

A STUDY OF JIDDU KRISHNAMURTI'S PHILOSOPHY OF LIFE, EDUCATIONAL PHILOSOPHY AND HIS CONTRIBUTION TO ALTERNATIVE EDUCATION

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Abstract:

Jiddu Krishnamurti (1895-1986) was an eminent independent thinker, paramount writer, spiritual orator and one of the greatest philosophers of twentieth century. His influence on the ideology of alternative education throughout the world is immense. He was not an educator in the conventional sense of the term as he had no formal qualification to propound or propagate educational theory or technique. However he has emerged as the most influential critique of schooling, its notions, assumptions and oppressive practices. He has left a lasting impact on schooling and education across the globe by giving a new significance and dimension to the different concepts related to education. Aggrieved by the pervasive consequences of education on life and society, he presented his unorthodox and novel insight into education which he termed 'Right education.'

Right education as conceived by him is in true sense understanding the significance of life as a whole. Its function is to just help individuals to be true to his/her own self all the time. It is creation of right environment around the child to develop him fully as a complete human being, giving full opportunity to flourish in love and goodness so that he is rightly related to people, thing and ideas to the whole of life.

His contribution to alternative education in India and abroad are unforgettable. This study brings forth the urgent need to address the prime concerns of present education from Krishnamurti's perspective. It intends to trace out the roots of Krishnamurti's philosophy of life, educational philosophy and assess his contribution to alternative education. Historical and descriptive research methods have been implied and exclusively secondary data has been classified, interpreted and analyzed to carry out this study.

Keywords: Right education, flourish, love and goodness, religious mind transformation of self, transformed society.

Introduction:

Education as a conscious process has to accomplish several functions to stay relevant. Betterment of society through solution of social problems is one of its most significant functions. Social problems are thus the prime concerns of education. These are the problems which philosophy deals with. "The art of education will never attain a clear correctness in itself without philosophy."¹

Philosophy and education are so inseparably linked that all the great educationists of all times were great philosophers and vice versa. Either of the two can't be separated practically. "Education and philosophy are two sides of a coin".²

¹ Fichte.

² James Rosche.

Philosophy and education are thus complementary to each other. "One without the other is inconceivable."³ This is why philosophy has been determining various aspects of education since ancient classical period. But in perspective of time due to influence of naturalistic and pragmatic trends in education new priorities have been emerged, philosophical considerations have been set aside and consequently education has underwent drastic changes. Neglect of human dimensions hampered the whole process of education. Education is so obviously failing to solve social problems, so rightly criticized for not meeting societies' aspirations and so clearly unable to prepare people for fundamental challenges. Human society whenever faces such severe problems needed to seek the help of philosophy. Twentieth century so obviously witnessed radical strides in educational thought across the globe. Jiddu Krishnamurti among modern Indian thinkers has emerged as the most influential critique of schooling, its notions and oppressive practices. Perhaps he was not an educator in the conventional sense of the term. Aggrieved by the pervasive consequences of education on life and society, he presented his unorthodox and novel insight into education.

The core of Krishnamurti's thought was the exposition of human conditions with all its complexities. He was deeply worried about miseries and turmoil in people's life. He was sensible about biases, discriminations, prejudices and inequalities pertained in society but enthusiastic enough and committed to motivate people to overcome these conditions which he reckoned consequences of education in practice. This is why he worked dedicatedly and tirelessly throughout his life to serve humanity, to transform people and to transform society. He strongly believed that many mental statuses which cause mental turmoil and miseries were not addressed by education. His educational goal was to help people to overcome material bondage of all types and seek true liberation. But his ultimate goal was to transform society by transforming people through right education.

Rationale And Significance:

About hundred years ago, Krishnamurti suggested an alternative conceptualization of educational aims, content, methods and other elements in educative process and their implementation in practice to address all such issues. But unfortunately his suggestions were either refused as impractical or misunderstood in a narrow sense.

