CHAPTER-12

J. KRISHNAMURTI'S APPROACH TO VALUE EDUCATION

Philosopher J. Krishnamurti (1895-1986) is considered to be the greatest spiritual teacher of our times. During his lifetime he was assumed to be “man of destiny. The Messiah of the 20th century arrived - as foretold by the teachings of most major religions, including Hinduism and Christianity - to bring about, in a world of crumbling values, the spiritual regeneration of mankind.”

I

THE LIFE OF J. KRISHNAMURTI

The life of J. Krishnamurti has been described in details in the fascinating book ‘J. Krishnamurti: A Biography’ (1986) by Pulpul Jayakar and in brief in ‘Krishnamurti For Beginners: An Anthology’ (Centenary Edition 1995).

Krishnamurti was born on May 12, 1895 at Madanapalli in coastal Andhra Pradesh. His father was Jiddu Narayan, a minor civil servant, and mother was Sanjeevamma, a devout, charitable and orthodox Hindu woman. Three years later, in 1898, another boy was born to Sanjeevamma; he was named Nityananda. When Krishna was six years old the Upanayan ceremony was performed. Krishna and his brother were very close. He took little interest in school studies while his brother studied well. As he suffered from malaria, he remained at home where his mother read him stories of MahaBharata and Ramayana. He was a charitable child. He was deeply attached to his mother. His mother died in 1905 leaving the child Krishna bewildered. A photograph of Krishnamurti at the age of two shows a clear-eyed, outgoing
It is necessary to encourage the development of a good mind—a mind which is capable of dealing with the many issues of life as a whole, and which does not try to escape from them and so become self-contradictory, frustrated, bitter or cynical.

— J.K. JESUKURU
child engaging the camera with affectionate gaze.

After retirement from government revenue service, his father took up the job of a clerk to Mrs Annie Besant and Narayanamurti shifted to a tiny cottage outside Theosophical Society at Adyar in Madras in its office building where the President of the society Mrs Annie Besant lived. One day at Adyar, the two boys - Krishnamurti and Nityanand caught the attention of C.W Leadbeater, as associate of Mrs. Annie Besant, as he noticed "an aura with no trace of selfness." He wrote to Mrs. Besant, who was then on a visit to Europe, about him and his brother. At that time the Theosophical Society, founded by Madam Blavatasky, a Russian clairvoyant, was actively on look out for a Messiah, whose coming had been prophesied in Hinduism, Judaism, Buddhism, Christianity and some sects of Islam. Annie Besant and others in the Theosophical Society soon started believing that if Krishnamurti was properly prepared, Lord Maitreya or the future Buddha would manifest in his body and the Society started preparing the world for this event.

Mrs. Besant started teaching and looking after both the boys since November 1909. Next year, he was made head of a study group which soon grew into an international organisation, 'The Order of the Star in the East.' Mrs. Besant got Krishnamurti and his brother sent to England to be tutored for entrance to the great universities there. They were brought up in affluent western culture. By 1920 Krishnamurti started doubting about the application of the ideas and practices of the Theosophical Society to human problems. He found that the esoteric doctrines and occult powers of the Theosophical Society could not give a healing touch to a young paralysed widow. This made him disolate. Disenchanted with the western cultural surroundings he turned to India in 1921 at the age of 26. He sought retreat in Ojai, California in early 1922 where he meditated steadily and had strange spiritual experience and physical torture by some spiritual powers. His brother
died there of J. B. Krishnamurti came back to Adyar, joined the Theosophical Society, but started radically preaching philosophically on the concerns of this life (instead of former lives of people and other world in which the older generation of the Theosophists were keenly interested). He disbanded *The Order of the Star in the East*, travelled to different parts of the world discoursing on his vision of life and established his foundation *The Rishi Valley Trust* in 1928 as a charitable institution; this name was changed to *The Foundations for New Education*, 1953, and that too was finally changed to *Krishnamurti Foundation India* in 1960

This Foundation, he said in 1975, was meant to see that his teachings “are kept whole are not distorted, are not made corrupt. The Foundation have no authority to send out propagandists or interpreters of the teachings ... The Foundation will not give rise to any sectarian spirit in their activities. The Foundation will not create any place of worship around teachings or the person”

This Foundation has set up the following centres in India:

(i) Bangalore Education Centre, Kanakpura Extension Road, Thatgum Post, Banagalore-560062.

