

EDUCATIONAL PHILOSOPHY OF JIDDU KRISHNAMURTI WITH SPECIAL REFERENCE TO PEACE EDUCATION.

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Abstract

The objective of this paper looks at educational philosophy and concept of peace and peace education of the most influential Indian philosopher jiddu krishnamurti. He thought that knowledge about life and ourselves is gained at both the beginning and the end of education. The nourishment of kindness is education, and goodness cannot flourish in the presence of fear. Krishnamurti gives the unique concept of peace and peace education and how it can be used as a weapon to end the conflicts and violence throughout the world. In this paper investigator used the philosophical method and for the data collection primary and secondary sources are used. Overall the study reflected krishnamurti's educational philosophy for the balanced development of the child. As per krishnamurti Peace cannot be attained by any philosophy or via legislation; it can only be attained when each of us starts to comprehend how our own minds work. If we wait for some new system to bring about peace instead of taking personal responsibility, we will only end ourselves as its slaves.

Keyword : Educational Philosophy, Concept Of Peace And Peace Education, Jiddu Krishnamurti

1. INTRODUCTION

“The whole of Life, from the moment you are born to the moment you die, is a process of learning”

Jiddu Krishnamurti was an outstanding thinker a great philosopher in the 20th century. He was one among those contemporary Indian philosopher who stood against the traditional system of education and refused to follow Indian philosophical schools and of any of religion cults, he became a unique philosopher in fact he condemned vehemently the ineffectiveness of the present education in fostering love, sympathy rational thinking and humanism in the child. He was a revolutionary instructor who constantly tried to awaken people, which is an accurate description of him. He believed that people may bring about a complete shift in their life if they were made aware of how their conditioning of race, religion, and desires always results in conflict. His eternal message is “first understand the purpose of life and the purpose of individual existence. Understand what it is towards which you are thriving. Then utilize every emotion every thought to strengthen you”.

1.1 Need and Significance of the Study

Philosophy of Education enables the learners to become more and more humane. Whether we agree with all schools of thought or not but we are certainly convinced by their concepts of education. Exploring the educational philosophies of some of India's more recent thinkers is crucial because they have greatly influenced the country's educational ideas and practices as well as the lives of Indians in many different ways. They have also made significant contributions to the nation's revitalization. While scanning the review of related literature the investigator found that while few studies have been conducted on Jiddu Krishnamurti's educational philosophy but there is no study on Jiddu Krishnamurti's concept of peace education. Therefore, the proposed study by the researcher was felt to be highly significant

1.2 Educational Philosophy of Jiddu Krishnamurti

Jiddu Krishnamurti stands as one of the great educators in the series of the western and eastern educators. His educational philosophy is unique and different from that of all Indian and western philosophers. In fact, he ransacks the prevailing system of Indian education and condemns it vehemently, and gives education and new shape by changing its meaning and aims.

1.3 Meaning of Education

According to Krishnamurti, education should aid in people's discovery of enduring values so that they are not only drawn to formulas or repeating slogans. Additionally, rather than highlighting our societal and national barriers, which foster animosity between men, it ought to aid in their dismantling. Education is the essence of learning, which is the very movement of the mind, not from a book but through observation of the outside world and understanding what is actually happening without beliefs, preconceptions, and values. Education is about empowering individuals to break free from routine shackles, encouraging them to love one another, and inspiring them to take satisfaction in doing good deeds. Real education should allow for entire independence in order to maximize the potential of students' minds. In the words of Krishnamurti, "education helps us to be same, no mechanical and intelligence". Education should foster love and kindness in the child, which makes life peaceful and happy.

1.4 Aims of education

The goal of education is to create integrated, fearless individuals and women, not just scholars, technicians, and job seekers. Because there can only be lasting peace between such people. Beginning and the end of education is understanding life and ourselves. Education is flowering in goodness; goodness cannot flower in the field of fear. So, fear should not be the instrument of education. Education is a lifelong process that lasts from the moment we are born until the moment we die. It is not only a matter of reading a lot of books, passing exams, and landing a job. Hence the aim of education is to help man to be free from his own ambitions. It implies that education should help the child grow without fear to the best of his capacities and talents that lead to understand life as a whole. Thus, the aim of education is to help us to discover the lasting values and develop scholars and technicians and also to create men and women who are free from fear.

1.5 Curriculum

He was deeply interested in education and schools. Based on his experiences, he said that teachers should not give importance to certificates and degrees but stress on academic excellence through intrinsic motivation. Therefore, According to him, in order to provide for a child's all-around growth, instruction should incorporate a variety of activities such as art and craft, dance and music, dramatics and debates, sports, yoga, swimming, gardening, athletics, and job experiences.

1.6 Methods of Teaching

As per Krishnamurti, the right kind of teaching should include certain methods such as:

- The method should not teach the child 'what to think, but 'how to think'.
- The method should provide freedom for the child which enables him to think for himself.
- The method employed in teaching should enable the child to study the subject thoroughly.
- Questioning and critical thinking are needed to be made a part of the instructional process.

- Teaching and learning is a two way process in which the teacher and the student should form an equal partnership. it means that the teacher should strive to motivate the student to take learning and at the same time he should take some learning from the student.

