar (Gujarat). His father was a Diwan of two states i.e. Rajkot and Bikaner. Gandhi’s mother was a deeply religious lady. She had greatly influenced Gandhi’s character and personality. Gandhi was married with Kasturba at the age of thirteen years. He passed his matriculation examination in 1887 and sailed for England on September 04, 1887 for studying law. He passed his law examination on June 10, 1891 and returned to India the same year as a Barrister. He practiced law for some time, but he did not do well here.

In 1893, Gandhi went to South Africa as a legal advisor where he resisted for twenty years inhuman treatment of the British Government against the Indian subjects in a non-violent way. After his return from South Africa in 1915, he started a non-violent struggle against the British rule in India. In 1917, he established Sabarmati ashram at Ahmedabad for propagating Harijan uplift, village industries, other social reforms and launching creative programs for national uplift. Weaving was the principal activity of ashram. In 1921, he launched his world famous non-violent Civil-Disobedience Movement against the British Government. Side by side, the Indian National Congress also passed a resolution for complete independence. He also introduced a new scheme of education based on craft called Basic Education or Nai Talim which he thought could bring up a new society in the country. Gandhi also launched Wardha Scheme in 1937 to be applied on nationwide scale. In 1942, Gandhi was arrested and sent to jail by the Britishers. On his release from jail, he gave a call of ‘Quit India’ to the British Government. At this, the struggle of independence flared up tremendously and the whole country rose in revolt against the alien rule. Finally on August 15, 1947, the British Government left India and declared independence. Gandhi’s services are not only contribution for India but for the entire world.

Gandhi’s outward simplicity of life and single minded devotion to non-violence clocked innumerable deep currents of ideas, disciplines,
loyalties and aspirations. Enraged by his efforts for communal peace and harmony, one fanatic Nathuram Godse shot the apostle of peace to death on January 30, 1948. The whole world sunk into deep grief. Mahatma Gandhi was the man who changed the whole world for the better with his ideals of faith, love, tolerance as well as qualities of justice and peace. He taught the whole world to bring harmony by spreading the fragrance of love and peace. Gandhi’s teachings are not only a heritage for Indian nation but also for the whole nation. That is why Gandhi is known as Bapu as a father of nation.

**WORKS OF MAHATMA GANDHI:-**

Mahatma Gandhi wrote many works of book length. Works of Mahatma Gandhi written directly by him and edited by others are listed as follows—

1. The Story of my Experiments with Truth (1927)
2. Satyagraha in South Africa (1928)
3. Hind Swaraj (1938)
4. Christian Mission-Their Place in India (1941)
5. Women and Social Injustice (1942)
6. My Early Life (1946)
7. Constructive Programme: Its Meaning And Place (1948)
8. Diet and Diet Reforms (1949)
9. Food Shortage & Agriculture (1949)
10. (10) To the Students (1949)
11. Non-Violence in Peace and War (1949)
12. Hindu Dharma (1950)
13. Satyagraha (1951)
14. Drink, Drugs and Gambling (1952)
15. Towards New Education (1953)
16. How to Serve the Cow (1954)
19. Gokhale my Political Guru (1955)
22. Rebuilding Our Villages (1956)
23. Thoughts on National language (1956)
24. Letters to Sardar Vallabhbhai Patel (1957)
25. Ramanama (1958)
26. Communism and Communists (1959)
27. Co-operative Farming (1959)
28. From Yeravda Mandir (1959)
29. Non-Violent way To World Peace (1959)
30. What Jesus means to me (1959)
31. Woman’s Role in Society (1959)
33. Discourses on the Gita (1960)
34. India of my Dreams (1960)
35. Key to Health (1960)
36. Prohibition at Any Cost (1960)
37. The New Indian States (1960)
38. Village Industries (1960)
40. The Problem of Education (1962)
41. True Education (1962)
42. Cast Must Go and the Sin of Untouchability (1964)
43. Fasting in Satyagraha [Its Use And Abuse](1965)
44. The Voice of Truth (1969)
45. The Science of Satyagraha (1970)

Besides the above mentioned literary works, his contribution to ‘Young India’, ‘Harijan’ and ‘Navajivan’ clearly describe his views on education. Gandhi’s philosophy primarily originated from Indian life. He believed that true education always aimed at character building and inculcating the notion of moral values and Ethics.
Gandhi’s views on education are the outcome of long years of sustained thought and experience. His educational philosophy emerged from his general philosophy of life and his faith in education as an instrument of social, economic, political, moral and spiritual regeneration of India. Gandhi stood for a social order woven around truth, non-violence and justice.

Gandhi believed in integrated approach to education. He believed that the child has several innate potentialities which need to be blossomed through the educational process. Through education, children can be helped to develop physically, socially, intellectually, emotionally and spiritually. Education is drawing out the best in child and man. Education should transmit cultural heritage, refine and enrich it for the benefit of posterity. However, he emphasizes that education has to be life itself and through life. [‘Harijan’ (July 31, 1937), p.37]

Gandhi belongs to the galaxy of great teachers and preachers who have brought fresh light in the field of education. He views education as a potent instrument of social reconstruction. He was a vigorous opponent of exploitation. He realized that it could not be eradicated without education. He advocated discipline as an essential part of freedom and liberty. He desires that education should help pupils to become ideal citizens. [‘The Problem of Education’ (1962), pp.292-294]

Gandhi aimed at self-reliance through education. For this purpose, Gandhi initiated Basic education scheme under which personal and community cleanliness were to be the foremost activities. This scheme also included training of handicraft to children so that they may learn dignity of labour. It was expected to provide a healthy basis of relationship between the city and village and to go a long way towards the removal of the worst evils of social insecurity. Education, according to Gandhi, should enable children to become self-independent. The ability to earn one’s livelihood is part of this independence. For Gandhi, the cultural aspect of education is far more important than its literacy aspect and
knowledge is useless without good character. [‘Towards New Education’ (1953), pp.19-20]

For Gandhi, the welfare of the individual and the nation are complementary to each other. The school according to Gandhi is itself a small democratic society in which such democratic values are imparted to the children such as wide outlook, tolerance and good neighborhood. In the miniature society of the school, the child learns the virtues of sympathy, service, love, brotherhood, equality and liberty. These qualities are transmitted from one generation to another generation through education. [‘To The Students’ (1949), pp. 66-74]

System of education should be such which roots out exploitation and centralization in society and create a non-violent social order. Gandhi emphasized the principle of non-violence in every field of life. He considers non-violence as a great human quality. Another salient characteristic of Gandhian philosophy is the aim of Sarvodaya which means welfare of the whole community. Therefore, he planned different types of education for country including adult and women education. [‘Sarvodaya’ (1954) ed. by Kumarappa, pp. 1-5]

Gandhi stands that true text book for the pupils is his teacher. The teacher must have those qualities which he wants to promote in his children. He wanted that the teacher should feel himself as one with his pupils. He should be able to influence his students through his behaviour and conduct more outside his class room than through his teaching in the class room. Favouring mother tongue as the medium of instruction, Gandhi believed that a child can best receive education through his mother tongue. [‘Towards New Education’ (1953), pp. 34-36]

Gandhi’s educational philosophy revolves around social reconstruction by eradicating social evils which is possible through education of heart, mind and spirit.

Another significant contribution of Gandhi in the field of education is the training of three ‘H’ i.e. hand, heart and hand. He envisaged education as an instrument for training of a better individual and creation of a more worthy social order. The greatness of Gandhi as an educationist consists in the fact
that the dominant tendencies of Naturalism, Idealism and Pragmatism are fused into a unity, giving rise to a theory of education which would suit the needs of human beings and satisfy the loftiest aspirations of human soul.

**Educational Aims as propounded by Mahatma Gandhi:**

1. Education should achieve the harmonious development of child’s body, mind and soul.
2. Education should develop human values in the child.
3. Education should aim at development of feeling of love of labour in children.
4. Education should lead to economic independence and self-reliance for livelihood.
5. Education should create responsible citizens.
6. The aim of education as character formation should be more important than literacy.
7. Education should aim at development of democratic values in students by the inculcation of democratic ideals.
8. Education should promote the attitude of social service in all children.
9. Education should aim to create a new society based on non-violence.
10. Gandhi envisaged education as an instrument for the training of a better individual and the creation of a more worthy social order.
11. Education should aim at the development of creative and productive traits in students.
12. Education should develop self discipline in students.