(ii) The Bombay Centre, Himmat Niwas, 31 Dongersi Road, Malabar Hill, Bombay-400006.

(iii) Rajghat Education Centre, Rajghat Fort, Varansi-221001.

(iv) Rishi Valley Education Centre, Chittoor District, Andhra Pradesh- 517552.

(v) The School, KFI Damodar Gardens, Besant Avenue, Adyar Madras -600020.

There is an important Centre and School at Ojai (California) USA. Profiles of all the six Indian Centres are published in the Information brochure 4

Pupil Jayakar's biography of J Krishnamurti records innumerable events, experiences, teachings and memoirs of the great philosopher who died of cancer of pancreas at Ojai (USA) in the night of February 16, 1986 at the age of 90.

Among his admirers were great men like Aldous Huxley, Herry Miller, Jawaharlal Nehru, Indira Gandhi, and many others throughout the world.

Although perhaps the greatest philosopher and spiritualist of the 20th century, J. Krishnamurti never accepted a prefix such as Maharrishi, Acharya, Swami or Bhagavan to his name. He was a philosopher of very radical or unconventional views which thrilled intellectuals throughout the world.

"His mission, he declared, was to create gathering of friends' who would share his passion for the Truth... in his teachings. (he) often spoke of 'The Good Mind', i.e. a mind which was capable to understanding itself. People were simply asked to be aware of themselves, their fears, their ambitions and indeed of each and every thought that they had. This awareness, Krishnamurti said, would result in a totally different approach to life."It is highly unfortunate that very few people possess the passion and patience to experiment with these teachings”.

Published after his death, his biography by Pupil Jayakar 7 and two recent articles by Ajay Ahuja 8 and Asit Chandmal provide very interesting and thrilling glimpses of his personality and social interaction with followers, admirers, students and teachers Asit Chandmal's article, which is an extract from his thrilling book 'One Thousand Sons Krishnamurti at Eighty Five & The Last Walk, Text and Photographs' recalls the following interesting memoirs of his close association with Krishnamurti.
“Do what you love. Play with everything. Look at girls, flowers. The mind does not mature till forty.”

“He told me his weight at 51 kg. hadn’t changed since his youth and that’s why he could wear suits that were fifty years old.”

“…he said, “I am not against sex. it’s natural when people are young. But now, Asit, see if you can look at sex differently. “What do you mean by that?” I asked.

He said, “Don’t suppress it, but don’t give in to it and don’t run from it.”

“Then what do I do, if I don’t suppress it, don’t run away from it, not give in to it” I asked.

“Try it,” he said, “you will see”.

Krishnamurti often asked me about computers and artificial intelligence. He saw it as a threat to the human mind; if the muscles of the mind were not exercised, the brain would deteriorate.

Krishnamurti woke early in the morning, did over an hour of yogic exercise, dressed in a dark blue shirt and blue cardigan, and went to the Oak Grove and spoke to three thousand people passionately, for an hour, from 11.30 a.m. to 12.30 p.m. on a beautiful cool day, then to Arya Vihar, lunched and at the lunch time spoke intensely till 4 p.m. in the evening, went for a brisk walk for forty-five minutes at 5 p.m., and then returned to Pine Cottage.

It was Krishnamurti’s eighty-fifth birthday”

He said, “I ask nothing of the world I want nothing from human beings or the Gods. Nothing from anyone. If death came just now and said, “you go this evening, it would be alright.”
These memories show the unique glittering personality of the great philosopher. Two recent books: *Lives in The Shadow With J.Krishnamurti* (1991) by Radha Rajagopal Sloss and *Divine Memories of Sathya Sai Baba* (1990) by the same author under her changed name Diana Baskin, who was the daughter of Krishnamurti’s earliest believer Raj gopal, has revealed the double life of the man who was, at one time equated with the Buddha and Christ. Radha describes how Krishnamurti, deceiving her father, seduced her mother into having a sexual affair with him which lasted for over 25 years, resulting in three pregnancies including two miscarriages and operation "**12**

