

Quadrant-I e-Text**Details of Module and its structure**

Module Detail	
Subject Name	Education
Course Name	Contemporary Indian Education
Course Code	EDU501
Module Name/Title	Educational thoughts and practices: critical reflection on the educational thoughts and practices of Jiddu Krishnamurthy concerning the relevance in the present education system.
Module Code	CIE010
Pre-requisites	Learners are expected to be aware of the meaning of Philosophy. It is also expected that the learners are informed about the naturalism.
Learning Outcome	<p>After going through this lesson, the learners will be able to</p> <ul style="list-style-type: none"> • Apply Educational thoughts & Educational Practices of education by Jiddu Krishnamurthy in new situations • Evaluate by making comparisons and judgements on Educational Practices of Jiddu Krishnamurthy • Critically relate the Educational Thoughts & Principles of Jiddu Krishnamurthy with Present Educational System.
Keywords	Self, Ideal Schools, Guidance, Discipline

1. Development Team

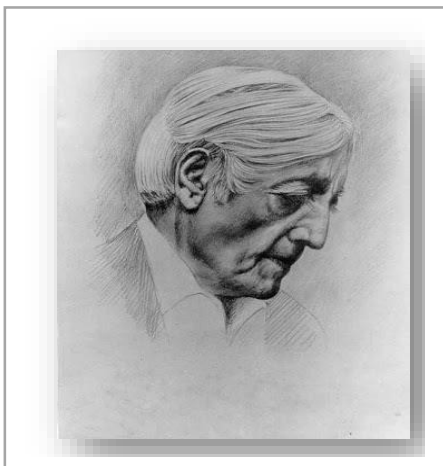
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1.0 Introduction

Jiddu Krishnamurthy was an Indian philosopher and educationist. By stating his sights on God, he said, 'if your heart is full of love then no need to search the God anywhere because love is God.' He cited, "actual meaning of life can be realised by education and truth can only be established by education." He adds importance to balanced development of the human personality. He believed life is not stagnant and changes should be as per the necessity of time, environment and circumstances. Krishnamurti was a philosopher whose passionate search for the 'good society' was not grounded in any particular religious or philosophical tradition. He did not seek to follow any specific path for bringing about 'goodness' in both individuals and society. In his pursuit of the 'good society', Krishnamurti emphasized the individual's relationship to society as well as his or her responsibility for establishing the 'good' society. Krishnamurti's discomfort with the present world order stemmed from his understanding of the human condition wherein no one is truly happy but ensnared within a psychological world of sorrow, jealousy, pain, anger, envy and troubled relationships.



"To understand life is to understand ourselves and that is both the beginning and the end of education"

---j. krishnamurti

He gives the holistic approach in his educational philosophy.

Figure 1: Portrait of Jiddu Krishnamurthy

The following are the educational thoughts of J. Krishnamurthy:

1. The main aim of education should be the development of spirituality among human beings. Spirituality does not mean becoming slaves of any religion but it encompasses gaining knowledge of reality through self-realisation and self-analysis

2. Use of scientific discoveries and technical education should not be for destroying of human civilization. It should be for the welfare of human being.
3. Creativity should be developed among children by education. Liberal and fearless environment should be provided to them for taking self-decision.
4. Aim of education should be to spread love for human being and nature. The concept, 'spirit of diversity as strength not as a weakness', needs to be spread among the minds of the young child.

Jiddu Krishnamurti is a unique individual who regenerates the human mind in a revolutionary manner. His contribution to philosophy and education is very deep and comprehensive which has brought about a remarkable change in the Indian society and condemns its ineffectiveness in solving the problems of life. He has pointed out the following shortcomings of the Indian education:

1. The traditional education fails to develop independent thinking in the child.
2. It leads to dullness of mind and heart.
3. It develops fear in one's mind and heart
4. It fails to develop creativity in the child
5. It doesn't not enable to understand the higher and wider significance of life
6. It prepares the child to gain vocational efficiency or get a better job
7. It ignores the aesthetic, cultural and social development of the child
8. It has made examinations and degrees as the criteria of education and intelligence.
9. It has developed cunning minds which avoid vital human issues.
10. It makes the child subservient, mechanical and thoughtless
11. Technical education emphasizes technical knowledge, which is necessary, but without understanding the total process of life that becomes a means of destroying man.
12. It awakens us intellectually, but leaves us uncompleted, stultified and uncreative.
13. It denies freedom for the child. In the absence of freedom, natural growth of the child is not possible.