**PRINCIPLES OF PROFESSIONAL ETHICS PROPOUNDED BY MAHATMA GANDHI:** Following the first objective of the study (To delineate principles of professional ethics for teachers), the principles of professional ethics propounded by Gandhi are stated and explained in the following pages---

(1) **Relationship between teacher and pupils:** Gandhi shows profound insight in perceiving the relationship between teacher and pupils. He perceives teacher as a friend of his pupils. A teacher touches the inner springs of students. Gandhi in his work ‘The Story of My Experiments With Truth’ (1927) says, “A real teacher must touch the hearts of students, must share their joys and sorrows. A teacher must help
the students to solve the problems faced by them and he must take along the right channel the surging aspirations of their youth.” [‘The Story of my Experiments with truth’ (1927), pp.407-412]. Going further in the same work, Gandhi states, “Where there is no true love between the teacher and the pupil, where the pupils’ delinquency has not been touched by the teacher and where the pupil has no respect for the teacher, there is no question about teacher’s responsibility for the errors of their pupils.” [‘The Story of my Experiments with truth’, (1927), pp.418-419]. Teachers, according to Gandhi should have true love for their pupils.

In educational institutions, in the opinion of Gandhi, the teacher-taught relationship should be characterised by feeling of love, mutual trust and respect. In ‘To the Students’ (1949), Gandhi advocates, “Where the whole atmosphere is redolent with pure fragrance of ahimsa, boys and girls studying together will live like brothers and sisters. The students will be bound to teachers in ties of love, mutual respect and trust. The students brought up in such an environment will always distinguish themselves by their special talent for service”. [‘To the Students’ (1949), p.145]

The role of teachers towards students, according to Gandhi, is to guide, direct and channelize their actions in a right way. He firmly believes that a teacher plays a distinct role in moulding the personality of his students. A teacher in his views should be an individual to follow indiscrimination and unbiased attitude towards his students. Such teacher-pupil relationship is beautifully brought out by Gandhi in his work ‘Towards New Education’ (1953) in the following words, “It is the duty of the teacher to teach his pupils’ discrimination. If teachers go on taking indiscriminately, they would be no better than machines. Teachers must in this period distinguish truth from untruth, sweet from bitter language, clean from unclean things and so on. The life of students is more difficult as to distinguish between good from bad things but the teacher acts a guide to the child.” [‘Towards New education’ (1953), p. 35]

Gandhi in the columns of ‘Young India’ (June 03, 1926) emphasizes that students have their individual interests, aptitudes and abilities. The function of a teacher, according to Gandhi, is to draw out the best of them and to
inspire them to be capable of utilizing the talent which may or may not exist in them. In continuation with the proceeding sentences, Gandhi further asserts by saying that as students are deemed to be the nation builders and are likely to have the largest share of responsibility on their shoulders. Teachers on their part should sublimate their responsibilities with proper insight and guidance. ['Young India’, (03-06-1926) as quoted in ‘Gandhi on Education’ NCTE Document (1998), p. 16]

In his work ‘The Story of My Experiments With Truth’ (1927), Gandhi asserts that primary duty of a teacher should be to cultivate the heart for building character of students. He too asserts that the life of a teacher should be an example or model for his students in which they get inspired towards their devotions and attitudes. ['The Story of my experiments with truth’ (1927), p.251] Spirit of service according to Gandhi should be of utmost importance for the teachers which entails the cultivation and building up of character and moral training for the students.

Guru-Shishya relation according to Gandhi is deemed as spiritual which springs up spontaneously. In any way, it is not an artificial thing or a product of pressure from without. Gandhi in the columns of ‘Navajivan’ (July 03, 1928) emphasizes that students should respect their teachers and teachers should bear loving and affectionate attitude towards their students. ['Navajivan’, (03-07-1928), p.10] This cordial relationship, in the words of Gandhi, paves the way for inculcation of sound values of professional ethics among teachers.

Favouring the importance of teacher-taught relationship, Gandhi does not impart mere weightage to the text-books. According to him, the true teacher for pupils is one who enlightens the path of student’s career. He establishes rapport with the taught, becomes one with them and learns more from them than he teaches regarding himself as a student of his own students. Teacher should not be slave to the text books and have opportunities to give his own experiences to students. Gandhi in his work ‘The Story of my Experiments with Truth’ (1927) aptly puts it thus, “Of text-books about which we hear so much, I never felt the want. I do-not even remember having made much use of the books that were available. I did not find it at all necessary to load the boys with quantities of
books. I have always felt that the true text-book for the pupil is his teacher.” He further adds, “I remember very little that my teacher taught me from books but I have even now a clear recollection of the things they taught me independently of the books.” ['The Story of my experiments with truth' (1927), p. 411]

Gandhi as an idealist puts increasing stress on the dignity of the human personality with reference to the educational experiences that are provided to the students by teacher. Teacher develops the required powers in the students so that they may think and work with proper understanding. Gandhi in this connection writes, “If teachers aim at developing the discriminative powers of the boys and girls under them, they will continuously foster their reasoning capacity and enable them to think for themselves.” ['To the Students' (1949), p.71]. The dignity of the personality in Gandhian sense consists primarily in being able to think for oneself and become physically, emotionally and spiritually independent.

Favouring the idea that a teacher must be an eternal object to the students, Gandhi in his work ‘Towards New Education’ (1953) states that it is possible for a teacher living miles away to affect the spirit of the pupils by his way of living. He expects teachers to be an example to others by their own conduct and he should be ready to cooperate with pupils so as to make the leaning joyous and adventurous. The youngsters should not be asked to do what the teachers did not do. Teacher should always be co-operative and actually working with him. ['Towards New Education' (1953), p.19] Gandhi therefore asserts that a teacher should be an eternal object lesson to the boys and girls living with him.

Mukalel in his book ‘Gandhain Education’ (1997) points out Gandhi’s ideas that a true teacher is one who aims at truth, never concealing his ignorance and never behaving as a man of pretensions. In all respects, Gandhi shows his committed devotion towards his students, provides education to his students of the highest order by sharing his experiences which tend to pave the way for their success during their learning. ['Gandhian Education' (1997), p.62]

Gupta in ‘Encyclopaedia of Modern Educational Thought’. Mahatma Gandhi: An Educational Thinker’ (2001) expresses Gandhi’s views by stating that teachers should rigorously practise those virtues in their own person
which may be inculcated in the pupils. Their very association with the pupils whether on the play-ground or in the class-room will then give the pupils a fine training to the pupils in an effective way. ['Encyclopaedia of Modern Educational Thought'. Mahatma Gandhi: An Educational Thinker’ (2001), p. 52]

Considering teaching as a noble profession, Dhiman in his work ‘Gandhian Philosophy: A critical and comprehensive study’ (1974) expresses Gandhi’s views that teachers should not assume teaching as a business rather they should perform their duties with devotion by helping the pupils to remove disappointment and despair in their lives. The teachers should also make earnest attempts for development of life and character of their students. They should devote their time to students outside the class-room also to solve their various problems. ['Gandhian Philosophy: A critical and comprehensive study’ (1974), p.172]

Going further in the same work, Gandhi advocates that a teacher can teach best by identifying himself with the students. For this purpose, the teacher must prepare himself fully for the students whom he has to teach. It is for teachers to make attractive and intelligible what to the pupils may at first appear repulsive or uninteresting. This may result to create good rapport between teachers and students. ['Gandhian Philosophy: A critical and comprehensive study'(1974), p.170]

Following principles of professional ethics have emerged from what has been stated in the previous pages relating to the teacher-taught relationship:-

1. A teacher should be a knowledge giver.
2. A teacher should be a character builder of students.
3. A teacher should be builder of capabilities and skills required by children in dealing with problems of life.
4. A teacher should not be confined to a singular aspect of personality, but with the total development of personality.
5. A teacher should have all those virtues which he wants to cultivate in their students.
6. A teacher should have totality of experiences to discharge his duties towards students.

7. A teacher should not assume that teaching is a business.

8. A teacher should work as an ideal human being and render every type of help to solve the problems of pupils.

(2) Relationship between teacher and teacher:- Gandhi attaches the high importance to relationship between teacher and teacher like other educational thinkers of the world. He stands for affectionate relationship among teachers. Emphasizing this idea, Gandhi in ‘Problem of Education’ (1962) lays stress to create right atmosphere which should be imparted in the scheme of education. Of course, teachers will have to share their work, namely, the creation of favorable atmosphere—both physical and psychological. As if there is cordial relation among teachers, it will have positive impact on the pupils, because a teacher works as a role model for the pupils. So, teachers should create congenial atmosphere in respect of relations among themselves as well as with pupils. ['The Problem of Education' (1962), p. 146]

Gandhi lays so many responsibilities on teachers. Gupta (2001) in ‘Encyclopedia of Modern Educational Thought: Mahatma Gandhi an Educational thinker’ expresses Gandhi’s thought in this regard that teachers should constantly exercise their minds on how to teach pupils. The teacher should have innovative ideas regarding teaching methods. For this purpose, there must be proper coordination among teachers to teach. The teachers will have to come together at least once a week to exchange their ideas and make such changes as may be called for. The intelligent students should be consulted to invite their suggestions about methods of teaching. ['Encyclopedia of Modern Educational Thought: Mahatma Gandhi an Educational thinker’ (2001), p.140]

Going further in the same work, Gandhi wants teachers not to get themselves involved in direct politics, so he instructs the teachers not to concern themselves with grievances against other teachers. If teachers have complaints, they should come together to exchange their opinions so that the differences may be
solved out. [‘Encyclopedia of Modern Educational Thought: Mahatma Gandhi an Educational thinker’ (2001), p.64]

Followings are the ideas emerged relating to principles of teacher-teacher relationship:-

1. Teachers need to have cordial relations with each-other.
2. Teachers should shun every kind of politics in their relations with each other.
3. Teachers should share their innovative ideas with each-other.
4. Teachers should establish proper co-ordination among themselves with respect to school activities.
5. Teachers should so behave with each others that their behaviour is an example for children.