1.7 Role of Teacher

The teacher should be fully educated in order to understand the real purpose of human life. He must help each pupil to discover his inner psychological resources and realize his weakness, and develop his individual strength. The instructor should treat all students equally, regardless of their socioeconomic status, and should view each one as an individual with a unique temperament, genetic makeup, and aspirations.

1.8 Krishnamurti's Philosophy of Peace

Peace cannot be attained by any philosophy or via legislation; it can only be attained when each of us starts to comprehend how our own minds work. If we wait for some new system to bring about peace instead of taking personal responsibility, we will only end ourselves as its slaves (Krishnamurti, 1953). According to, clinging on to any ideologies or religious doctrines or dogmas will promote more misery and unrest among the people. He holds that "Beliefs, ideologies and organized religions are setting against our neighbours; there is conflict, not only among different societies, but among groups within the same society. We must realize that as long as we identify ourselves with a country, as long as we cling to security, as long as we are conditioned by dogmas, there will be strife and misery both within ourselves and in the world." (J.Krishnamurti 1953) He was convinced that organized religions, despite their temporal and spiritual authority, are unable to bring about world peace since they are also products of human ignorance, fear, delusion, and egotism.

1.9 Peace and Right Relationship

Krishnamurti underlies the importance of right relationship among the individuals. According to him, "to be in to be related, and there is no such thing as living in isolation. It is the lack of right relationship that brings about conflicts, misery and strife; however small our world may be, if we can transform our relationship in that narrow world, it will be like a wave extending outward all the time. I think it is important to see that point, that the world is our relationship, however narrow; and if we can bring a transformation there, not a superficial but a radical transformation, then we shall begin actively to transform the world. Real revolution is not according to any particular pattern, either of the left or of the right, but it is a revolution of values, a revolution from sense values to the values that are not sense or created by environmental influences. To find these true values which will bring about a radical revolution, a transformation or regeneration, it is essential to understand oneself" (Krishnamurti, 1995).

1.10 Peace and Inner Transformation

"To transform the world, we must begin with ourselves; and what is important in beginning with ourselves is the intention. The intention must be to understand ourselves and not to leave it to others to transform themselves or to bring about a modified change through revolution, either of the left or of the right. It is important to understand that this is our responsibility, yours and mine; because, however small may be the world we live in, 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, the extended relationship with others."

Since the self is both the result of and a component of the overall process of human existence, the transformation of the self results in the transformation of the world. Self-knowledge is crucial for self-transformation because without understanding who you are and what you stand for, there is no foundation

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for proper thought and no possibility of change. The only thing that can be modified is what is, not what you aspire to be; one must know oneself as one is, not as one wishes to be, which is only an ideal and so artificial, unreal. Knowing oneself requires awareness, alertness of mind, freedom from all idealization and beliefs because these things simply give you a color, distorting your genuine perspective.

1.11 Peace and Awareness

Awareness means the understanding of the whole which transcends the parts. It is not synthesis, as synthesis lands up in totality but not in wholeness. In synthesis the parts are brought together but in wholeness the parts come together. It is a state is being where choice has not relevance. It admits no degree. It occurs only when the mind is worn out totally as mind is in the habit of perceiving things in duality: in the duality of the thinker and the thought, the observer and the observed. All divisions, whether outwardly or inwardly, necessarily breeds antagonism; but Krishnamurti talks of totality. Even the distinction between the observer and the observed does not exist for him. The world is you and you and you are the world, the observer is the observed, and the thinker is the thought. Conflict does not exist if there is no dualism.

1.12 Krishnamurti's Understanding of Education and Peace

J. Krishnamurti placed more stress on the necessity of having integrated, fearless men and women. It's because there can only be lasting peace between such people. We believe that by educating everyone to read and write, we will be able to address all of humanity's issues. This appears to have been disproven because the so-called educated are not peace-loving, socially-integrated individuals and are also to blame for the chaos and suffering in the world. Krishnamurti emphasizes that the proper education awakens intelligence and fosters an integrated life. Only this kind of education can develop a new type of education that encourages peace and harmony in the world.

2. Conclusion

Jiddu Krishnamurti was an outstanding thinker and the greatest intellectual of the 20th century. He was radically different from most philosophers. He believed that people may bring about a complete change in their life if they were made aware of how their conditioning of race, religion, and desires invariably results in conflicts. Krishnamurti emphasizes that one should understand one's purpose of life and use everything to achieve it. As per Krishnamurti, we must try to see things in totality and not in fragments. Krishnamurti emphasized a holistic approach to education, wherein the acquisition of knowledge is a significant, but small part of the whole, comprising of a process of constant inquiry and probing in all expressions of life. Jiddu Krishnamurti gives a unique contribution in the field of peace education.

Peace cannot be attained by any philosophy or via legislation; it can only be attained when each of us starts to comprehend how our own minds work. We will only end up as its slaves if we put off taking personal responsibility and wait for some other system to bring about peace. He claims that in order to achieve peace, we must first practice it; to live peacefully is to avoid causing conflict. There must be a revolution in each and every one of us to bring about world peace and put an end to all wars. Relying on others is completely pointless; they are unable to bring us peace. No country, no government, no army, and no leader are going to bring us peace. Few of us are willing to undergo the inner revolution that will bring about peace and inspire action from the outside. Transformation from the inside out does not need seclusion or abstinence from external activity. On the other hand, there can only be proper behavior when there is also right thought, and vice versa when there is a lack of self-awareness. There cannot be tranquilly if one does not know oneself.

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