This is probably because he conceived education as a process of development of a 'religious mind' in an age when people were enthusiastic about a secular society. Perhaps religious mind to Krishnamurti is not confined merely to the meaning of the term, rather it is scientific, investigative, truth-seeking i.e. a conscious mind. Therefore the thing most required today is to see and understand Krishnamurti's educational thought and assess it in present context. It seems that Krishnamurti's engagement with education mainly his emphasis on the relationship between education and society in terms of transformational potential of education is of paramount significance. It may illuminate the right path to follow and suggest possible measures to flush out the drawbacks which are deeply rooted in present education and to make it exemplary and futuristic for the whole nation and generations to come. It may further contribute to evolve a sensible policy which concerns itself with transformation of self and social transformation through right education.

³ Walter and Heckmann, 2003.

Statement Of The Problem:

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Objectives Of The Study:

- To study the philosophy of life of Jiddu Krishnamurti.
- To study the educational philosophy of Jiddu Krishnamurti in particular respect of:
 - Concept of education.
 - Aims of education.
 - Functions of education.
 - Right education.
- Assess Jiddu Krishnamurti's contribution to alternative education.

Procedure Of Research:

Krishnamurti's teachings, talks, speeches, dialogues and writings have been compiled in the form of books, Audio and visual cassettes. Literature available in CD-ROM, Archives or on the official home of the authentic teachings of J. Krishnamurti i.e. J.Krishnamurti.org have been taken into account to carry out this study. Likewise other researches conducted in educational philosophy mainly Historical and Descriptive research methods have been implied. Krishnamurti's philosophy of life and educational philosophy reflected in his thoughts have been analyzed and interpreted prior to assessing Krishnamurti's contribution to alternative education,

Review Of Related Literature:

Abhyankar's (1982) study was focused on preparing an educational theory through explaining how Krishnamurti's thoughts help to approach day to day problems in the right way.

Thapan (1985) basically examined Krishnamurti's world view and educational thought as a form of ideological discourse.

Jaykar's (1986) classic biographical work based on thirty eight years long association with Krishnamurti containing some special moments of her discussion with him.

Lutyens (1990) tried to discover the source of revelation on which Krishnamurti's teachings are based and to illuminate his nature as a most remarkable human being.

Sharma (1992) investigated the practicability of Krishnamurti's educational thoughts in contemporary education.

Menezes (1996) tried to re-construct self-learning theory in context of Krishnamurti's educational ideas.

Rodriguez (2007) inquired a symbiotic relationship between education and dialogue.

Sen (2011) attempted to discover the elements of love in Krishnamurti's teachings.

Gaur (2011) explained how Krishnamurti's highly unorthodox and original approach to education is helpful in inner transformation.

Rathnam (2013) pointed out wisdom gained through experiencing life and wisdom gained through practices that bring harmony to the mind, body and spirit.

About The Thinker:

Jiddu Krishnamurti was born on 11th May, 1895 in a Telugu speaking Brahmin family of Jiddu Narayaniah and Sanjeevamma in Madanpalle of present Andhra Pradesh state. He was named after 'Lord Krishna' as he was the 8th of his siblings like 'Lord Krishna'. Later on Parented and nurtured by Annie Beasant and Charles Webster along with his younger brother Nityananda after adoption in 1909 and educated in Europe in theosophy. Hailed as 'The World Teacher' by the mystic seers of 'Theosophical Society'. He wrote profusely on life and on education. His significant contributions include: Education and the significance of life, For more than 50 years until his passing away in 1986 at Ojai, California, United States he travelled all over the world sharing his message of inner self and pathless personal liberation.

Philosophy Of Life:

Krishnamurti is truly a free thinker. As a renowned 'non-guru' he differed fundamentally from most philosophers and thinkers in that he resisted the tendency to weave his insight into a system. Krishnamurti philosophy of life reflected through his writings, talks, speeches, dialogues revealed his philosophy of life characterized by humanism, individualism, universalism and spiritualism:

Humanism:

Krishnamurti is a humanist to the core. He made humanism as the chief characteristic of his philosophy of life and education. He was deeply worried about miseries and turmoil in people's life but enthusiastic of motivating them to overcome all such sufferings. In his perception; human beings are absolute entities, untouched by any kind of social categories, unclassified and free from caste, religion, gender and even nationality. A kind of idealistic, goodness loving and authentic human being constitute the base of Krishnamurti's humanism.