(3) Relationship between teacher and community:- Gandhi’s ideas on education have been the result of the long years of sustained thought and experience. He stands for the development of the child in all spheres of life and at the same time, he favours education for social development which can help students to imbibe qualities for undertaking activities which are part of their life. For achieving such goal, educational institutions should set the ideal of social service in all aspects of their educational activities. Gandhi believes that goal of purity of character and generous heart can be achieved by providing service to society. In this regard, Gandhi in his work ‘Towards New Education’ (1953) envisages, “Education of the heart can never be imparted through the books, but only through the person of the teacher” [‘Towards New Education’ (1953), p.31]) Gandhi envisages a very prominent place to a teacher who acts as an intermediary between pupils and society.

Mahatma Gandhi lays down so many responsibilities for teachers for contribution to the development of the society. They must understand their emerging roles that education is a potent tool for eradication of social evils. Gandhi in his work ‘India of my dreams’ (1960) expresses his views about teachers in relation to society that teachers must choose their profession irrespective of the material gain that it may bring them. They must feel inspired by the spirit of service
Gandhi while following pragmatic approach in the system of education lays a good number of responsibilities on the part of teachers. Favouring this attitude, in his work ‘To The Students’ (1949), he requests teachers to spend their extra hours in community activities to drive benefits by developing social relationships with an attitude of love and service in society. Teachers should develop humanistic attitudes in an attempt to exploit their dynamism for greater good of themselves and society. [‘To The Students’ (1949), p.163]

Focussing on the need for maintaining clean and hygienic atmosphere in villages, Gandhi specifically indicates what teachers as well as pupils should do so that they can provide desirable atmosphere in villages. The school should be located at a place where students may get drinking water, pure air and peaceful atmosphere. The surroundings should be perfect from the health angle. In this regard, Gandhi in his work ‘The Story of My Experiments With Truth’ (1927) states, “Pupils and teachers should together sweep the roads and the courtyards, clean out the wells, fill up the pools nearby and lovingly persuade the villagers to raise volunteers from among themselves.” [‘The Story of My Experiments with Truth’ (1927), p. 253]. Gandhi in this thought perceives that this work may be made possible only by the training by the teachers. The teachers have to become one with the villagers, share their troubles and sorrows and point the way to health and happiness.

Gandhi, favouring village service advocates that teachers should visit the villages which are within the reach of their institutions, study the conditions of village folk and befriend them. During vacations, teachers should conduct adult education programs with the active involvement of students for the purpose of their recreation. The teachers should teach the rules of sanitation to the villagers and attend to the ordinary cases of illness. This will lead to make the community purely healthy, neat and clean under the supervision of teacher. [‘Young India’ (26-12-1929) as quoted in ‘Gandhi on Education’ NCTE Document (1998), p. 26]
Gandhi in ‘The Problem of Education’ (1962) advocates that teachers should train the society for civic sense by actual social work. The community members should be imparted knowledge of present political and economic problems. He believes that such training can help society to the adoption of remedial measures for its improvement and to understand problems being faced by its members. [‘The Problem of Education’ (1962), p. 54]

According to Gandhi, to fulfill the aim of vocational development of the pupils, children need to be taught that dignity of labour should be deemed as a part of intellectual growth. While advocating this view, he opines in ‘The Problem of Education’ (1962) that handicrafts are to be taught not merely for productive work, but for developing the intellect of the pupils. This can make the children self-supporting. [‘The Problem of Education’ (1962), p. 270]

According to Gandhi, Education in the school should have close relation to the life at home also. He favours closer contact of teachers with the parents of the students believing that this relationship enhances the quality of education. He stands for proper coordination between parents and teachers. In ‘The Problem of Education’ (1962), he remarks that there must be the provision for the knowledge of agriculture and crafts for the younger generation in schools. When education is closely related to the crafts and industries of the villages, the parents will take a keen interest in the education of their pupils. It helps the parents to create an atmosphere of co-operation with their children. [‘The Problem of Education’ (1962), p. 294]

Gandhi believes that a teacher works more outside than inside the lecture room. A teacher, according to Gandhi, should act towards the child as a parent with proper understanding and sympathy. In his work ‘Towards New Education’ (1953), he appeals, “A teacher should not only know the history of every child under his care, but also know his parents and understand why they do not send their children to school.” Such activities can be expected to eradicate the evil of illiteracy in the society. [‘Towards New Education’ (1953), p.22]

Mani in his book ‘Educational Ideas and Ideals of Gandhi and Tagore’ (1964) points out that Gandhi prefers community participation of students.
Students should participate in all sorts of creative activities. Co-curricular experiences can easily relate students to Indian villages. Teachers are agents and instruments to perform activities for purifying the village life with the active cooperation of their pupils. ['Educational Ideas and Ideals of Gandhi and Tagore’ (1964), p. 77]

Ideas of Gandhi regarding the relationship between teacher and community are summed up as under:-

1. Teachers should remain in close touch with parents of students for a better understanding of pupils and the families from which they come.

2. Teachers should know community welfare schemes and should sincerely participate in the activities needed for their implementation.

3. Teachers should try to understand the social evils prevalent in the society and play their part in their eradication.

4. Teachers should remain in touch with political and economic problems of society so that they can play their active roles in their solutions.

5. Adult education programs should also be conducted in society.

6. Teachers should be familiar with the folk lores of the community for better understanding of their community.

7. Teachers should be concerned with environmental cleanliness and take steps for creating better hygienic sensitivities in people.
A BRIEF BIOGRAPHICAL SKETCH: -- Sarvapalli Radhakrishnan was born on September 5, 1888 at a small place Tripuri, Chittoor district, Madras Presidency. He was the second child of the Hindu parents who were conventional in their religious outlook. Radhakrishnan received his education at Madras Christian College. He joined as Assistant Professor of Philosophy at Presidency College, Madras in 1911. He remained engaged in the serious study of Indian philosophy and religion.

He was appointed King George V. Professor of Philosophy at the Calcutta University in 1921. He was appointed as Vice-Chancellor of Andhra University in Waltair from 1931 to 1936 and vice chancellor of Banaras University from 1939 to 1948. In the independent India, he was appointed the ambassador to U.S.S.R. He was made the chairman of the University Commission appointed in 1948 to examine the working of the various universities in the countries and suggest remedies for reforms. He was elected as vice-president of Indian Republic in 1950 and again in 1957, he also held the position of chancellor of Delhi University. He went on goodwill tours of European countries namely East and Central Africa in June-July 1956. He went on a three week tour of Indo-China states in September-1957. He attended East West philosophers’ Conference in Honolulu and visited U.S.A. also. He also attended the UNESCO Conference at Paris in November-1960.

Dr. Radhakrishnan was given a large number of National and International honours as Knight in 1931, Bharat Ratan in 1954 and Master of Wisdom in 1957. In 1962, the highest honour of the nation was conferred on him by electing him to the Presidentship of the Indian Republic. In 1967, he retired from his office and engaged himself in his academic pursuits. At the ripe age of 86 years, he left this world on April 17, 1975 for his heavenly abode.

Dr. Radhakrishnan was a versatile genius who rendered services not only as a philosopher but also an intellectual reformer and a clear farsighted statesman. His service to philosophy has been recognized equally by the West and the East. He succeeded happily in evolving a mean between the oriental and occidental thinking. He rendered a great service to the cause of philosophy, right thinking and realized that in war-weary and confusion stricken world, only a
wholesome thought and philosophy could restore a happy, intellectual and emotional harmony which would serve as an edifice for an adequate political, economic and cultural regeneration of mankind.