**KRISHNAMURTI’S BOOKS**

A number of highly illuminating and interesting books containing the writings, learned lectures and question-answer sessions and memories of J. Krishnamurti are now available. Out them we have been able to go through the following most significant ones and from them we have culled some gems of his distinct philosophical thought:

(1) *The First and Last Freedom* (1954)
(2) *This Matter of Culture* (1964)
(3) *The Flight of the Eagle* (1971)
(4) *Krishnamurti on Education* (1974)
(5) *A Dialogue with Oneself* (1977)
(6) *The Network of Thought* (1982)
(7) *Letters to The School* (Vol.2) (1985)
(8) *letters to The School* (1986)
(9) *Krishnamurti Journal* (1991)
(10) *The Art of Living* (1991)
(12) *On Learning*
(13) On Education: Extracts From The Talks and Dialogues of J. Krishnamurti 2 (1992)
(14) Krishnamurti For Beginners An Anthology, 2 (1995)
(Compiled by J. K. Krishnamurthy)

II

KEY IDEAS OF J. KRISHNAMURTI : THE THEORETICAL CONSTRUCT OF HIS APPROACH TO VALUE EDUCATION

We have collected the following key ideas of the great philosopher:

(1) HOPE:

"There is hope in men not in society, not in systems, organised religious systems, but in you and me."

(2) UPBRINGING

"Our system of upbringing is based on what to think, not how to think."

(3) CREATIVE WORLD:

"It is only through creative understanding of ourselves that there can be a creative world, a happy world, a world in which ideas do not exist."

(4) VALUE OR CHOOSING

"What makes you say this is good, true, noble, and the rest is not? Obviously the choice is based on pleasure, reward or achievement; or it is merely a reaction of one's conditioning or tradition. Why do you choose at all? Why not examine every thought?"
(5) SELF-KNOWLEDGE

"To transform the world, we must begin with ourselves; and what
is important in beginning with ourselves is the intention .... To
understand oneself there must be intention to understand."31

(5) FEAR

"Fear of the unknown is really fear of losing the accumulated known.
Accumulation invariably means fear."32

(6) THOUGHT

"The self is a problem that thought cannot solve. There must be an
awareness which is not of thought."33

(7) TRUTH

"Truth can only come to mind that is empty of the known. It comes
in a state in which the known is absent, not functioning. The truth
does not belong to you or to me. You cannot worship it. The
moment it is known, it is unreal."34

(8) HAPPINESS

"We should be happy and, therefore, things, people and ideals would
not dominate our minds. They are all secondary things. Because we
do not love and because we are not happy, we invest in things, thinking
they will give us happiness, and one of the things we invest is God."35

(9) FUTURE TRANSFORMATION

"A mind which is desirous of a future transformation or looks
transformations as an ultimate end, can never find truth. For truth
is a thing which must come from moment to moment, must be discovered
anew there can be no discovery through accumulation."36
(10) PSYCHOLOGICAL BEGGERS

**Question** Why is it that always so many rich and important people are invited to school functions?

Krishnamurti "... We all want to have prominence, recognition. The true Brahman is one who does not ask anything from any one, not because he is proud, but because he is light unto himself; but we have lost all that. Unfortunately we have lost that spirit. Being in ourselves empty, dull, sorrowful, we are psychological beggars, seeking someone or something to nourish us, to give us hope to sustain us, and that is why we make normal things ugly."**

(11) CREATIVE HUMAN BEING

"To understand and withstand the pressure of tradition you must have, not strength, but confidence - the tremendous confidence which comes when you know how to think things out for yourself ... It is the function of education to help you to think for yourself, so that out of your own thinking you feel immense confidence. Then you are a creative human being and not a slavish machine."**

(12) RELIGION

"Any religion, ancient or modern, is the work of propagandist and is therefore not religion at all."**

(13) COMPARISON

"I see the truth that comparison makes the mind dull. At school when one boy is compared with another boy, you destroy the boy comparing him with another. If you tell the younger brother that he must be as clever as the elder brother you destroyed the younger brother haven't you? You are not concerned with the younger brother, you are concerned with the cleverness of the older boy."**
(14) WHAT TO DO IN THE WORLD

Question: What do you want us here in the world to do?