Individualism:

Krishnamurti upheld the uniqueness of the human individual and the right and freedom of every individual to pursue a unique path that leads to truth for attainment of self consciousness. Individual, unadulterated with any kind of social category was the nucleus of Krishnamurti's humanism. The pure individual ultimately unites with universal humankind

Universalism:

Krishnamurti's humanism led him to universalism. In an existential mood he refused to fit himself into any belief, creed, religion and even nationality or system or to become a system himself.

He dissociated himself with all organizations and dogmas because he considered it as barriers which restrain absolute humanism. In a way it is built on spiritual understanding rather than political understanding.

Spiritualism:

Krishnamurti was a spiritualist and spirituality was one of the chief tenets of his philosophy of life. He proposed to realize his ideal of universalism en route spiritualism. Central to his spiritual teachings are ideas on 'truth', 'thought', 'freedom', 'love', 'self', ... 'compassion and 'goodness'.

Understanding them for what they really are , says he, “holds the key to transformation of self and society.

Truth:

The essence of Krishnamurti’s philosophy of life is his path breaking observation –‘Truth is a pathless land’ and you can’t approach it by any path whatsoever by any religion by any sect.

Truth being limitless, unconditional, unapproachable by any path whatsoever, can’t be organized. While explaining that living itself is the truth and for living there is no path. Krishnamurti says, ‘you can’t discover the path, because there is no path. Truth is a thing that is living and to a living thing there is no path.it is...security’.

As truth is living and conscious, it can’t be known objectively as all objective knowledge can only be of the past. But truth is not of the past or present it is timeless.Krishnamurti says-“You can’t know a living thing which at every moment is alive, vital and creative...Truth is not something that can be known”.

Freedom:Freedom is krishnamurti’s central concern. His every idea revolves around freedom.To live life and live like a human being is possible only when we are free. Krishnamurti makes a distinction between ‘freedom from’ and ‘freedom to be’. When we talk of freedom, are we talking of complete freedom or freedom from some inconvenience or unpleasant or undesirable things. He answers , “if say you are free from something. It is a situation which will bring about conformity, another form of dominance. In this way, you can have a chain of reactions and accept each reaction as freedom.But it is not freedom, it is merely continuity of modified past which the mind clings to” (Krishnamurti,2004)

For krishnamurti, true freedom lies beyond of consciousness in solitary state. To have inward solitude is very important because it implies freedom to be, to go, to function, to fly.

Thought:

Krishnamurti’s view on thought has far reaching implications to education.While looking at thought and memory vis-à-vis freedom of mind Krishnamurti says -There is no such a thing as freedom of thought Thought can never be new, for thought is the response of memory, experience and knowledge. Thought is memory bonded. Therefore thoughtful mind can never be free. Only that mind is free which is not crippled by memory. ‘Thought’ for krishnamurti in a wider sense is an obstacle in the way of absolute perception of harmony, love and goodness which limits the release of energy. If there is thought , there is no love. Thought is the root cause of our sorrow, ugliness, anxiety, grief pain power and violence. It is a distinctive factor to the wholeness of mind, its infinite capacity and its total emptiness in which there is immeasurable energy.

Self knowledge:

Human society is facing several severe social problems.Solution of any such problem can’t be approached without understanding the fundamental concept i.e, ‘we are the problem’ and ‘solution lies in the creator of that problem’(Krishnamurti,1952). We have to understand ourselves which comes through self- knowledge.Problems may be of different types ,it may be educational or social but solutions comes through only self-knowledge.Krishnamurti believed

that only through self- knowledge ‘truth’ be determined. The quest for self discovery is the nucleus of his thought. Self knowledge , he said, provides the necessary clarity of vision to determine what is true. Understanding of the self is the basis of all understandings.

Love, compassion and goodness:

There is no existence , says krishnamurti, without relationship ; everything is relational. Therefore, the purpose of education is to cultivate right relationship based on love. compassion and goodness. Love and right relationship emanate from proper understanding of the self. The individual who understands his own self in its totality can relate himself with others properly. For krishnamurti, individual human being is inseparable from the whole of mankind. His central concept of compassion ,responsibility and relationship are associated with love and goodness as a whole. Being a representative of all mankind ,our responsibility is for whole mankind. The good of all is love. And education is the cultivation of such responsibility in the individual. Goodness in essence, is the absence of self, the me. Love and goodness in all over relationship can transform life.