In Dr. Radhakrishnan, wisdom and power went together. The world knows him as a philosopher, statesman, world teacher and cultural ambassador. Indian nation was enriched in having him as a President. He served India in a most dignified way and was very popularly known as Philosopher-Statesman.

WORKS OF DR. SARVAPALLI RADHAKRISHNAN:- Works of Radhakrishnan written directly by him and edited by others are listed as follows-

1. The Ethics of the Vedanta and its Metaphysical Presuppositions (1908)
2. Essentials of Psychology (1912)
3. The Philosophy of Rabindranath Tagore (1918)
4. The Reign of Religion in contemporary Philosophy (1920)
5. Indian Philosophy Volume I (1923)
6. Indian Philosophy Volume II (1927)
7. The Hindu view of Life (1927)
8. The Religion we need (1928)
9. Kalki or The Future of Civilization (1929)
10. The Heart of Hindustan (1932)
11. An Idealistic view of Life (1932)
12. East and West in Religion (1933)
13. Freedom and Culture (1936)
14. Eastern Religion and Western Thought (1939)
15. Education, Politics and War (1944)
16. India and China (1944)
17. Religion and Society (1947)
18. The Bhagavad Gita (1948)
19. The Dhammapada (1950)
20. The Principal Upanishads (1953)
22. East and West (1955)
23. My Search for Truth (1956)
25. The Brahma Sutra (1961)
27. Occassional Speeches and Writings (1959-1962)
28. President Radhakrishnan’s Speeches and Writings (1962-1964)
29. President Radhakrishnan’s Speeches and Writings (1964-1967)
30. Religion in a changing World (1967)
32. Our Heritage (1973)

EDUCATIONAL PHILOSOPHY OF DR. SARVAPALLI RADHAKRISHNAN

Dr. Radhakrishnan occupies a prominent place in India as well as at international level. Being a great teacher, he wanted the education system to be so designed that it would equip the rising generations to preserve their soul, their honour and integrity. Dr. Radhakrishnan hoped that general enlightenment about universal citizenship and universal culture can be brought through education. As an educationist, the contribution of Dr. Radhakrishnan is massive. He was of the firm view that the purpose of education should be to promote the spiritual resources of mankind believing that the slum of human mind-superstitions, greed, fanaticism, selfishness and ignorance can be cleared through the right type of education. He stressed on the spiritual aspect of education. Hence, he emphasized individuality of child, self-consciousness, faith in one’s culture and inculcation of sense of duty and citizenship. He also pleaded for incorporation of different ideals of democracy in education, such as feeling of brotherhood, truth, unity, justice, love and freedom, suppression of violence and war. ['Freedom and Culture’ (1936), pp.81-90]

Radhakrishnan advocated education as a process of man making which means character formation. He rightly pointed out that the fate of a nation depends upon character of its people and a country whose people have low character can never become great. To build a great nation, we should educate more and more young men and women in such a way that they may strengthen their
character. For moral character, Radhakrishnan placed world fraternity as the highest virtue. His aim of education is humanistic and internationalist. [‘President Radhakrishnan’s Speeches and Writings’ (1969), pp.104-108]

Radhakrishnan under the scheme of education laid an important place of teacher in the field of education. The success of educational process depends on the character and policy of a teacher. The primary responsibility of the teacher is to arouse the interest of the pupil in the field of study for which he is responsible. He should stimulate the spirit of inquiry and criticism so that his pupils may acquire the habit of exercising independent and unbiased judgement. Radhakrishnan strongly emphasized that a good teacher desiring to achieve the results in the intellectual field must instill into his pupils’ responsibility for right values and truth. [‘President Radhakrishnan’s Speeches and Writings’ (1969), pp.267-270]

Being the chairman of University Education Commission, he made particular reference to women education in the country. He pointed out that woman students in general should be helped to secure their normal places in normal society. Influenced by the problems of teachers, Radhakrishnan wanted to establish a classless society in order to bring equality between man and man. He wanted that education should develop universal brotherhood. Education should enable one to imbibe attitude of simple living and high thinking aiming at all sided development of man consisting of self-realization, civic responsibility, faith in democracy and non-violence. Education should attract a person towards spiritual joy instead of material happiness. [‘The Concept of Man’, (1960) pp.246-250]

Radhakrishnan strongly favoured modern means of education. He laid down the standards of teaching at various levels of education in the Report of Commission headed by him. He maintained that teachers of different professions should be given practical training as far as possible. Present system of education has not freed us from intellectual bondage. Freedom, according to Radhakrishnan, is the goal of education. He lamented that present system of education does not grow free thinking among students. So, education should create creativity and develop the pupils to complete human beings by developing a total human personality, filled
with free mind, multisided growth and a creative aptitude. The real aim of education is to help man to know the inner essence and to attain knowledge from beginning to end. Such knowledge cannot be achieved only through books but by transformation which can be achieved only by putting knowledge into practice which is necessary for the realization of human freedom.['Occasional speeches and writings: (volume I)' (1952), pp.128-135]

Radhakrishnan’s philosophy of education is based on sound psychological and sociological foundations. He has rightly considered every aspect of human personality to be valuable for development. He adopted experimental approach of education with scientific, technological, democratic, secular, socialistic and modern outlook of man. Radhakrishnan was a great philosopher, prolific writer, excellent orator, voracious reader, wise statesman, dynamic diplomat, an able administrator and above all, an educationist of extraordinary caliber.

**Educational Aims as propounded by Dr. S. Radhakrishnan’s philosophy are specifically stated as below:**

1. Education should aim at the universal brotherhood to establish a classless society.
2. Education should aim to develop the attitude of simple living and high thinking.
3. Education should aim at attracting or motivating individuals towards spiritual joy instead of seeking material happiness.
4. Education should aim at moral development of children at the highest level.
5. Education should aim at development of the spirit of democracy.
6. Education should aim to cultivate sentiments for honesty and integrity.
7. Education should aim at the emotional integration among the youth.
8. Education should aim enable young men to become conscious of the values and vitality of their great heritage and enable them to discard whatever has been injurious to them in their history.
9. Education should aim at forward looking and critical thinking attitude in teachers as well as pupils.
10. Education should aim at developing the spirit of social service in pupils.
11. Satisfactory system of education should aim at balanced growth of human personality.

PRINCIPLES OF PROFESSIONAL ETHICS PROPOUNDED BY DR. RADHAKRISHNAN:- Following the first objective of the study (To delineate principles of professional ethics for teachers), the principles of professional ethics propounded by Dr. Radharsishnan are explained as under-

(I) Relationship between Teacher and Pupils:- Being a good orator, Dr. Radhakrishnan delivered speeches to teachers as well as students. He considers teaching profession as the noblest one. Radhakrishnan addresses teachers on November 22, 1963 as follows, “Teacher’s place in society is of vital importance. Throughout the history of civilization, it is the teacher who transmits the intellectual traditions and the technical skills from one generation to another and to keep the lamp of civilization burning. It is his supreme function. It is through the teaching profession that we attempt to mould and train the minds and hearts of younger people and make them fit citizens of the community which we wish to build.” ['Occassional Speeches and Writings' (1963), p.259]. Dr. Radhakrishnan in this thought emphasizes the ideals like social justice, economic progress and progress of human spirit which must be imparted by the teachers to the pupils for the sake of knowledge of such values.

Teachers should enable pupils to emancipate themselves from all bondages which hinder their proper growth. Dr. Radhakrishnan in his convocation address (October 16, 1930) as quoted in ‘Freedom and Culture’ remarks, “The function of the teacher is not to add to the ‘leaden weights’ but remove them and liberate the soul from encumbrances so that it may follow its native impulse to soar upwards.” ['Freedom and Culture’ (1936), p.31]. It is clearly highlighted from the said passage that freedom of human spirit should be the ideal which every teacher should set before himself. For this purpose, teachers should encourage the pupils for meditation for their spiritual development and to study the Holy Scriptures to purify their soul.
Radhakrishnan is of the firm opinion that it is not only instruction in the classroom, but also the life of a teacher that has a great impact on the students’ life. Stressing this view, he in his Inaugural Address (October 28, 1961) remarks, “It is essential that we should have teachers who by their example exercise a wholesome influence on the students. Teachers should also be free from the canker of communalism and factionalism.” ['Occasional Speeches and Writings: Third Series’ (1963), p.351].

The higher the aim of education, the greater is the obligation of the teacher to help students. According to Radhakrishnan, the function of the teacher is of vital importance. On the occasion of distribution of National awards for teachers (October 31, 1961), Dr. Radhakrishnan pertinently observes, “We in our country look upon teachers as gurus, acharyas: indicating acharya is one whose conduct is exemplary and good. If he is a victim of durachar, then he is not an acharya. He must be an example of sadachar, of good conduct. He must inspire the pupils who are interested to his care with love of virtue and goodness and abhorrence of cruelty and violence.” ['Occasional Speeches and Writings: Third Series’ (1963), p.166]. From the quoted passage, it can be stated that Radhakrishnan desires that teachers should set examples of sadachar which means good conduct in their behaviour.

