

PHILOSOPHICAL IDEOLOGY OF J. KRISHNAMURTHY TO STRENGTHEN HIGHER EDUCATION

Voice of Research
Volume 4 Issue 2
September 2015
ISSN No. 2277-7733

Bharti Rathore

Assistant Professor, Waymade College of Education, Vallabh Vidyanagar

Abstract

One major reason for the holocaust prevailing all over the world may be lack of values. Dr. Radhakrishnan has rightly commented, "You cannot make or build a nation by just bricks. You have to establish the minds of the young people." According to Sardar Patel education without values is no use. M. K. Gandhi, a man of vision has also proclaimed that character formation is suitable foundation of education. Education in its totality refers to development of individuals. Therefore, it should nourish and awaken the noble qualities in human nature. It should nurture and assimilate values in education. It has been observed in the National Policy on Education (N.P.E 1986), "The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for re-adjustment in order to make education a forceful tool of cultivation of social and moral values." Thus, value education is required even in Higher Education to make a positive effort to bring about synthesis of physical, intellectual, emotional, aesthetic, moral and spiritual values in the students. Indian perspective clearly states that ' Good conduct is our supreme duty'. Actually our forefathers revered good conduct more than wealth. In this context the author endorses the plea to revive the philosophy of Indian philosophers to strengthen the fabric of our culture to make strengthen higher education.

Key words : Higher education, education, Radhakrishnan, J. Krishnamurthy

Present Scenario : Today educational structures all over the world are questioned. There is a growing realization that the existing educational systems have created a gulf between the individual and the complex contemporary society. The ecological crisis, the increasing poverty, the continuous violence are some of the features of the modern society. Man is disappointed with the political, religious and intellectual leadership. Humanity is living on the brink of the third world war, which may sound death knell of the entire civilization. The human beings are divided into groups, racial, national, religious, linguistic, economic, professional and each individual identifies oneself with one's group and is ready to defend the ideology and clash with those who are against that ideology. This has become the greatest single cause of insecurity today, leading to violence such as wars, terrorism, rioting and militancy. A person who has got the highest form of contemporary education appears to be no different from the illiterates in this sphere of activity. Contemporary education is certainly not able to solve the present day problems, prompting us to consider altogether different vision of education. Such a vision becomes all the more important in view of the fact that the dangers caused by the fissiparous tendencies in the past have magnified enormously and one can visualize the total annihilation of mankind by nuclear weapons.

Dismal Conditions : Pollution, destruction of the earth's resources and environment is another major problem facing mankind today. Depletion of ozone layer, air pollution, acid precipitation, heedless depletion of depletable ground water supplies, pollution of rivers and lakes, deforestation, soil erosion, nuclear fall-outs, enormous pressure of exploding population, genetic engineering and experiments in the laboratories of bio chemists are threatening distortion of the sources of life itself. This shows failure of higher education system as education has not been able to create a society where all human-beings live in harmony and unity. Higher education in India is at crossroads. The purpose of higher education is to make man self-reliant and develop all his intrinsic talents. It also means that human beings learn to live peacefully with nature and other human beings but this aim has not been

fulfilled. One reason can be that in order to imitate others, Indians have forgotten their cultural identity and have become copycats or very poor and blind imitators who are ready to follow others without paying attention to differences in culture and situation. Reviving our cultural heritage will bring a fresh lease of life in education system and higher education system will be revamped and Indians will feel rooted in it. Efforts of Macaulay and his subsequent successors have already assailed unique identity of Indian culture which now seems to be submerged in the Western culture and sometimes seems to be at the brink of its disastrous end. Western culture and education system need not be condemned and unnecessarily criticized but it should be understood that their perspective of thinking is different from Indians. According to Swami Vivekananda, "Getting by heart the thoughts of others in a foreign language and stuffing your brain with them and taking some university degrees, you consider yourself educated! Fie upon you!

Make the mind free : The human mind over the years has been conditioned to respect nationalistic ideas, religions, systems, beliefs searching to find a place of security. This creates further antagonism and insecurity. This in turn results in a static society, incapable of moving ahead. It is therefore of paramount importance to create an inquiring mind, a mind that is willing to undertake the task of discovering for itself what is true, not only in the field of Science but also in social, moral and religious questions in fact in every aspect of life.