Krishnamurti: "I don't want anything, that's the first Second. Live, live in this world. The world is so marvellously beautiful. It is our world, our earth to live upon, but we do not live. We are narrow, we are separate, we are anxious, we are frightened human beings, and therefore we do not live. We do not know what it means to live in that ecstatic, blissful sense.""

(15) THOUGHT WATCHING

"... Just watch thought, do not correct it, and then you will learn the beginning of meditation ... Once you begin to learn, there is no end to learning." 3

(16) LEARNING

"I want these children to learn because learning is part of existence and the child can only learn without fear." 4

(17) ATTACHMENT

"In love there is no attachment; if there is attachment there is no love." 5

(18) SOLUTION OF HUMAN PROBLEMS

"The way we have lived, over millions of years, has been the repetition of the same process of acquiring knowledge and acting from that knowledge. The brain is caught in that pattern and we are saying that this pattern will never, in any circumstance, solve our human problems. Obviously we have not solved them up till now. There must be a different, a totally different movement which is a non-accumulative perception-action. To have non-accumulative perceptions is to have no prejudice.
It is to have absolutely no ideal, no concepts, no faith - because all these have destroyed man they have not solved his problems.”

(19) SCHOOL.

“A school is a sacred place where all are learning about the complexity of life and its simplicity.”

(20) KNOWLEDGE

“If we allow knowledge to be the sole authority, and hope through knowledge to ascend, then we are living in an illusion.”

(20) COMPANIONSHIP

“When the relationship between the teacher and the students has this element of companionship, of mutual unconditioning and humility, sensitivity and affection are natural.”

(21) SCHOOL.

“A school is a place of leisure where the educator and one to be educated are both learning. This is the central fact of the school to learn. Leisure means a mind not constantly occupied with something, with a problem... Leisure implies infinite time to observe, observe what is happening around one and what is happening within one’s world; to have leisure is to listen to see clearly.”

(22) GOODNESS

“Goodness can flower only in freedom. It cannot bloom on the soil of persuasion in any form, under any compulsion, nor is it the outcome of reward. Goodness shows itself in behaviour and this behaviour is based on sensitivity.”
(25) LOVE

"We are saying very definitely and most emphatically that it is only the total responsibility for all mankind- which is love- that can basically transform the present state of society.""4

(26) CORRUPTION

"Imitation, conformity, is one of the great factors of corruption; the example, the hero, the saviour, the guru, is there to deny freedom... So authority is corruption... It is the function of teacher to instruct, point out, inform, without the corrupting influence of authority.""5

(27) INSIGHT

"Insight is a perception without the perceiver, it is instantaneous... There can be no insight without the quality of love is the highest form of insensitivity... Freedom from sorrow, from grief, from loneliness, is essential for insight to be, it cannot be captured by thought... Insight is intelligence with its beauty and love.""53

(28) SOLITUDE

"You must be alone with the trees, meadows and screams. You are never alone if you carry the things of thought, its images and problems. The mind must not be filled with the rocks and clouds of the earth. It must be empty as the newly-made vessel. Then you will see something totally, something that has never been.""54

(29) TREASURE

"The treasure is not in books, not in your guru, it is in yourself, and the key to understanding of your own mind.""55
"As an educator you have no status; you are a human being with all the problems of life like a student. The moment you speak from status, you are actually destroying the human relation. Status implies power and when you are seeking this, consciously or unconsciously, you enter a world of cruelty. You have a great responsibility which is love, then the roots of the self are gone."

(31) ALONE

"Man must be alone. We are not alone. We are the result of a thousand influences, a thousand conditioning, psychological inheritances, propaganda, culture. We are not alone, and therefore we are second-hand human beings." And it is only the one who is completely alone who is innocent. It is this innocence that frees the mind from sorrow.

(32) EDUCATION

"Education is not merely a matter of imparting a technique which will equip the boy to get a job, but it is to help him discover what he loves to do."

(33) EQUALITY IN SCHOOL STAFF

"No teacher should be afraid of the headmaster, nor should he headmaster feel intimidated by older teachers. Happy agreement is possible only when there is a feeling of absolute equality among all."