Expecting teachers to be examples of good conduct, the pupils might imbibe the right spirit. Radhakrishnan in his address (October 31, 1961) remarks, “Pupils do not care for what teachers teach the students but they care for the example teachers set. It is not merely the instruction which teachers impart to pupils in the classroom but the kind of life teachers lead. Teachers think that pupils do not see it but pupils have eyes to see and ears to hear. Pupils know everything about teachers and if pupils have no respect for teachers, it is because pupils know more than what they ought to know, more than what teachers expect pupils to know”. ['Occasional Speeches and Writings: Third Series’ (1963), p.171]. Therefore, Radhakrishnan asserts that it is education, it is instruction, it is knowledge and it is also the example which the teachers give to the students.
Conceiving the purpose of all universities to try to integrate the individual and the society through advancing knowledge and communicating it to others, Radhakrishnan in his chancellor’s address (February 24, 1954) says, “To foster world loyalties, a sense of moral values and faith in the human spirit, ideals are to be shared by the universities of the East and the West.” ['Occasional Speeches and Writings: First Series’ (1952), P.126]. Radhakrishnan in the said passage states that educational institutions should promote and integrate moral and spiritual development in pupils. Teachers in his opinion should be deeply concerned with advancing knowledge of pupils.

Laying responsibility on the universities to develop a corporate feeling and a feeling of social purpose in teachers, Radhakrishnan in his convocation address at Delhi University (December 5, 1953) remarks, “University is a corporation of teachers and students whose relation shall be of a sacred character. He observes that the kind of education that is provided to our youth is determined overwhelmingly by the kind of men and women we secure as teachers. Magnificent buildings and equipments are no substitute for the great teacher. Every attempt should be made to draw a good proportion of the best ability in the country in the teaching profession. Nothing other than a teacher can work as a substitute of him.” Radhakrishnan asserts that relationship between teachers and students is of sacred character and teachers should be dedicated and deeply concerned with their profession. ['Occasional Speeches and Writings: First Series’ (1952), p.104].

Radhakrishnan in his Punjab convocational address (December 19, 1953), observes, “We have to realize that the kind of education we provide for our children is determined overwhelmingly by the kind of men and women we secure as teachers. The low esteem in which teachers are held is the most eloquent evidence of the malady from which our society suffers. Respect for teachers cannot be ordered. It must be earned.” ['Occasional Speeches and Writings: First Series’ (1952), p.106]. Radhkrishnan in the said passage envisages the important role of teacher in relation to students that it is not the subject of study, organization and equipment in the school but the living contact between the teacher and the taught which is more important.
Real teaching is wedded to teaching and it is impossible for a teacher to separate him from teaching. Radhakrishnan, stressing this view, in his convocation address (October 08, 1955), addresses the students and teachers, “No man is a true teacher if he has no love for his subject and enthusiasm for transmitting his zeal to the pupils. We should strive to make our boys and girls good citizens of this great country. It is essential that the teachers of a university or a college should be selected with utmost care. They should be selected not merely for their intellectual competence but for their love of the subjects, their enthusiasm for making the students grow in their hands. Further, Radhakrishnan also pays attention towards the living communication between the teacher and the students. A conversation across the table with a wise teacher is much better than a long course of study.” [‘Occasional Speeches and Writings: First Series’ (1952), p.164-165]. Teachers according to Radhakrishnan should maintain living communication with pupils.

To prepare the students for becoming good citizens in democratic environment of country, Radhakrishnan in his inaugural address (December 20, 1953) remarks, “The profession of the teacher should not be reduced to a trade. It is a calling, a vocation, a mission. It is the duty of the teachers to make pupils good citizens of new democracy. They must impart to the students zest for new enterprise, love for adventure in knowledge.” [‘Occasional Speeches and Writings: First Series’ (1952), p.110]. Teachers according to Radhakrishnan should be dedicated to their profession. Teachers and students form a family and in a family, there must not be spirit of trade union.

Advocating that teachers should become a role model for students and teachers’ place is much higher than text books, Radhakrishnan in his address (July 23, 1957), remarks, “A good student is not merely one who has read much but one who has been taught well, he learns more from the teachers than from books. It is, therefore, essential that our teachers should be of proper quality; not only in scholarship but in sympathy for the pupils….We should place before the pupil the best that has been thought and said on any particular subject and then leave it to him to reflect and decide. No student should become a robot or automation.” [‘Occasional Speeches and Writings: First Series’ (1952), p.246-247].
In ‘Our Heritage’ (1973), Dr. Radhakrishnan observes, “Enlightenment and ethics are the two essential things for the full development of a human being; enlightenment in our libraries, our laboratories, in our classrooms, our lecture rooms. Ethics and meditation develop our soul, improving the mind and making it something different from what we find it to be.” ['Our Heritage’ (1973), p.13] The role of a teacher according to Radhakrishnan is to uplift the moral and ethical behaviour of students. A teacher can help the students to meet the moral challenges of the age i.e. liberation and life giving. There is nothing greater than the freedom of human spirit which every teacher must set before himself.

Radhakrishnan believed that teachers must be research minded by upgrading their professional development. Pandey in his book ‘Educational Philosophy of Sarvapalli Radhakrishnan’ (1990) expresses Radhakrishnan’s views that the first essential quality of a successful teacher is love for the pupils. Radhakrishnan’s University Education Commission Report (1948-1949) affirms that the duty of a teacher is not only to acquaint the students with subject matter, principles and generalizations but also to inculcate in them a sense of research and criticism so as to enable them to acquire the habit of free and impartial judgment. A teacher who is not aware about the latest development or advancement in his subject, not having independent thinking and ideas about his duties cannot infuse the desire of love for the truth in his pupils. ['Educational Philosophy of Sarvapalli Radhakrishnan’ (1990), p. 51]

Principles of professional ethics emerged from what has been stated in the previous pages relating to the teacher-taught relationship are: ---

1. Teachers should be concerned with emotional development of pupils along with their cognitive development.

2. Pupils should be so educated that they are spiritually developed.

3. Teachers should not take teaching as a career in the form of a trade but as a profession.

4. Teachers should set examples of sadachar.
5. Relations of teachers with students should be marked by sanctity.

6. Teachers should create love for research and criticism in students.

7. Teachers should deal with students as friends and as family members.

8. Teachers should be in living communication with their students.

(2) **Relationship between Teacher and Teacher:** Radhakrishnan expects teachers as builders of nation should have a co-operative as well as forward looking attitude among themselves. Emphasising that the teachers should not only be covered with their intellectual capability but also promote integrity among themselves to become the members of their profession, Radhakrishnan in his speech (November 18, 1964), says to teachers, “Teachers ought to set an example to students. If teachers are dissatisfied—they are dissatisfied in many cases—they have a just cause for complaint; yet we expect them to exercise restraint and discipline on themselves if they are to set a good example to students who are to be trained by them.” ['President Radhakrishnan’s Speeches and Writings: Second Series’ (1969), p.439].

In his convocation address (February 11, 1954), Radhakrishnan addresses to the teachers that no teacher can inspire his students or win their respect if he is not himself interested in extending the frontiers of knowledge. Teachers having academic interests should not be ambitious for power and position in the university administration. They should not start intrigues and party spirit. Factionalism has been the curse of our public life and universities should be free from it. ['Occasional Speeches and Writings: First Series’ (1952), p.118].

Murty in his book ‘Radhakrishnan his life and ideals’ (1989) advocates Radhakrishnan’s views that Radhakrishnan’s wit saves people in embarrassing situations and any teacher can meet him at any time. He wants that teachers and other staff should talk like members of a family and there should be no such occasion when any teacher is rude or discourteous to other teachers. In this regard, Radhakrishnan stresses that relationship among teachers must give
immediate consequences by which the ultimate benefits go to students as well as teachers also. ['Radhakrishnan his life and ideals’ (1989), p.64]

Following ideas emerged relating to principles of teacher-teacher relationship: ---

1. Teachers should have cordial relations with each other.
2. Teachers should not indulge in factionalism.
3. Teachers should co-operate with each other in relation to the activities of the school.
4. Teachers should go with their doings with a high sense of discipline setting examples for students.

(3) Relationship between Teacher and Community: --- Radhakrishnan expects teachers to develop the youth on lines that they may play their effective roles in building their country. This becomes possible when the young men and women are trained in social ideals and values by teachers. He stresses that the reputation of a school does not depend on its buildings and equipments, but on the solid work which its members do.