The flourishing of goodness is possible only in freedom and in the choiceless awareness of our daily existence and activity. It is the total unfolding and cultivation of our minds, heart and physical well being. It is living in complete harmony in which clear,objective,non-personal perception is rendered rather than any kind of conditioning. It is the release of our total energy and its total freedom.

Educational Philosophy:

Jiddu Krishnamurti (1895-1986) was an eminent independent thinker, paramount writer, spiritual orator and one of the greatest philosophers of twentieth century who has influenced the ideology of alternative education throughout the world immensely. He was not an educator in the conventional sense of the term as he had no formal qualification to propound or propagate educational theory or technique. However he has emerged as the most influential critique of schooling, its notions, assumptions and oppressive practices. He has left a lasting impact on schooling and education across the globe by giving a new significance and dimension to the different concepts related to education.

Education to him is not all about passing examinations, getting higher ranks,jobs,posts,salaries. It is not confined merely to attainment of academic excellence, rather it is more comprehensive and involves harmonious development of the inner and outer world of an individual. Its about helping an individual to grow and flourish into love and goodness so that he/she can live in harmony with all the living beings. The notion of ‘flourishing’ here implies an unfolding of the consciousness of individual in relationship with one another.

He was highly critical of present education particularly its aims, processes, content and the physicality of educational centers. Commenting on the theory laden-ness of education, he says, modern education in developing intellect offers more and more theories and facts without bringing about the understanding of the total process of human existence...it is making us into thoughtless entities; it does very little towards helping us to find our individual vocation.

His main charge against present education is on its excessive and exclusive emphasis on technique and neglect of human dimensions. Further while bringing out the negative side of present education Krishnamurti says - Our technical progress is fantastic, but it has only increased our powers of destroying one another and there is starvation and misery in every land.

We are not a peaceful and happy people. Therefore he includes, any form of education that concern itself with a part and not with the whole of man inevitably leads to increasing conflict and suffering.

Krishnamurti's educational philosophy is well reflected through his views particularly in respect of:

- Concept Of Education.
- Aims Of Education.
- Functions Of Education
- Right education.

Concept Of Education:

Krishnamurti conceives education as a process of development of a 'religious mind'. The sacred, says Krishnamurti, is the foundation of all things, It lies at the origin of all things and so it is that which is irreducible or can't be broken into more fundamental elements. All things are parts of unity or integrated whole and that integrated whole is sacred. It is only the religious mind that could understand the integrated whole in its totality. When we talk of religious mind we are going to deny the whole structure of religion as it is totally utterly and false, it has no meaning whatsoever. It is not associated with any organized system, or belief. Rather it is exploratory, truth seeking.

It is dedicated to help the child to learn constantly to take every event in his life as a learning opportunity, whether it is success, failure, fear, conflict, jealousy, disappointment. The purpose of education should be to see the cultivation and full flourishing of the religious mind. Education for Krishnamurti in the simplest term is a process concerned to:

- helping the child to grow and flourish into love and goodness.
- enable them to understand themselves.
- exploring the psychological issues of life.
- discover the hidden treasures of life that are beyond culture, religion and knowledge.

Aim Of Education:

For Krishnamurti education is not confined just to acquiring knowledge, gathering facts. Informative or speculative, rather it is reformative or transformative. It is to see the significance of life as a whole. The ultimate aim of education is to create human beings who are integrated. Scott Forbes in 'Jiddu Krishnamurti and His Insights into Education' describes Krishnamurti's aims of education as:

- Educating the whole person (all parts of person)
- Educating the person as a whole (not as an assemblage of parts)
- Educating the person within the whole (as part of society)

Functions Of Education:

The function of education is to create human beings who are integrated and therefore intelligent. Intelligence is the capacity to perceive the essential, the what is; and to awaken this capacity, in oneself and in others, is education.