These are the dominant ideas of Krishnamurti, and from them can be understood his approach to value education. In this connection, we may recalled that

(1) According to Mark Lee, Administrative Director of the Oak Grove School of the Krishnamurti Foundations of America.
"To talk about Krishnamurti's educational teachings is appropriate because he has not developed an educational philosophy as such. There is nothing of the rigidity of a philosophy or a pedagogy in the social context of the country in which it is located."

(2) "...beyond a point, after reading sufficient of his works, his writings become repetitive and monotonous, creating the impression that which has been said earlier is being said again using different terms and expressions, i.e. the man has nothing more to say." We share this observation fully.

(3) "The limitations of his teachings is evident from the fact that they did not make any profound influence on the minds or lives of his, primarily, upper middle class, upper class, and western (or Australian) admirers, not to speak of the masses, or the society at large."

**CORE OF KRISHNAMURTI'S TEACHING**

The core of Krishnamurti's teaching is contained in the statement he made in 1929 when he said: "Truth is a pathless land. Man cannot come in it through any organization, through any creed, through any dogma, priest or ritual, nor through any philosophic knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of this own mind, through observation and not through intellectual analysis or introspective dissection. Man has built in himself images as a fence of security - religious, political, personal. These manifest as symbols, ideas, beliefs. The burden of these images dominates man's thinking, his relationships and his daily life. These images are the causes of our problems for they divide man from man. His perception of life is shaped by the concepts already
established in his mind. The content of his consciousness is his entire existence. This content is common to all humanity. The individuality is the name, the form and superficial culture he acquires from traditional and achievement. The uniqueness of man does not lie in the superficial but in complete freedom from the content of his conscious, which is common to all mankind. So he is not an individual.

Total negation is the essence of the positive. When there is negation of all those things which are not love, desire, pleasure and love is, with its compassion and intelligence.

(This statement was written by Krishnamurti himself on Oct. 21, 1930)

III

IMPLEMENTATION OF J. KRISHNA MURTI’S APPROACH TO VALUE EDUCATION : CASE STUDY OF RAGHAT BESANT SCHOOL, KRISHNAMURTI FOUNDATION INDIA, VARANASI

The Rajghat Education Centre is Krishnamurti Foundation’s largest educational centre and its most importance unit in Northern India. The campus, located on a high plateau at the confluence of Varuna and Ganga, at Varanasi, was bought in 1928 by Mrs. Annie Besant. The site is an ancient one with great natural beauty. A children’s school, a women’s college, hostel for women students and a rural education centre are located here.

Data Collection

We sent our Questionnaire to the School in mid-1994, but no response was received. So we went to Varanasi to visit the school. Unfortunately, on reaching there we learnt that the school was closed due to winter vacation. However, the Principal was very kind and courteous and he immediately arranged our accommodation in their Guest House. Three teachers of the
school were there. They treated us in a very friendly manner. They informed us these broad features of the value education experiment in their unique institution; cultural classes are held in the school to impart value education; cumulative record of each student is maintained and on its basis promotion to next class is decided, there being no written examination excepting the Board Examinations; Krishnamurti's teachings are given to students through video films of Krishnamurti talking with the students of Ojai, California School (USA), Rishi Valley School in Andhra Pradesh, Damodar Gardens Besant Avenue, Adyar, Madras. School etc., every Monday, teachers discuss the basics of Krishnamurti's philosophy, or sometimes they do meditation; every year orientation programme for teachers, specially the freshers, is organised in the school.

The Principal and the teachers available at time that did not give us any detailed information about the school as per our Questionnaire. They kept the Questionnaire with them and assured us that they would fill it up and send it to us by post within a week. However, despite repeated requests they did not do so. Finally, on our request our research guide wrote to the Principal of the Rajghat Besant School and then he very kindly sent the duly filled in questionnaire, the School Prospectus and copies of their magazine etc. On the basis of our visit and the information supplied by the school, this case study has been prepared.