14. Educational leads to competition and mutual destruction where people get jobs and earn money but no humanity and moral values
15. It trains the individual to seek personal gain and security, which is the ultimate goal of industrial security.
16. It does not help the child to achieve freedom from women and tensions.

1.1 Aims of Education

By Krishnamurti aim of education is

- **Educating the whole person**
- **Educating the person as a whole** (not as assemblage of parts)
- **Educating the person within a whole.** (As part of society, humanity, nature etc.)

For him education is about preparation for the whole life and not preparation for part of life (like work)

1.1.1 The Concept of the self

The self is made up of a series of defensive and expansive reactions. Its fulfilment is always in its own projection and gratifying identification. Experience cannot be free from conflicts, confusion and pain as long as we translate experience in the terms of the self, the ego i.e., me, mine, and I and try to maintain itself through its reactions. Freedom comes only when one understands the ways of the self – the experience. Experience takes on an entirely different significance and becomes creation only when the self with its accumulated experiences do not influence the reactions What is essential for man is to live fully and integrally. Undue emphasis on any part of our total make up gives a partial and distorted view of life. It is this distortion which is causing most of our difficulties. Any abnormal growth of any part of our own body is bounded to cause constant anxiety and worry. So, the development of only intellect which is only one aspect of our total make up. Similarly, any partial development of our temperament is very important that we approach our problems with an integrated point of view. To be an integrated human being, one should understand the entire process of one's own consciousness. Krishnamurthy asserted that we read the books of our life ourselves, no one

else can do it for us. In self- knowledge lies the cues to the clarification of all the 'world problems' that so disturb us, as in coherences in society at large are but the echoes of the coherences within individuals

1.1.2 Students

Jiddu Krishnamurti believes that every individual is unique in his approach to learning. The teacher needs to understand the unique quality of his students and then educate them appropriately. In fact, every child has different potentials- some in academics, others in sports, still others in the art. Therefore, the teacher should observe the child and then arrive at his own conclusions. Krishnamurti suggests that a student council should be formed to discuss matters' related to the wellbeing of the whole group.

1.1.3 Ideal School

According to Krishnamurti an ideal school should have limited number of students because mass instruction cannot help to develop integrated personality. The school will have teachers who are dedicated, thoughtful and alert. The Ideal school takes interest in a careful study to understand the child of his potential and limitations. The ideal school is maintained through spirit of self- sacrifice. The school of his vision functions without the influence of any ideology. In his school, there is sincere co-operation among all the teachers. A student council is formed to discuss all matters relating to the wellbeing of the whole group. The school has an atmosphere where the students can discover what is and why he is interested in. There is a provision for proper guidance for all. An atmosphere of confidence and co-operation prevail in the school.

J. Krishnamurti said that school should be the place in which the potential of the children should progress naturally in an atmosphere of liberty and a sense of budding life. In order to seek education, the school should be the instrument which leads to fulfil the purpose to provide the platform for the children so that they can discover themselves and to flourish in goodness in an atmosphere of freedom and care where the prominence is put on arousal the creative intelligence of the individual and not confined to cultivation of excellency in academics not on mere cultivation of academic excellence. The

school is regarded as the place where the child is basically feel joyful, not oppressed, not scared from the examinations, not obligated to doing conferring to a pattern or system. It is an abode wherever the art of learning is being shown. If the student is not content, he is unable of learning this art. It's the school only where the teacher and the taught work together to explore about the academic subjects along with their own thinking and their own actions.