There are prejudices, biases, discriminations, exploitations, deprivations and inequalities pertained all over in our society. We are jealous of our siblings, friends, colleagues, neighbours. Rivalry is hampering relationships. Hence we are suffering from

miseries, turmoil and conflicts. Extremism has grasped the whole world. It is our education system which prepared us to live in such kind of severe conditions. We all are made to fit into this wrecked society. Therefore to transform our society through transformation of self should be the ultimate function of education because this issue has become of prime concern in present context.

Education should make us independent to live. It should create an independent environment where one is free to discover the truth. This truth can be realized only through perpetual quest to continuous observation. But it is possible only if one observes without any fear. The fear obstacles the path of exploration, observation and learning. Thus the function of education is to throw the inner and outer fears which dissuade human thoughts, relationships and affection. Education has no meaning unless it helps you to understand the vast expanse of life with all its subtleties, with its extraordinary beauty, its sorrow and joys. The true function of education is to cultivate the intelligence which will try to find the solution to all problems. Intelligence is the capacity to think freely, without fear, without a formula, so that you begin to discover for yourself what is real, what is true, but if you are frightened, you will never be intelligent. Any form of ambition, spiritual or mundane, breeds anxiety, fear: therefore ambition doesn't help to bring about a mind that is clear, simple, direct, and hence intelligent..

Right Education:

As present world is engulfed in crisis, wars, environmental catastrophes, divisive thinking, terrorism and hatred. Political solutions seems to be failing. Only a fundamental change in society can perhaps address these growing crises. Such a fundamental change can only happen when right education is imparted to the young. Our education system has totally failed to make us sensitive in such a way so that we could understand that our existence is because of world community. There is an urgent need to inculcate right education in our system which helps to live in communion and harmony with nature with the world which further brings about a sustainable world. Aggrieved by all such pervasive consequences of education on life and society, he presented his unorthodox and novel insight into education which he termed 'Right education'.

Right education as conceived by him is in true sense understanding the significance of life as a whole. Its function is to just help individuals to be true to his/her own self all the time. It is creation of right environment around the child to develop him fully as a complete human being, giving full opportunity to flourish in love and goodness so that he is rightly related to people, thing and ideas to the whole of life. This is right education which makes us responsible for mankind. Krishnamurti points out: 'any change in the world needs to design with right education, education of not just the young but more importantly of the educators and parents'.

The right education should help you find for yourself what you really, with all your heart. love to do. it does not matter what it is, whether it is to cook...but is some thing in which you have put your mind your heart. The function of education, then is to help you from childhood not to imitate any body, but to be yourself all the time.

The concept of right education forms the central core of Krishnamurti's philosophy of education. He conceives right education as the only means which enable us to explore solution of our almost problems. The notion of 'right education' as conceived by Krishnamurti is well reflected through his views on:

- Self consciousness.
- Awakening of intelligence.
- Transformation of self.
- Social transformation.

Self consciousness;

According to Krishnamurti, when one becomes aware of one's conditioning, one understands the entire consciousness. Consciousness is the total field in which thoughts, functions and relationships exist.

All motives, emotions, desires... sorrows, joys are in that field. When one is aware of the totality of consciousness then one is functioning in full attention. In such a state there is usually no friction. Friction in life arises when one tries to divide one's consciousness. (Krishnamurti, 1983 [5]).

Awakening of intelligence:

Problems that affect our behaviour can't be resolved without awakening the creative intelligence within us. That will in turn, fully grasp the circumstance and liberate us from our miseries. Once intelligence is awakened in a student i.e. self is not there. There would not be any further diversion in students. So if right education is imparted, it must approach the awakening of intelligence.

Krishnamurti says— Right education means the awakening of intelligence, the fostering of an integrated life and only such education can create a new culture and a peaceful world.

Transformation of self;

Transformation of self is the gateway through which the ultimate aim of 'right education' i.e. social transformation and the transformation of the world is brought about. As the 'self' is the product and a part of the total process of human existence. To transform oneself, self knowledge is essential: without knowing what you are, there is no basis for right thought, and without knowing yourself there can't be transformation. One must know oneself as one is, not as one wishes to be, which is merely an ideal, and therefore fictitious, unreal; it is only that which is that can be transformed, not that which you wish to be.

The understanding of what you are, whatever it be ugly or beautiful, wicked or mischievous—the understanding of what you are, without distortion, is the beginning of virtue. Virtue is essential for it gives freedom.