**Rajghat Besant School Varanasi**

**Background & Location**

The Rajghat Besant School, run by Krishnamurti Foundation India, was founded more than sixty years ago. The School is situated at the confluence of the rivers Ganga and Varuna, on the outskirts of the city of Varanasi. The entire campus, spread over two hundred acres, is located in sylvan
surroundings with an atmosphere that nourishes a sense of freedom and happiness in the child. The school is affiliated to the Central Board of Secondary Education, New Delhi, and is a member of the Indian Public Schools Conference. The School is run with the funds collected as fees from children. It does not receive aid in any form, either from the Government or from any other private body. The school is residential, co-educational and non-sectarian with English as medium of instruction. Students are drawn from all parts of the country and a few from abroad too.

The Intention

The intention of the School is to awaken the intelligence of the child and help him/her flower in goodness. Some of the important features of the educational philosophy of this school are:

1) To aim at the total development of the child and not only the academic excellence.

2) To help cultivate creative intelligence in the child along with love for nature and respect for all forms of life.

3) To create an atmosphere of love, order and freedom without either fear or license.

4) Not to condition the child strongly in any particular belief either religious or political or social so that the mind may be free to ask fundamental questions, inquire and learn.

5) To motivate the child to work without reward, punishment or comparison.

6) To help the child have a balanced development of body, intellect and emotions.

The Facilities

The school has well-equipped Science Laboratories, a computer complex
and technical workshop, separate libraries for Junior and Senior students and a variety of audio and video equipment. The other features include health and medical care under full-time resident doctor and a small hospital, games and athletics and outdoor activities like gardening and class excursions. A special feature of the school is the personal attention given to each child. This has been possible because the number of students in a class is around twenty five. The art and craft department teachers teach a variety of arts such as tie and dye, batik, clay-modelling, pottery, graphic art, needle craft, papercraft etc. Provision is made for students with special aptitudes to learn vocal and instrumental music, folk dance and Bharat Natyam under the supervision of competent teachers.

In order to create a healthy attitude towards life and nature, students are encouraged right from an early age to care for plants and gardens, keep their surroundings clean and beautiful and learn the dignity of labour by doing manual work. Specialists drawn from various disciplines are invited to the school to interact with students and teachers.

The Computer Department is equipped with the latest computers and educational accessories. Students from class VI to XII are given computer education as a part of curriculum.

There are separate hostels for boys and girls and for small children which are spacious and comfortable. About 15 to 20 students live in a hostel under the care of a House Master or House Mother. The school has its own catering arrangement under the supervision of a Catering Manager and provides a well-balanced, nutritious vegetarian diet which also includes dairy products and eggs.
Admission Procedure

Admission are made on the basis of an admission test and interview with parents/guardians. The parents/guardians are required to accompany their wards for test and interview.

Application forms for admission are available every year from December 15 to February 15 for classes II to IX and from 15 April to 30 May for class XI. The entry points into the school are classes II and VI at the ages 6+ and 10+ respectively. Admissions are made mainly to classes II and XI and for a limited seats in other classes upto class IX. A few seats are, however, available only for girl candidates for admission to class XI (Science/Art).

It is a private school registered under the Govt. of Uttar Pradesh and affiliated to Central Board of Secondary Education, Delhi. Its medium of instruction is English. It is a co-educational and fully residential school. It has 390 students 205 males and 185 females, and 350 teachers of whom 39 are males drawn from different parts of the country. The annual budget of the school is of about Rs 95 Lakhs.

According to the Principal, the special features of Rajghat Besant School, Varanasi are... “it not only helps in attaining academic proficiency but also encourages the students to ask fundamental questions, inquires and learn from itself in the atmosphere of love, order and freedom.

The school has 5 hostels for boys and 5 hostels for girls, a big hall, playground, library, canteen, facilities for drama, and TV. It does not have gymnasium and bookshop.

Art, Craft, music, dance dramatics, sports, gymnastics from class II to XII are provided for in the school.
The school committee decides the co-curricular activities, respective committees plan them, they are executed through different departments, and evaluated by departmental heads and the Principal.