1.1.4 Discipline

Jiddu Krishnamurthi believes that discipline makes the student subservient to the system of education and life. According to him, freedom never comes through discipline. He considers family quarrels, defective nourishment, lack of adequate rest or some hidden fears as causes of indiscipline. Hence, discipline may be an easy way to control children. But it does not help them in understanding the problems, which are closely related to their lives. He believes that reward or punishment may be helpful in upholding a system but it is an applying force, which is not desirable. But education, worthy the name is not possible where the child should be motivated by any reward or punishment. However, he has opinion that individual attention and assistance enable the children to keep themselves disciplined. According to him, obedience has no place in the right kind of education. A better discipline can be developed in a small school through a cordial, informal and affectionate relationship between the teacher and the taught. The teacher should be model to the taught. It means that the teacher himself should be fearless if he wants to make the child fearless. He himself should understand the importance of freedom before giving freedom to the child. The headmaster should invite political, religious leaders and social reformers to his school in order to advertise their achievements.

1.1.5 Guidance

Krishnamurthi claims that necessary guidance should be given to all needy children. The purpose of guidance is to make the child acquire a capacity of self-defectiveness. The school should help the child to develop his varying

interest through appropriate guidance so that he becomes educated in the real sense of the term and finds solutions to the problems of life.

1.1.6 Curriculum and Methods of Teaching

He suggested that the curriculum should be according to the interest of the children. Subject and content organization in the curriculum should be the basis of the principles of child psychology by which natural interest of child can be developed. Science and technology, sculpture, architecture, home science, industrial skills, literature, game etc. should be studied under vocational education for earning livelihood. In curriculum, there should be a place for art, poem and music for the development of creativity of the child. Maximum opportunity of education should be provided through activity and learning by doing. Children should be motivated for self-learning. Teacher should use experimental, self- study, scientific, self- analysis, and play way method in the teaching learning process.

2.0 Concept of Teacher

He emphasised that the teacher should be a 'complete human being'. Complete human being implies the qualities like consciousness, nonviolence and love. Teacher should not involve in casteism, regionalism, prejudices etc. The place of teacher is like a friend, philosopher and guide. Student should have the qualities like politeness, charity, love, self-study, concentration, self-discipline etc. The main purpose of teacher should be to make a student an integrated and complete citizen for the nation.

2.1 Role of Teacher

The role of teacher said by Jiddu Krishnamurti is to act as friend , philosopher and guide for the students . Teacher should have the complete human being qualities i.e. consciousness, love and non-violence in their actions. A good teacher must own a good conduct. Six points of good conduct which are particularly necessary by a teacher are