Advocating that the function of the teacher is of vital importance, Radhakrishnan in his speech (August 30, 1962) remarks, “A teacher must be a committed man, committed to service of humanity, to the future of humanity. He must work for its welfare with this implicit confidence in the power of humanity.” ['President Radhakrishnan’s Speeches and Writings’ (1965), p.202]. Radhakrishnan asserts that whatever is to be done, must be done by teachers with proper confidence and faith in the progress and development of humanity.

In his speech at Annual Distribution of National Awards to teachers, New Delhi (October 25, 1962), Radhakrishnan talks as follows, “Teachers according to our tradition, have been sovereigns over themselves and servants of the people. The greatest teachers of our country have been those who have made our civilization alive.” ['President Radhakrishnan’s Speeches and Writings’ (1963), p.204]. The role of teachers according to Radhakrishnan is to make the community
aware about the ideals to be adopted from own and other civilizations also. Teachers should work tirelessly for the service of community at large.

Radhakrishnan envisages an important role of teachers in building character of community members in general and nation in particular. In his address (October 26, 1953) he remarks, “Character is that on which the destiny of a nation is built. One cannot have a great nation with men of small character. If a great nation is to be built, teachers must try to train a large number of young men and women who have character.” ['Occasional Speeches and Writings: First Series’ (1952), p.99].

Expecting teachers to be filled with forward looking attitude towards the community, Radhakrishnan addresses to the teachers, “We therefore appeal to our teachers that they should themselves be filled with modernist attitude, with a progressive outlook, with a forward looking direction.” ['Occasional Speeches and Writings: Third Series’ (1963), p.169]. Radhakrishnan favours teachers to adopt progressive outlook towards society so that society may progress.

The role of teacher in the present social, political and economic life has added greater significance to the country. Radhakrishnan in his book ‘Freedom and Culture’ (1936) advocates, “We must build a new social structure rooted in the principles of truth, freedom and equality. The teachers are both the builders and the material of the new structure and if they go out of the university with their entire life imbued with honesty and the spirit of adventure, with vision and courage, they will help us to build a socially new India which is yet to be.”[ ‘Freedom and Culture’ (1936), p.59]

Dr. Radhakrishnan emphasizes to establish a successful system of education in society. To achieve such purpose, there is a dire need of qualified and dedicated teachers. Only a dedicated band of men and women teachers can raise the banner of this country. Pandey in his book ‘Educational Philosophy of Sarvapalli Radhakrishnan’ (1990) quotes Radhakrishnan’s views as follows, “We cannot have teachers who feel that they are first and foremost members of a party, or a clan, or a caste, or a community; who are not able to raise above all these
considerations and serve interest of society as a whole.” [‘Educational Philosophy of Sarvapalli Radhakrishnan’ (1990), p.34]

Ideas of Dr. Radhakrishnan regarding the relationship between teacher and community are summed up as under:-

   Teachers should adopt progressive outlook towards community.

   Teachers should commit to the welfare of their community by playing the role of its servers.

   Teachers should have faith in the future of mankind.

   Teachers should help the community to build social structure on the principles of truth, freedom and equality.

   Teachers should help the community in developing love for democratic ideals.

   Teachers should assist the community in imbibing secular outlook.

   Teachers should help community to develop socialistic convictions in them.
J. KRISHNAMURTI (1895-1986)

A BRIEF BIOGRAPHICAL SKETCH: ---Jiddu Krishnamurti was born on May 11, 1895 in a middle class family, in a small town of Madanapallein Chittoor district in Andhra Pradesh. His father, Jiddu Narainiah, was employed as an official of the then colonial British Administration. Krishnamurti was very fond of his mother, Sanjeevamma, who died when he was ten. He and his brother were adopted in their youth by Dr. Annie Besant, the then president of Theosophical society. Dr. Besant and others proclaimed that Krishnamurti would be a world teacher. However, from childhood, Krishnamurti had a unique temperament of thoughtful nature with a habit of quiet observation.

In 1911, the leadership of the Theosophical Society at Adyar established a new organization, called the ‘Order of the Star in the East’ (OSE) to prepare the world for the expected appearance of the world teacher. Krishnamurti was named as its head, while senior Theosophists were installed in the various other positions.

In 1929, Krishnamurti renounced the role that he was expected to play, dissolved the Order with its huge following and returned all the money and property that had been donated for this work. Krishnamurti Foundation of India (KFI), originally, charitable institution under the name of the Rishi Valley Trust, was set up by Krishnamurti in 1928. Later, this trust became the foundation for new education in 1953 and eventually the Krishnamurti Foundation India in 1970. The work of the Foundation includes education, research and environmental programs conducted in an overall perspective deriving from Krishnamurti’s thought.

Krishnamurti until death on Feb 17, 1986, travelled throughout the world talking to large audience and to individuals about the need for the radical change in mankind. Krishnamurti is regarded globally as one of the greatest thinkers and religious teachers of all time. He did not expound any philosophy or religion, rather talked to the concerns of our everyday lives, of the problems of living in modern society with its violence and corruption, of the individual’s search for security and happiness and the need for mankind to free itself
from inner burdens of fear, anger, hurt and sorrow. For his uniqueness, he appears to be standing alone away from traditional thinking. His uniqueness is also his greatness.

**WORKS OF J. KRISHNAMURTI:** ---- Works of J.Krishnamurti written directly by him and edited by others are listed as follows—

1. Life in Freedom (1928)
2. On Truth (1929)
3. Choiceless Awareness (1933)
4. On Nature and Environment (1948)
5. Action and Relationship (1950)
6. The Origin of conflict (1952)
7. Education and Significance of Life (1953)
8. The First and Last Freedom (1954)
10. Commentaries on Living Part Part-II (1958)
12. Life Ahead (1963)
14. Eight Conversations (1967)
15. Five Conversations (1968)
17. The Only Revolution (1969)
18. Freedom From the Known (1969)
20. Think of These Things (1970)
23. Tradition and Revolution (1971)
24. Urgency of Change (1972)
25. You are the World (1972)
27. On Mind and Thought (1973)
EDUCATIONAL PHILOSOPHY OF J.KRISHNAMURTI

J. Krishnamurti was undoubtedly one of the greatest philosophical minds of twentieth century. His adult life was spent giving passionate discourses on the myriad ways the human mind turns to self delusion in its never ending search for psychological fulfillment. J.Krishnamurti is not a teacher in the conventional sense who indoctrinates his ideology or gives a ‘mantram’ like the gurus but he is a teacher with a difference-who wants to ‘awaken the sleeping psyche of man’ so that one can see things for oneself, shorn off of all conditionings of mind, all ideologies, religious dogmas, superstitions, beliefs and philosophies.
J. Krishnamurti was dissatisfied with the present system of education as well as the quality of education imparted through it. He finds holistic approach of education as against our educational system where only certain faculties of mind are emphasized and the rest of the aspects of man are neglected. This creates fragmentation of knowledge in the mind of man which creates conflicts and confusions in return. Education for Krishnamurti is not a matter of accumulating information and knowledge from books. Education in the true sense is the understanding of one’s self. The real function of education therefore is to prepare the young generation for a new type of free living. Education must help them in facing the world in a totally different and intelligent way knowing to earn a livelihood, knowing all the responsibilities and miseries of all. ['Beginning of Learning' (1975), p.171]

The whole concern of Krishnamurti was the creation of ‘good society’ made of ‘good human beings’ and for this purpose, he visualized a totally new type of education with values. He strongly asserts that education is not merely acquiring knowledge, gathering and correlating facts; it is to see the significance of life as a whole. It is to help the young not to conform to this rotten society, but to be free of its influences so that they may create a new society, a different world. A typical description of Krishnamurti’s good society is one without violence, without the contradictions of various beliefs, dogmas, rituals, gods, without national and economic divisions. ['Education and the Significance of Life' (1953), p.17]

In the process of real education, there should be complete freedom so that minds are used to their highest capacity. Education should provide full opportunity so that children are able to express themselves. Education in the true sense is to help the individual to be mature and free to flower greatly in love and goodness. To study a child, one has to be alert, watchful, self aware and this demands a teacher to be of greater intelligence and affection. He must give all his thought, care and affection for the creation of right environment and understanding to awaken the intelligence of students so that he can maturely deal with human problems and confront them bravely. ['Education and the Significance of Life’ (1953), p.23]
Krishnamurti seeks harmonious development of the inner i.e. conflicts, miseries, opinions, fears, sorrows and the outer world i.e. knowledge, technology and computers etc. It is the inner world that brings about disorder in the outer world, hence he insisted that education should be concerned with bringing a proper balance between inner and outer world.