**Fee Structure Effective From July 1, 1996**

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<th>For Parents working in India</th>
<th>For Parents Working Abroad</th>
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<tr>
<td>Admission Fee</td>
<td>Rs. 3000/- (Payable at the time of admission)</td>
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<td>(Non-refundable)</td>
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<tr>
<td>Caution Money</td>
<td>Rs 3000/- (Payable at the time of admission)</td>
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<tr>
<td>(Refundable on leaving the School within one year only)</td>
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<tr>
<td>School Fee</td>
<td>Rs. 23,000/- p.a. (Payable in two equal installments)</td>
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<tr>
<td>Development Fee</td>
<td>Rs. 2500/- p.a.</td>
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<td>(Payable annually in July)</td>
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<td>Health &amp; Hygiene Fee</td>
<td>Rs. 300/- p.a.</td>
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<td>Library fee</td>
<td>Rs. 200/- p.a.</td>
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<tr>
<td>Laboratory fee</td>
<td>Rs 500/- p.a. (for classes IX &amp; X)</td>
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<td>Computer Sc</td>
<td>(For classes XI &amp; XII)</td>
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<td>Painting, Geog.</td>
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<tr>
<td>Computer Education Fee</td>
<td>Rs 500/- p.a. (for classes VIII, IX &amp; X)</td>
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</tbody>
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Also a Computer Fee of Rs 500/- is charged to students of classes XI & XII who opt for Computer Science as a subject of study at 12 level.
(a) Library and Audio Visual Department:

The Senior Library has nearly 10,000 books and subscribes to over 35 National and International magazines and periodicals. These provide valuable resource material to both students and staff and cater to both curricular and co-curricular needs.

The Junior School has a separate library and has more than 2500 books on various subjects. The school plan to add another 2500 books to this library within a couple of years.

The school has also a fairly well equipped Audio-Visual Department comprising a good number of educational Audio and Video cassettes. Besides, children are encouraged to listen to audio tapes of good classical and semi-classical music. Video shows on various educational plan of the school.

(b) Computer Science Education:

On optional basis, students from class VI onwards are introduced to computer education. Students of +2 stage offer computer science as a subject of study.

A workshop on computer education was organised in September 1993. Students participated in the workshop actively and benefited a lot. Besides, the department has devised a course for computer education for classes VI to VIII and this is being tried out.

(c) Art, craft and hobbies:

To bring out and channelise the creative talents of students, the school offers them a lot of opportunities for expression of their artistic, musical and dramatic capabilities through hobbies like gardening, dancing, cultural programmes, instrumental and vocal music, various craft work and art education
(d) Literary Activities:

Opportunities to develop and display literary talents are provided to students both in curricular and co-curricular activities through debates, quizzes, poetry-recitation, essay writing and news letters and school magazine.

(e) Celebrations:

To keep alive our cultural heritage children celebrate Raksha Bandhan, Janmashtami, Varsha Mangal, Holi and Teachers’ Day. These functions not only bring out their creative talents but also give them opportunity to work together and feel the warmth of team work. These occasions also help relieve the tension and fatigue of studies and are a great joy for them.

PROJECTS

(a) Afforestation:

The Rajghat campus already presents a pollution free, environment-friendly atmosphere with its beautiful surrounding. To add to its wealth of trees some 10,000 saplings have been planted this year (1993-94) by the students and staff on the banks of river Varuna surrounding the campus on the northern and western side. This programme also helped the students in a big way to have understanding and awareness of the ‘environment concerns’ which is a very crucial issue for mankind today.

(b) ICTA-MHRD Project:

The Ministry of Education, (Govt of India) sanctioned a project for developing low-cost teaching aids in Science and Mathematics. In a short span of two years the project has developed quite a lot of low cost teaching aids and teaching materials, the details of which have been printed in the form of 14 small booklets
WORKSHOPS

(a) E. L. T. Workshop:

The Central Board of Secondary Education has introduced a new innovative interactive English course for classes IX and X. A workshop of 12 days duration, to orient the teachers to this new course and technique of teaching was conducted in the school. English language teachers from Bihar, Eastern and western U.P. and from this school attended the workshop. The techniques that they picked up are being tried out in the class rooms.

(b) Geography Workshop:

Sri S. Gopalan conducted a 6 day workshop in Geography for students of classes VI and VII. Students were acquired with abstract geographical concepts through detective games. This kind of workshop creates a lot of interest amongst students for learning Geography. The school proposes to organise many more such workshops in future.