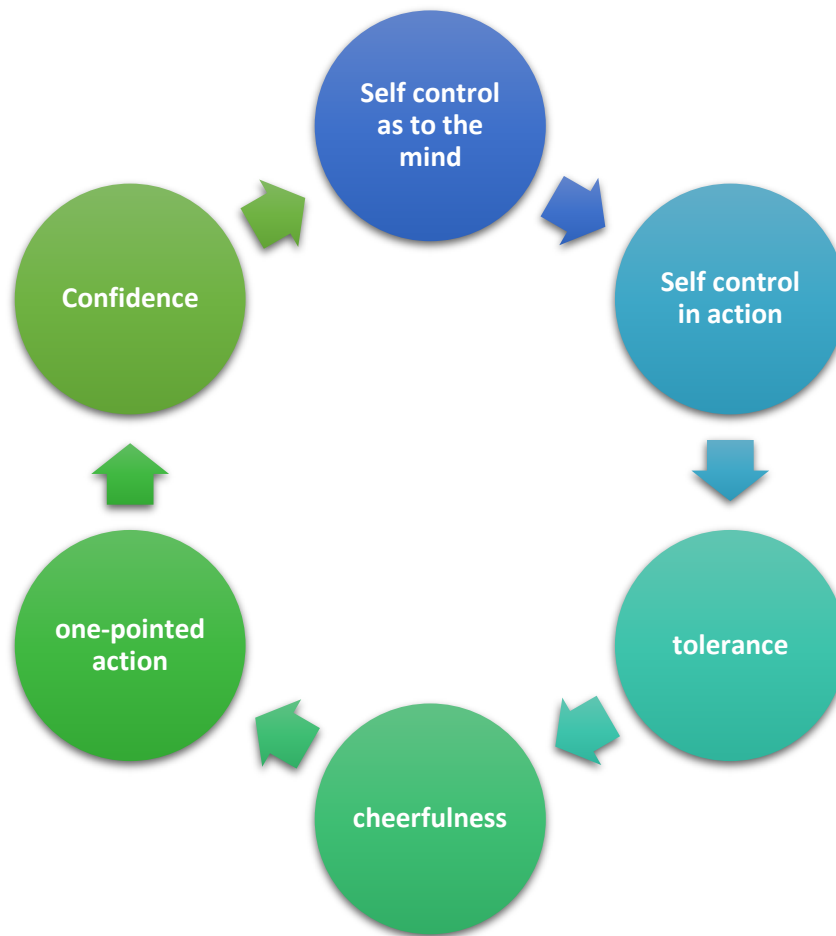


Figure 2: Six good conduct of teacher

2.1.1 Self- control as to the Mind: It means rheostat of the anger, so that we may perhaps feel no annoyance or impatience; of the mind itself, so that the thought may always be calm and unperturbed the calm mind means also courage and firmness; so that we may face the tracks and hitches of the path without everyone's life, and avoid the unremitting worry over little things. It does not matter in the least what happens to man from outside; sorrows, dilemmas, sickness, losses-all these must be as nothing to him, and must not be allowed to shake the calmness of his mind. They are the result of past actions, and when they come, we must abide them cheerfully, remembering that all evil is ephemeral, that our sense of duty is to endure at all times joyous and peaceful. **'Think of what you are doing now, rather than the past or future.'** Never allow us to feel sad or dejected. Depression is wrong because it contaminates

others and makes their live tougher. As a result, if ever it comes to us, we must control our thought and we must not let it wander. One must hold back one's mind from pride comes only from ignorance. The man who does not know ruminates that he is great; the wise man knows that only God is great, and that all good work is done by God alone.

2.1.2 Self- control in Action: If your thought is what it should be, you will have diminutive concern with your action. There must be no laziness, but constant activity in good work. Leave every man to do his own work in his own way; be always ready to offer help if need be, but never interfere in other's work. For many people the most difficult thing in the world to learn is to mind their own business; but that is precisely what we must do. Because we try to take up higher work, we must not forget our regular duties, for until they are done we are not free for other services.

2.1.3 Tolerance: It is necessary to feel seamless tolerance for all, and a sincere interest in the belief of those of another religion, just as much as one's own. But in order to gain this seamless tolerance, one must first be free from prejudice and superstition. We must learn that no rituals are necessary. So far we must not find guilty others who still cling to ceremonies now that our eyes are opened, some of our old belief, our old ceremonies may seem to us strange; possibly, without a doubt, they really are so. So far respect them for the sake of those good souls to whom they are still important. They have their place, they are like those double lines which steered us as a child to write straight and evenly, until we learnt to write far better and freely without them. There was a time when we needed them, but now that time is past.

2.1.4 Cheerfulness: You must bear your karma cheerfully, whatever it may be, taking it as an honour that suffering comes to you. However hard it is, be thankful that it is no worse. Remember that you are of but little use to the master until your evil karma is worked out, and you are free. Yet another point you must give up all feelings of possession. Karma may take from you the things which you like best –even people whom you love most. even then you must be cheerful- ready to part with anything and

everything. Often the master needs to pour out his strength upon others through his servant. He cannot do that if the servant yields to depression. So cheerfulness must be the rule.