Non-materialistic Education : When one ponders deeply at into the aims of present day education, one finds that almost all over the world education is concerned with the acquisition of knowledge, skill to enable one to earn his livelihood, to produce a human being who is productive but devoid of love and compassion. Education should aim more at value inculcation than on materialism. All through human history, the two great quests of mankind have been the scientific quest and the religious quest. The scientific quest is a search for understanding the laws of nature and through such understanding acquiring power to harness nature. The religious quest is a search for understanding man's relationship with

himself, with humanity, with the infinite, with death, with God, with the universe. Due to fragmented approach to life, man lays emphasis in a particular field, whether it is scientific, philosophical, religious, business, technological neglecting the vast field of life. One gives more importance to the scientific quest and neglects the religious in the educational process. Consequently education of today is making man more and more mechanical.

Solutions of the Present day problems in Education : The drawbacks of present day education can be solved by applying the philosophical principles of Jiddu Krishnamurty. J Krihnamurty and Madam Montessori both advocated the need of educating the whole human being and not merely the intellect. **Ivan Illich** also expressed radical opposition to the radical type of schooling. In his view education ought to be a liberating force in which the individual freely creates, explores and freely uses his initiatives and judgment to develop his faculties and potentialities to maximum. No matter how modern teaching implements are of how professionally skilled the teacher may be, the pupils are nevertheless kept in captivity as regards the hours and they have to spend in the school and the curriculum they have to follow. They are made to pursue rewards and recognitions like certificates, degrees and diplomas. The pupil has little control on what he learns and how he learns. This is a sort of authoritarian teaching regime which makes the child to follow fixed teaching plans. Schools are the repressive institutions which indoctrinate pupils, stifle creativity, and imagination and enforce conformity and stuff students into accepting the interests of the powerful. The salient feature of deschooling is that teaching skills come best from those who practise these skills in daily life. Such as learning carpentry from a carpenter and learning to speak a dialect by living with those who speak it.

Joyful Vocation : According to **Krishnamurty** life cannot be measured in economic terms such as gross national product or per capita income. His emphasis was on human development rather than economic development, on the happiness of the individuals as a whole in which physical well-being and comfort were small but nevertheless necessary parts. The crux of this is to work with joy avoiding comparison with others. . **A child should work for the joy of working** not for reward, as otherwise reward will be the only stimulus for work.

Whole World - Looking at the chaos of the present time, one needs to have the global mind through education. Krishnamurty believed that both **nationalism and organized religion are fundamentally divisive**, as the sense of identity they foster is exclusive. The goals of education must give priority to the earth rather than the nation. All human beings are citizens of this world and must feel this. What affects the one part affects the whole world. It is essential to have a mind that feels for the whole world and not just for one country. One must learn to live in harmony with the nature and with the natural surroundings.

It is ignorance that divides one man from another, not the difference of wealth, possessions, status, caste, colour and creed. He frequently repeated the phrase "**You are the world**" in his speech and dialogues. Instead of spending large sums of money on armaments, his vision of education looks be-

yond national interests to secure the interests of this planet and in this process also secure the interests of marginalized peoples within the nation.

To make human beings more humane- The word education implies to train, to nourish, to rear. Rearing implies a number of things including trimming, disciplining and grooming for the harmonious development of total personality. The meaning encompasses the mental, the moral, the physical, the emotional and the spiritual. In fact all facets that lead to the development of the whole human being and endows education with the responsibility for gearing optimum growth in all these facets. Education of today regards individuals as raw materials for economic progress. To live creatively and happily education should cease to be connected with merely producing specialists. Some amount of specialization may be inevitable, but one is a human being first and doctor, engineer, specialist afterwards. Specialization must not be at the cost of understanding what it means to live fully. Human beings differ in their abilities but they are not superior or inferior. They must be respected irrespective of their abilities. This results in flowering of the human mind.