(c) Workshop for Environmental Education:

One of the Biology teachers Ms. Preeti Verma attended a 3 day teacher training workshop on Environment Education at Sarika wildlife Sanctuary, Alwar conducted by W.W.F. India. The main aim was to discuss the importance of Nature in our life. To promote the understanding of the importance of Nature in life, Ms. Preeti Verma has initiated the formation of a ‘Nature Club’ in the campus.

(d) Dance Workshop:

A group of talented students and teachers from Shantiniketan visited the school in the month of January ‘94 to conduct a ‘Dance workshop’ for our students. They concluded with a Procession Dance and presentation of a Dance-Drama “Chandaliika”.


(c) Aeromodelling Workshop:

A workshop on Aeromodelling was conducted by Sri. S. Gopalan for a week in the month of February 1994. Students of classes VI and VII participated in the workshop. They made aircrafts and displayed them for the whole school at the end of the workshop.

INTERNATIONAL CONTACTS

(a) Under the KFI Teacher Exchange Programme Ms. Kusum Tandon, Science and Maths Teacher of the Junior school, visited the Krishnamurti school Oak Grove in Ojai, California for a month. She also visited the Teacher Training College in Karlstad, Sweden on an invitation from them. She benefited a lot from this trip and returned with new insights and educational ideas, which she has incorporated in her teaching.

(b) Under Commonwealth Youth Exchange Programme 12 students from classes IX and XII and 2 teachers went to England in June 1993. They spent a week in Brockwood Park and two weeks in St. Laurence school, Bradford-on-Avon. They stayed with British families and interacted with their British counterparts and acquired first-hand knowledge of the cultural and social life in England. They also participated in academic activities and presented Indian cultural programmes before the students and staff of the St. Laurence school.

(c) Besides the above mentioned visits, the school received several international visitors during the session. A group of teacher trainees from Sweden visited the school to observe the classes and interact with the teachers.

Mr. Alan Rowlands, a senior staff member of the Royal college of Music in London who also teaches in Brockwood Park, gave a lecture-demonstration of Western classical music for the students using a Piano key board.
The school is committed to provide a well-rounded holistic education to the children so that they may excel academically as well as flower in goodness as human beings.

**VALUE EDUCATION PROGRAMME**

Separate culture classes are conducted. A study centre on Krishnamurti’s teachings is run. There is no separate teacher to provide Value education or culture education. Once a week one period for this is earmarked in the time table of each class. Books produced by Krishnamurti Foundation are used to impart the great philosopher’s teachings. No marks are awarded Value education. Teachers are not specially trained or oriented to impart on value education. The activities organised to impart value education are: (1) discussions in groups. (2) Dialogue with students in classes. (3) Audio-visual tapes of Krishnamurti are played and reading of books by Krishnamurti are encouraged.

In the Principal’s own assessment, the value education experiment in this school is `Effective. In his words:

"Krishnamurti’s teachings which are entirely different than the normal concepts of religion, spiritual values of religious heads/masters, do not permit any measure in terms expectations and achievements. So the school does not face any difficulty in providing effective value education."

The Principal’s person views on how to provide effective value education are:

"Since there are no basic concepts involved in Krishnamurti’s teachings, there is no concrete system through which the teachings can be imparted. It is through group discussion, dialogues, Krishnamurti’s books, audio-visual talks that the teachers make efforts to understand his teachings."

**Assessment**

Although we could secure information about this school with a lot of difficulty, yet the attitude of the Principal and some of the teachers whom
we met on our visit was cordial. They have 'open door' policy and all visitors are welcome to this school and free to know about their activities. This is a positive feature of this school unlike some other schools which we had included in the sample of our study.

The school is scrupulously and effectively following the unconventional and unique ideas of J. Krishnamurti. Although it is imparting formal education as per the CBSE curriculum, yet it is trying to impart value education concepts to children in accordance with the revolutionary teachings of their guiding spirit Krishnamurti. The physical and socio-culture environments of this residential school are indeed beautiful, cordial, open and invigorating. The school magazine *Palash* shows that creativity, originality and rational thinking are greatly encouraged in the school. The school does not teach ideas and concepts as per conventioned religious scriptures. It emphasises the development of sound mind with a judicious blending of modern trends in education and Krishnamurti’s philosophical contributions. It is, indeed, one of the finest schools studied by us.
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