Krishnamurti laid great emphasis upon the process of teaching and learning. When the right atmosphere of receptive is created by the educator, teaching and learning process becomes a success. Teacher should genuinely be interested in his profession. He felt that only when the teacher and taught are at a certain level or at a certain wave length during teaching learning process, then only both can flower in goodness. It is possible when the teacher is free from all authority and domination. If the teacher does not understand and is himself confused and narrow, nationalistic and theory ridden, then naturally his pupils will be what he is and education becomes a source of further confusion and strife. [‘Letters To The Schools’ (1985), p.39]

Krishnamurti attached great importance to discipline in life but gave a different interpretation of it. Generally, discipline is used in the sense of control, self-denial, and involves will. In the words of Krishnamurti, discipline means to learn, not to confirm, not to suppress, not to imitate the pattern as accepted by authority being noble. Indeed discipline means freedom which implies desire to learn and it is a constant process. Krishnamurti also advocates students to have a great love for nature. Such love becomes tool for cleansing and working of mind. For this purpose, it is necessary to be sensitive towards trees, beauty and healthy environment so that pupils may be aware of their benefits for the survival of the humanity. [‘The Urgency of Change’ (1972), p.80]

Krishnamurti’s educational ideas are very sound. He synthesized education and significance of life. His views are aiming at development of integrated human being, world peace and holistic education.
Educational Aims as propounded by J. Krishnamurthy’s philosophy are specifically stated as below:-

1. Education should aim at establishing a good society which is without violence and contradictions of various beliefs.
2. Education should aim at peace and harmony in society.
3. Education should lead to complete development of body, mind and heart of pupils.
4. Education should aim at aesthetic development of the pupils.
5. Education should aim at developing a child in a manner that he can do his work independently.
6. Education should lead to self knowledge which means understanding by his own efforts.
7. Education should aim at development of critical thinking in teachers and pupils.
8. Education should awaken the intelligence of pupils so that they can think objectively.
9. Education should aim at inculcating love for knowledge which is without conflicts and confusions.
10. Education should aim at bringing proper balance between inner and outer world of knowledge. Inner world includes opinions, fears, miseries and confusions and outer world includes knowledge, technology and computers etc.

PRINCIPLES OF PROFESSIONAL ETHICS PROPOUNDED BY J.KRISHNAMURTI:- Following the first objective of the study (To delineate principles of professional ethics for teachers), the principles of professional ethics as propounded by J. Krishnamurti related to teacher-pupil, teacher-teacher and teacher community relations are stated as under:-
(1) **Relationship between teacher and pupils:** J.Krishnamurti, a great thinker, favours holistic approach to education, bringing a new message for the whole community. Present education system has brought illusion in the youth wherein the children are educated to store into memory the symbols, concepts, ideas and theories which have been developed and organized by society resulting in conflicts and confusion in their minds. An educational system based on teaching of parts can never give us the perception of the whole ‘truth’ and education based on techniques can never bring about creative understanding. Krishnamurti in his work ‘The Krishnamurti Reader’ (1970) says, “Education should help the students to understand the whole of life. To bring about the right kind of education requires a great deal of intelligence as well as insight and that is why it is so important for the educator himself to be educated to understand the whole process of life and not merely to teach pupils according to some formula, old or new.” [‘The Krishmurti Reader’ (1970), p.125]. Teachers, according to J.Krishnamurti should enable pupils to understand the whole process of life with proper intelligence and insight.

Function of education, according to J.Krishnamurti, is to bring about a release of energy in the pursuit of goodness, truth or God which in turn makes the individual a true human being and therefore the right kind of citizen. So, the students as well as teachers must work together to bring about the release of this tremendous energy to find reality, God or truth. [‘The Krishmurti Reader’ (1970), p.158]

To strengthen teacher-taught relationship, Krishnamurti (1953) succinctly remarks, “The teacher of right kind will not depend on a method, but will study each pupil. In relationship with children and young people, teachers do not deal with the mechanical devices that can be quickly repaired, but with living beings who are impressionable, volatile, sensitive, afraid, affectionate and to deal with them, teachers have to have great understanding, the strength of patience and love.” [‘Education and the Significance of Life’ (1953), p.27]. Teachers, according to Krishnamurti, should deal with students with love and patience. They should understand their feelings to strengthen their relationship.
Stressing the idea of non-authoritative feature of a teacher, Krishnamurti remarks that a teacher who is free from all authority and domination will observe that his students do not start depending upon him as an authority, otherwise the process of ‘awakening of intelligence’ will come to a halt. A great alertness on the part of teacher is required to curb this building up of authority, both consciously and unconsciously in his students. A teacher who encourages dependency will never be the right teacher, for he may dazzle and overwhelm his students with his knowledge and personality but will never be able to help them to free and integrated human beings. [‘The Krishnamurti Reader’ (1970), p.207]

To Krishnamurti, the teacher and the student should function at the same level-communicating through questions and counter questioning till the depths of the problem are exposed and understanding is revealed, illuminating the mind of both. [‘Krishnamurti on Education’, (1974), p.03]

While talking with students about the real meaning of education, Krishnamurti remarks, “Education does not mean to transmit some information from teachers to students. In a real sense, education is to prepare the students to be extraordinarily critical. The students have to learn never to accept anything which they themselves do not see clearly, never to repeat what another has said.” [‘Krishnamurti on Education’ (1974), p.11] Teachers, according to Krishnamurti, should prepare the students to be critical.

Favouring that a teacher should be interested in his profession, Krishnamurti (1953) remarks that the teacher is the most important person in the school for on her or him depends the future welfare of mankind. [‘Education and the Significance of Life’ (1953), p.111]

While answering about the need of teachers for the right kind of education, Krishnamurti (1970) says, “The teacher is helpful only if he is not using teaching to feed his vanity or as a means of his own security. If he is teaching not because he is unable to do anything else, but because he really loves to teach, then he will help the student to grow without fear. This means no examination, no grading, no marks to create the right kind of education; pupils need such teachers to help students to create that atmosphere which is free of fear. So, it is very important
for the teachers themselves to be rightly educated.” [‘The Krishnamurti Reader’ (1970), p.214] Krishnamurti desires that teachers should create an atmosphere free of fear for proper growth of the students.

While advocating the system of education to make the child as well as teacher being fearless, Krishnamurti (1970) states, “The students and teachers lie on the system of education which needs changes. What are important are the teacher and the student, not the system. If a teacher wants to help the students to be free of fear, he himself must be free of fear.” [‘The Krishnamurti Reader’ (1970), p.210]. Here, Krishnamurti states that when a teacher does not consider himself superior to the taught but equal partners, both in the pursuit of finding truth earnestly, then this bond of relationship is further strengthened. The teacher keeps distance from students only for the fear of being found out of his inadequacies, but if the teacher is free of ‘fear’ and ‘ego’, it is beginning of wisdom having deep and creative intelligence.

Advocating that a teacher is the student of his students, Krishnamurti states, “The intelligent student has to help the teacher and the teacher has to help the student and both have to help the dull boy or girl who is not very intelligent. When the teacher himself is uncertain, inquiring, he is more tolerant, more hesitant, more patient and affectionate with the dull student, whose intelligence may thereby be awakened.” [‘The Krishnamurti Reader’ (1970), p.207]

Stressing the mutual learning between teacher and student, Krishnamurti (1976) advocates that a teacher cannot create a right relationship between himself and the student if he is putting himself on a platform, on a pedestal, as a teacher and treating the children as though they are below him. He says that the first thing a teacher must learn here is to come off the pedestal and establish a relationship of mutual learning. [‘A Flame of Learning’ (2006), p.41]

Krishnamurti in his work, ‘Krishnamurti on Education’ (1974) advocates, “In the very nature of teaching and learning, there is humility. You are the teacher and you are the taught. So there is no pupil and no teacher, no guru and no shishya; there is only teaching and learning, which is going on in me. I am learning and I am also teaching myself; the whole process is one. That is
important which gives vitality, a sense of depth and that is prevented if I have a motive. As teaching learning is important, everything else becomes secondary and therefore motive disappears.” ['Krishnamurti on Education’ (1974), p.123]

Teachers, according to Krishnamurti, should create the atmosphere of freedom in teaching learning process.

While talking with the students, Krishnamurti (1955) describes that the function of educator is not only to so educate himself in his relationship with the students but also to help the students to have such extraordinarily creative mind, a mind that is timelessly learning. ['A Timeless Spring’ (1993), p. 28]

Emphasizing the importance of co-operation between teacher and taught, Krishnamurti (1953) remarks, “Cooperation between the teacher and student is impossible if there is no mutual affection, mutual respect. If the teacher demands respect from his pupils and has very little for them, it will obviously cause indifference and disrespect on their part. Without respect for human life, knowledge only leads to destruction and misery. The cultivation of respect for others is an essential part of right education, but if the educator himself has not this quality, he cannot help his students to lead an integrated life.” ['Education and the Significance of Life’ (1953), p. 34]. Teachers, according to Krishnamurti, should create co-operative atmosphere filled with mutual respect between teachers and students.