Social transformation:

Being a humanitarian Krishnamurti was deeply worried about miseries in people's life and reckoned it as consequences of present education. But he was enthusiastic enough to motivate people to overcome all such sufferings. The feeling that the existing social order is torn apart by national, religious, economic or intellectual divisions and it needs a transformation is not peculiar to our times.

It is already mentioned how from the ancient times to the modern days different approaches are made by the philosophers and by the great men to alter the society and how it remains a dream to men.

To transform the society, we must begin with ourselves; and to begin with ourselves what is important is the intention. The intention must be to understand and not to leave it to others to transform or to bring modified change through evolution. If we can transform ourselves, bring about a radically different point of view in our daily existence then perhaps we shall affect the world at large.

Real revolution is a revolution from sensate values to the values that are not sensate or created by environmental influences. To find this true value, which will bring about a radical revolution it is essential to understand oneself. Self-knowledge is the beginning of wisdom and so it is regarded as the beginning of the regeneration. It is not to be found through any book nor can it be given to us by another.

Contribution Of Krishnamurti to Alternative Education:

Education was always the chief concern of Krishnamurti which found expression in the establishment of education centres - schools for the young and study centres and retreats for adults in India and abroad:

- Oak Grove School, Ojai, California-USA
- Brockwood Park School, Hampshire-UK
- Rishi Valley Education Centre, Chittoor-India
- Rajghat Besant School, Rajghat Fort Varanasi-India
- The School 'Damodar Gardens', Chennai-India
- Bal Anand, Mumbai -India
- The Valley School Bangalore-India
- Sahyadri Schools, Pune-India.
- Pathashala, Kancheepuram-India
- Nachiket, Uttarkashi-India

The focus at these schools is on developing and nurturing a 'conscious mind' through implementing the alternative conceptualizations of educational aims, content, methods and other elements suggested by Krishnamurti in practice in the educative process along with maintaining academic excellence.

These schools are committed to develop harmony and fraternity in society in their own ways. Apart from this, all these institutions are dedicated to conserve, transmit, enhance and enrich cultural heritage globally.

The impact of Krishnamurti's educational philosophy on the ideology of alternative education is immense, perhaps it is often not so reflected in the formal components of school education. However it is well reflected in various concepts/ aspects of education:

Child Education:

Krishnamurti's special interest in child education is well reflected in his observation-"before their mind become rigid with the prejudices of the society in which they had born(Lutyens,1990).

He said the right education for a child can be brought only when atmosphere of home as well as school is free from orthodox thoughts. There must be equanimity between environment of

school and home. Krishnamurti believed that the structure of thoughtless society can be changed completely, fundamentally only through education.

School:

Krishnamurti opined that a school should be more like a home for a child. There should not be any kind of hesitation or fear in his/her mind regarding the school. A school after all is such a place where the student should feel happy, free to run, sit, play and even to talk or act whatsoever. He /She should not be frightened or compelled to act according to a pattern or system. It is a place where the art of learning is being taught. If the student is not happy, he is incapable of learning this art (Krisahnamurti,1979)

A school is a place where one learns about the totality, the wholeness of life. Academic excellence is absolutely necessary but a school includes much more than that. It is a place where both the teacher and the student explore ,not only the outer world, the world of knowledge but also their own thinking, their own behaviour (Kraishnamurti,1984).

A school is a place where one learns both the importance of knowledge and its limitations. It is a place where one learns to observe the world without a particular point of view or conclusion. One learns to look at the whole of man's endeavor, his search for beauty, his search for truth and a way of living that is not contradiction between conclusion and action. It is a place where both teacher and the taught learn a way of life in which conflicts ends.

It is the concern of school to bring about a new generation of human beings who are free from self centered actions to bring about a mind that had no conflict within itself and so end the struggle and conflict in the world about us (Krishnamurti,1984). Schools must attempt sincerely to attain the intents of education through adopting:

- Absence of Authorship.
- Absence of fear.
- Nature's protection.
- Homely atmosphere.