2.1.5 One- pointed action: one –pointed action means that nothing shall ever turn you, even for a moment, from the path upon which you have entered. no temptations, no worldly pleasures, no worldly affections even, must ever draw you aside. For you must be so much part of your nature that you follow it without needing to think it.

2.1.6 Confidence: unless there is seamless trust there cannot be the flawless flow of love and power. We must trust ourselves. We are a spark of God’s own fire, and because of that there is nothing that we cannot do if we will say to yourself ‘I can do this thing and I will’. Our will must be like tempered steel, if we should treat the path.

3.0 Conclusion

Jiddu Krishnamurti is an intellectual thinker of the twentieth century who enriched the principles of education. In fact, Krishnamurti’s conception of methods of teaching, school, organization, role of teacher, real education, integral education, education for world peace, role of students and discipline in truly progressive nature widens the scope of education. Moreover, his approach to the development of an integrated personality through integral education makes him a distinguished philosopher and is highly commendable by almost all thinkers. However, he may be considered as the first educational thinker who states the failure of education in bringing out world peace. He has highlighted the picture of present school and education in the emerging Indian society. In the words of Jiddu Krishnamurti, “Today’s education prepares us for various profession and vocations that can only contribute to our miseries and illusions. True education not only trains the mind to take up various vocations but also educates the mind. Education should develop love and understanding among people and does not promote industrialization that has the potential to annihilate others. Education should help us to learn the permanent values and develop creativity”.

It is not just a matter of reading a lots of books, passing examinations and getting a job, but it is to help man to mature and free, to involve greatly in love and goodness. Therefore, the aim of education is to help a child grow without fear to the best of his capacities and talents that enables him to solve the problems of life. Another aim of education is to help the child to discover the lasting values, which enables to understand his whole life.

Quadrant-III

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Links to web sites giving additional readings, Wikipedia, blogs, open source content etc.:

- <https://www.youtube.com/watch?v=kswDO60A3h8>
- <https://www.youtube.com/watch?v=ld60IQ3jxw0>
- [file:///C:/Users/acer/Downloads/1249-Article%20Text-2155-1-10-20180119%20\(2\).pdf](file:///C:/Users/acer/Downloads/1249-Article%20Text-2155-1-10-20180119%20(2).pdf)

Glossary

Self- control as to the Mind: It means rheostat of the anger, so that we may perhaps feel no annoyance or impatience.

One- pointed action: one –pointed action means that nothing shall ever turn you, even for a moment, from the path upon which you have entered. no temptations, no worldly pleasures, no worldly affections even, must ever draw you aside.

Ideal School: The school of his vision functions without the influence of any ideology. In his school, there is sincere co-operation among all the teachers

QUADRANT IV Self-Assessment

Part – I: Multiple Choice Questions

1. Complete human being implies the qualities like consciousness, - _____ and love.
 - a. Nonviolence**
 - b. Violence
 - c. Selfish
 - d. Charming
2. Curriculum should be according to the interest of the _____
 - a. Teacher
 - b. Student**
 - c. Parents
 - d. Community
3. The main aim of education should be development of _____ among human beings
 - a. Intelligence
 - b. Humanity
 - c. Social skills
 - d. Spirituality**
4. According to the Krishnamurthy the ideal school have limited number of students because
 - a. mass instruction cannot help to develop integrated personality**
 - b. mass instruction needs more resources
 - c. it takes less labour
 - d. None
5. Student Council may be framed in the school for the
 - a. Discussion of matters related to the wellbeing of the whole group**
 - b. For the growth and development of the individual

- c. Communication skills
- d. Development of listening skills

Part -II: True or False

1. Krishnamurti claims that necessary guidance should be given to all needy children ()
2. curriculum should be according to the interest of the Teacher ()
3. According to Krishnamurti an ideal school should have limited number of students because mass instruction cannot help to develop integrated personality ()
4. The main aim of education should be the development of spirituality among human beings ()
5. Krishnamurti suggests that a student council should be formed to discuss matters' related to the wellbeing of the whole group. ()

Question	Response
1	T
2	F
3	T
4	T
5	T