Aims of Education : The supreme goal of education is the transformation of the human mind and thereby of society. From this goal certain sub goals emerge. They are the following-

To help one to look at oneself in the right manner- Radical transformation is possible when one starts to look at oneself in the right manner, to accept one's capacities and limitations with complete humility, without pretence. To bring a non mechanical way of life that will give equal emphasis to religious and scientific quests :

To develop an inquiring mind : Education is not merely imbibing knowledge but the cultivation of an inquiring mind, a mind that is totally devoid of authority, totally free from the pre-conceived notions. Education should aim to bring about a learning mind and not an acquisitive mind. There are two types of learning. One in which person accumulates knowledge from various sources. Another is one in which man never accumulates. The mind must use discovery through knowledge and technique but the discovery itself is something original. When the mind is free and quiet the problem itself reveals the answer. . Education should aim to bring about the flowering of human mind : "The flowering of mind can take place when there is clear perception, objective, non-personal, unburdened by any kind of acquisition upon it.

To bring about cooperation and not competition : Learning is not brought about through competition. Comparison brings about frustration and merely encourages envy, which is called competition.

To bring about the awakening of Intelligence : " Education bring not merely the acquisition of technical knowledge, but the understanding with sensitivity and intelligence of the whole problem of living- in which is included both death, love, sex, meditation, relationship and also conflict, anger, brutality and all the rest of it – that is the whole structure of human existence.

To bring about creative human beings : For him creativity is a state in which the self is absent. When one accepts what

one is without condemnation or justification, then in that understanding of what is there is action, and that action is creative reality, creative intelligence.

To improve the quality of human beings rather than the trade and commerce : Education today regards individuals as raw materials for economic progress whereas education means to train, nourish and rear. It means guiding, trimming, disciplining and grooming for the harmonious development of the personality.

Education within a whole : It means that human beings should be educated as a part of the whole means part of the society and nature.

Role of the Teacher : In true education both the learner and the child and the teacher live and learn together. They explore together not only the outer world but also the inner world of thinking, feeling and their own behaviour. Teachers may not be very learned but they must be religious. Cultivation of an enquiring mind should be coupled with good physical development. For this educators have to see about physical exercises, cleanliness and proper diet of the students. According to him teaching is about relationship and it is not merely a profession. The teachers should be committed and devoted.

Teaching Method : He asked the educators to be a scientist of awareness, to be one who develops sensitivity and intelligence in the child. There must be cultivation of the totality of mind and not merely giving information. He prescribed no teaching method as when the person is engrossed in how, he forgets about what. Conventional teaching conditions the mind. The child best learns by himself. That is why he has said "Be your own light." According to him the child should be encouraged for discussion and inquiry.

Learning : It is a continuous process and not a process of gathering. Learning is the capacity to think without distortion.

Educational Institutes : According to him education centers should be such places where the child is not bullied or

scolded but treated with love and affection. These should be aesthetically beautiful and situated in natural surroundings as according to him nature has the power to heal our minds. All schools should have meditation centre. The ambience of the school should be religious. According to him being religious means to have a free mind and observe nature without any bias or prejudice. Schools should also develop spirit of inquiry in the child.

Meditation & Silence : He attached great importance to that. By silence he means that mind should be uncluttered by thoughts but this silence should not be from compulsion. For meditation he said it is possible everywhere.

For holistic development of the individual it is important that there is a deep understanding of all the faculties of human being and they are developed in a balanced way. It implies that in order to cultivate one must not impair the other. This means one cannot use fear and punishment to make students work harder as it destroys inquiry, intelligence and initiative.

Conclusion :

In this age when values seem to lose their relevance and materialistic gains seem to be the only considerations, Krishnamurti's philosophy is one source which can provide hope and succor in dismal situations. His views about teaching, learning, schools and freedom are still relevant.

References

- Jayakar, Pupul (1986). *Krishnamurti : A Biography*
 Lutyens, Mary (1975). *Krishnamurti : The Years of Awakening*
 Lutyens, Mary (1983). *Krishnamurti : The Years of Fulfilment*
 Lutyens, Balfour-Clarke, Russel (1977). *The Boyhood of J. Krishnamurti.*
 Blackburn, Gabriele (1996). *The Light Of Krishnamurti.*
 Field, Sidney (1989). *Krishnamurti : The Reluctant Messiah.*
 Giddu, Narayan (1998). *As The River Joins The Ocean*
 Grohe, Friedrich (1991). *The Beauty of the Mountain.*
 Holroyd, Stuart (1991). *Krishnamurti : the man, the mystery, and the message.*