The purpose, the aim and drive of schools...giving child opportunity to flourish in love and goodness so that he is rightly related to people, things and ideas, to the whole of life. To live is to be related .There is no relationship to anything if there is not the right feeling for beauty, a response to nature ,to music and art, a highly developed aesthetic sense(Herzberger & Herzberger, 2007)

Teacher:

Role of good teachers in the development of child's potentialities and shaping his life is the most significant. According to Krishnamurti, function of teacher is to cure the spirit of competition or comparison in a child. This is the competitive spirit which leads him to a particular ambition the most destructing thing, because ambition make him mechanical, forces him to attain the highest position or make him aloof. The examination is another factor which inculcates an element of superiority or inferiority in a child. So neutralizing the ill effects of examination is also a prime duty of teachers collectively.

The sole motto of a teacher should therefore be to help a student to attain a good mind, a conscious mind which is investigative, explorative, truth seeking and capable of dealing with issues of life as a whole rather than escaping from them.

Method of Teaching:

Krishnamurti does not subscribe to 'methods' because the word implies practice which is a repetitive process in time. Krishnamurti talks about insight and discovery out of time. As it is well known that ultimate aim of education is to know oneself. Self knowledge is the true knowledge and obviously the way to approach it, discover it is the right methodology. Perhaps Krishnamurti does not deny applying any method in classroom. It is not wrong to apply lecture method or demonstration method or heuristic method. Any technique or methodology can be applied that would suit the pupil most: this applies to all technical knowledge. But as far as transformation of the psychological knowledge which deals with relationships and outlook is concerned, method less method is applicable.

Teaching And Affection:

There is a close connection between affection in one's heart and joy. There is however a great joy, when there is love. Love means unbound compassion. It is from very beginning, to be concerned with love. These must be reflected from all his activities, behavior and manner of talking. Love is whole, it can never be partial. In the total development of the human being through right education, the quality of love must be nourished by the teacher... Love is not sentimentality, nor it is devotion. Love can't be brought through knowledge (Krishnamurti, 1961) Teaching without love is ruthless in spite of having immense knowledge. A child can better learn when enjoying full freedom and it is possible only under the auspices of sense of affection.

Teacher-Taught Ratio:

Krishnamurti's philosophy give great importance to the role of dialogue in teaching-learning process; this is why teacher-taught ratio is of utmost importance for him. The larger teacher-taught ratio is a hindrance as it leads to monologue rather than dialogue. A crowded classroom is confined merely to display 'what to think' while an uncrowded one leads to 'how to think'. So uncrowded classrooms are the prerequisites of joyful learning. The theme is pointed out by Krishnamurti- "A direct and vital relationship between teacher and student is almost impossible when the teacher is weighed down by large and unmanageable numbers (Krishnamurti, 1955).

The right kind of education is not possible on mass. To study each child requires patience, alertness and intelligence... It calls for skill, intense interest and above all a sense of affection (Krishnamurti, 1955)

Teacher-Taught Relationship:

Personalized attention to each child facilitated by healthy teacher-taught ratio develop a warm and affectionate relationship between teacher and taught. So Krishnamurti opined that a very informal or less formal type of relation should exist between teachers and taught which equips a child to flower in full freedom. The intensity of interaction depend on many factors.

Variability in teacher-pupil interaction also depends on the nature of the situation in different settings... Situation may be affected by the physical environment, the personality of teacher, nature of subject being taught in the classroom (Thapan, 2006).

Creativity And Intelligence:

Creativity is emanated by self knowledge. To be creative is quiet different and demands to think freely without any perception. It is not a gift or talent. Freedom is an essential prerequisite of creativeness. One can be creative without having a talent. Creativity is not just a capacity to manifest our thoughts.

“It is a moment in which there is not the ‘me’, the ‘mine’ It is a state of mind where there is no self. Creativeness is a state of being in which alone there can be reality, the creator of all things”(Krishnamurti,1952)

Absence of self- interest leads creativity.. “A person who has intelligence , therefore free of self interest”(Krishnamurti,1954)

“To be creative means to be in that state in which truth can come into being and truth can come into being only when there is complete cessation of the thought process. When mind is utterly still without being compelled, forced into a certain pattern of action. That state is creation ... but that creative state can be discovered by each one who give his mind and heart to search out the problem”(Krishnamurti,1954)