From the thought of J. Krishnamurti, the vision of relationship that should be between teacher and student emerges out very clearly that the solution of various problems in the education system may be possible with active participation of students and teachers. Krishnamurti (1953) in this connection emphasizes, “It is particularly important that students and teachers should meet regularly to discuss all matters relating to the well-being of the whole group. A student council should be formed, on which the teachers are represented, which can thrash out all the problems of discipline, cleanliness, food and so on and which can also help to guide any student who may be somewhat self-indulgent, indifferent or obstinate.” ['Education and the Significance of Life’ (1953), p.94]. Teachers
according to Krishnamurti should resolve various problems of students by healthy discussions with them.

Principles of professional ethics emerged from what has been stated in the previous pages relating to the teacher-taught relationship are:-

1. Teachers should be dedicated to their profession.
2. Teachers should be capable of dealing students with love and patience.
3. Teachers should know how to inculcate critical thinking in students.
4. Teachers should be capable of creating an atmosphere of freedom to flower pupils greatly in love and goodness.
5. Teachers should be students of their students.
6. Teachers should endeavour to inculcate creative thinking in pupils.
7. Teachers should assume success of students as their own success.
8. Teachers should provide love and affection to pupils.
9. Teachers should try to abolish conflicts and confusions prevalent in the minds of students.

(2) Relationship between teacher and teacher:- Krishnamurti, being a revolutionary teacher assumes true revolution is not the violent sort; it comes about through cultivating the integration and intelligence of human beings, who, by their very life, will gradually create radical changes in society. Educators, being part and parcel of society should come forward to share such responsibility by their integration and unification to co-ordinate between responsibility and freedom. Krishnamurti (1953) in this regard advocates, “It is of the utmost importance that all the teachers in a school should come together voluntarily, without being persuaded or chosen; for voluntary freedom from worldliness is the only right foundation for a true educational centre. If the teachers are to help one another and the students to understand right values, there must be a constant and alert awareness in their daily relationship.”[‘Education and the Significance of Life’ (1953), p.89].
Emphasizing the individual freedom and understanding in teachers, Krishnamurti (1953) states, “The staff should not be under the domination of headmaster and the headmaster should not assume all the responsibility, on the contrary, each teacher should feel responsible for the whole. If there are only a few who are interested, then the indifference or opposition of the rest will impede or stultify the general effort.” [‘Education and the Significance of Life’ (1953), p.90].

As if the nucleus of the staff in a school of the right kind is dedicated and vital, it will gather to itself others of the same purpose and those who are not interested will soon find themselves out of place. If the centre is purposive and alert, the periphery will wither and drop away; but if the centre is indifferent, then the whole group will be uncertain and weak.

Stressing that in any relationship, frictions and misunderstandings are inevitable; but they become exaggerated when there is not the binding affection of common interest. Krishnamurti (1953) advocates that there must be unstinted cooperation in all the teachers. The whole staff should meet often, to talk over the various problems of the school; and when they have agreed upon a certain course of action, there should obviously be no difficulty in carrying out what has been decided. If some decision taken by the majority does not meet with the approval of a particular teacher, it can be discussed at the next meeting of the faculty. In this regard, Krishnamurti remarks, “No teacher should be afraid of the headmaster, nor should the headmaster intimidated by the older teachers. Happy agreement is possible only when there is a feeling of absolute equality among all. It is essential that this feeling of equality should prevail in the right kind of school, for there can be real cooperation only when the sense of superiority and its opposite are non-existent. If there is mutual trust, any difficulty or misunderstanding will not just be brushed aside, but will be faced and confidence restored.” [‘Education and the Significance of Life’ (1953), p.92].

Krishnamurti (1993) stresses on the idea that there is no authoritarian relationship between teacher and teacher. He stresses that the relations between teachers should be cordial. He was dead against authoritarian behaviour whether it is between teacher and teacher, teacher and student etc. An old teacher is not supposed to have authoritarian practices on the old one rather on co-operative
practices. As there is no authority where there is learning all the teachers and the students should learn from each other. A teacher should be willing to learn about a way of living in which there is no authority between teacher and teacher. [‘A Flame of Learning’ (2006), p.42]

Ideas of J. Krishnamurti regarding the relationship between teacher and teacher are summed up as under:-

1. Teachers should have mutual understanding.
2. Teachers should have feeling of absolute equality among themselves.
3. Teachers should work in co-ordination to share their responsibilities.
4. Teachers should co-operate in their dealings with each other.
5. Teachers should maintain cordial relationship.

(3) Relationship between teacher and community:- A typical description of Krishnamurti’s good society is one without violence, without the contradictions of various beliefs, dogmas, rituals, gods, without national and economic divisions. A good society is not possible without good human beings. The function of education, he says, is not to help the young conform to this rotten society, but to be free of its influences so that they may create a new society, a different world. Krishnamurti (1970) for this purpose advocates, “It is very important for the students to have the right kind of education. For this, the educator himself must be rightly educated so that he will not regard teaching merely as a means of earning a livelihood, but will be capable of helping the students to put aside all dogmas and not be held by any religion or belief. The educators practicing certain ideals are all concerned with social reform.” [‘The Krishnamurti Reader’ (1970), p.158]. Teachers need to establish a good society in which all human beings may live happily in peace and without violence.

Emphasising that a teacher should be able to build a new social order to bring a different way of living in the world torn by wars, destruction and misery, Krishnamurti (1953) states, “The responsibility for building a peaceful and enlightened society rests chiefly with the educator and it is obvious, without becoming emotionally stirred up about it that he has very great opportunity to help
in achieving that social transformation. The right kind of education does not depend on the regulations of any government or the methods of any particular system; it lies in our own hands, in the hands of parents and teachers.” ['Education and the Significance of Life’ (1953), p.97]

Krishnamurti (1953) describes that if a new social order is to be established, those who teach merely to earn a salary can obviously have no place as teachers. To regard education as a means of livelihood is to exploit the children for one’s own advantage. The true teacher is not he who has built up an impressive educational organization. The true teacher is inwardly rich and therefore asks nothing for himself; he is not ambitious and seeks no power in any form; he does not use teaching as a means of acquiring position or authority and therefore he is free from the compulsion of society and the control of governments. Such teachers have the primary place in an enlightened civilization. True culture is founded, not on the engineers and technicians, but on the educators. ['Education and the Significance of Life’ (1953), p.99]

Krishnamurti (1953) states that being absorbed in their own problems, many parents shift to the teacher all the responsibility for the well being of their children; and then it is important that the educator should help in the education of the parents as well. He must talk to them, explaining that the confused state of the world mirrors their own individual confusion. He must tell them what he is attempting to do for their child, and how he is setting about it. He has to awaken the parents’ confidence by talking over with them the child’s temperament, difficulties, aptitudes and so on. If the teacher takes the real interest in the child as an individual, the parents will have confidence in him. In this process, the teacher is educating the parents as well as himself, while learning from them in return. Right education is a mutual task demanding patience, consideration and affection. Enlightened teachers in an enlightened community can work out this problem of how to bring up children, and experiments along these lines should be made on a small scale by interested teachers and thoughtful parents. ['Education and the Significance of Life’ (1953), p.102]
Krishnamurti while talking at the Indian Institute of Madras (1971) says, “We are part of the world; we are not separated from the world. We are the world. We have created; the past generation has created this mad, stupid world. And the Younger generation, if it is not careful, alert, watchful, will join the older generation in a few years and bring about another mad, stupid society. So it is a tremendous responsibility on the part of the educator as well as the students to consider what kind of world we are going to live in—not a theoretical world, not a utopia or a perfect technological world, but a world of human relationships where we can live and function in peace with each other as the tremendous problems facing the world are revolt, destruction, brutality, war, anarchy.” ['Why are you being educated? Talks at Indian Universities' (2002), p. 89]. Teachers, in the views of Krishnamurti, should make efforts to create peace in society. They should work to enlighten the society also.

Ideas of J. Krishnamurti regarding the relationship between teacher and community are summed up as under:

1. Teachers should make attempts to build peaceful society free of conflicts, confusions and frustrations.

2. Teachers should endeavour to create a good society which is without wars, violence and contradictions.

3. Teachers should have active relations with parents of students.

4. Teachers should maintain good human relationships with members of community.

5. Teachers should work for social reforms and inspire community members who are engaged in such job.