Intelligence thus leads creativity. A truly creative person is intelligent. Krishnamurti’s teachings makes a child to be free of fear. But we can’t get rid of fear unless behaving to be intelligent. So the question is how to be intelligent. we can’t be intelligent unless we become integrated as integration breeds intelligence. Fear breeds fragmentation and a fragmented man can’t be intelligent. “We are made up of many parts: sometimes we are jealous, violent, at other times we are humble, thoughtful and calm. At different moments we are different beings: we are never whole, never totally integrated...when a human being has many wants, he is inwardly broken up into many beings”(Krishnamurti,1961)

Curriculum/Syllabus:

Present exam centric curriculum has drawn the full attention of teachers towards mere completion of syllabus rather than facilitation of learning. It is confined merely to attainment of intellectual and professional goals and avoids physical, social, moral, spiritual and aesthetic aspects. Krishnamurti was completely against any such curriculum. According to krishnamurti experience and activities of each and every aspect of life must be incorporated in curriculum through which students may learn to live in harmony with all the living beings. This is why he has focused a lot on ‘Art of Listening’. ‘Listening is a miracle’, he says. He emphasized on the development of the art of listening. He says: if we learns ‘Art of listening’ then it will help in connecting with a person before us.

This will make understand the very premise of what is being spoken and to conceal: whether it is truth or false. Therefore we will be in a position to reach the right decision.

He emphasized on a comprehensive curriculum and termed it as ‘core curriculum’ which provides ample of opportunities to:

- facilitate learning.
- equip with art, skills of living.
- enable to think rationally, freely and fearlessly.
- ensure all-round, balanced development.
- develop natural interests.
- Develop potentials optimally.

Examination and Evaluation:

Alternative education should emphasize on learning 'art of living' and developing students' natural interests rather than adopting exam based evaluation. Exam-centric evaluation has led present education to its downfall. Consequently 'examofobia' has emerged as one of the major concerns of present education. Krishnamurti was quite aware of this demerit of evaluation. So he opined that students must feel free from examination pressure. Teachers may apply several informal ways such as presentation in class, assignments, formative tests etc. to evaluate the progress of students. The formative assessment provides feedback to improve teaching and learning. It helps teachers to how to proceed further in a classroom. The whole evaluation process must be based on the idea of 'observing without evaluating'. Teachers should prefer writing reports instead of providing marks or grades as to come on any immediate conclusion would be a hurry. This helps teachers to understand why students are unable to understand questions.

Conclusion:

Krishnamurti suggested an alternative conceptualization of educational aims, content, methods and other elements in educative process and their implementation in practice to address all such issues. But unfortunately his suggestions were either refused as impractical or misunderstood in a narrow sense. This is probably because he conceived education as a process of development of a 'religious mind' in an age when people were enthusiastic about a secular society. Perhaps religious mind to Krishnamurti is not confined merely to the meaning of the term, rather it is scientific, investigative, truth-seeking i.e. a conscious mind.

Therefore the thing most required today is to see and understand Krishnamurti's educational thought and assess it in present context. It seems that Krishnamurti's engagement with education mainly his emphasis on the relationship between education and society in terms of transformational potential of education is of paramount significance.

Krishnamurti's views illuminate the right path to follow and suggest possible measures to flush out the drawbacks which are deeply rooted in present education. It is found to be psychologically, socially as well as spiritually sound. It has adequate pedagogical support also. His views on education prescribe not only an alternative conceptualization to education but also a new way of life. A scheme based on such foundations is certainly progressive and dynamic.

Learning through self experience is immensely conducive to the creation of self knowledge. It enables students to imply the knowledge for solution of the problems. Thus students feel self reliance, self respect, empowered and prepare themselves to face fundamental challenges.

Krishnamurti's ultimate aim was to transform present society by transforming people through right education. His concept of 'transformed society' refers to a society in which there will be peace, harmony, fraternity, sensitivity, justice and humanity instead of discriminations, biases, prejudices, inequalities, deprivations. The most distinctive feature of right education is to inculcate knowledge- 'in the nature', 'of the nature' and 'for the nature'. It has become 'the alarming necessity' and 'the need of hour.' National curriculum framework-2005 referred as NCF-2005 also encompasses these objectives of education.

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