CONCLUSION

THE SECOND LAST WORD

In this summing up, Krishnamurti's philosophical ideas are examined and the nature of the educational perspective upon which his educational ideas have crystallized, is reviewed.

Krishnamurti is radically different from most philosophers in that he has opposed the tendency to frame his insights and philosophical ideas into a system, a theory or a doctrine. Suffice it to say that his philosophical ideas have much in common with different schools of thought such as existentialism, idealism and even rationalism. The 'humanism' in all those philosophies has influenced his thought. All educational philosophies stress on some kind of humanism. Humanism has become a theory of its own without its adherents necessarily following any particular philosophical or psychological system.

Krishnamurti shares the view with humanists that education should be more human centered in its scope. It should use all the ideas of the past and the present so that there is a better understanding of the human predicament.
Humanists have strongly endorsed a humanistic curriculum in the educational field which focuses upon interests, concerns and problems that are common to all.

Krishnamurti has drawn the essence of 'humanism' which dominates the principal idea in all the philosophies, and created a new dimension in learning.

As one listens to Krishnamurti's well articulated discourses, one is struck by his genuine concern for the human condition. His talks have little of the manner in which speakers generally speak, as, his discourses are exercises in self-analysis. Krishnamurti's totally unconventional approach issues from the fact that he is not concerned about expounding a theory or formulating a concept.

Many are of the opinion that his philosophical thinking may be connected with the Indian tradition. His way of expression is free from all the traditional terminology of the Indian philosophical genius and he addresses the contemporary mind in modern terms, not coloured by eastern or western cultural hues.

Important philosophical theories, such as Idealism, Realism, Pragmatism, Recontructionism, Existentialism and
theories of Behaviourism, Liberal Education and Progressivism were reviewed. These discussions were attempted in an effort to relate the philosophical concepts to educational practice in general, while concurrently attempting to analyse Krishnamurti's educational ideas which formed the basis of the schools founded by him.

To attempt to construct Krishnamuti's educational ideas and objectives without an intellectually guiding frame of reference is, to say the least, an exercise in futility. Krishnamurti attempts to sift the essence from the various philosophical systems and by abstracting the important elements, bring about an intelligible whole which nolens volens leads to a theory in its own right.

Most idealists have a deep feeling about the inner powers of an individual, such as intuition, that must be accounted for in any true education. Much of the educational practice is feeding a person intellectually rather than bringing out the truths that already exist within man. Education can be conceived, as not only consisting of the dialectic, but also the technique of meditation to bring out truths already possessed by the soul. As for Krishnamurti, meditation is important in education since it is a process of self-discovery, an all inclusive awareness of 'what is'. Effortless living is, according to
Krishnamurti, living in meditation.

Idealists do not favour specialized learning as much as learning that is holistic. Krishnamurti too regarded education in terms of a wholistic approach in learning.

Hegel the philosopher who dared to draw into one philosophical system, the entire development of the universe, brings forward the theory that the whole has a logic greater than the sum of its parts. The subject has to be approached by seeing it in totality where all the factors influencing it are present. This is the level of the whole. The part can only be understood in terms of its place within the whole. Considering that wholes and parts are relative, parts are wholes in themselves and wholes are parts of greater wholes. We must continually adjust our focus. Any issue can only be comprehended in totality. This holistic state of mind may not be like the holistic state of mind that Krishnamurti refers to when he talks about the fragmentation of thought. For Krishnamurti thought is a product of the past and it cannot be totally aware of a fact in the present. It can only operate in terms of the past or the future. This characteristic of thought has to be clearly understood as it creates conflict. Krishnamurti states that contradiction arises only when the mind has a fixed desire and makes that a
permanent objective. This places the individual in a state of 'becoming'. He reaches one level of gratification only to desire another. Krishnamurti clarifies this by explaining that mind is the product of Time, and thought is coloured by the past already captured by the mind and it looks to the future for achieving objectives. The result is contradiction. The idea of thinking in the present without recourse to the thought processes of the past and the future is the single most important theme in Krishnamurti's teaching.

Locke and Francis Bacon were the most outstanding realist thinkers. Locke was an empiricist and his recognition that a child should not be pushed beyond his ability and readiness is very scientific and contemporary. In practice realism is rigid and it has an operant factor for order and precision. Krishnamurti's idea of school activity balances between the rigidity in the learning situation, and Locke's view that children should make their progress according to their ability and readiness.

As pragmatism is reviewed it is seen that the pragmatists are for action oriented education and problem solving abilities. They prefer methods that are flexible and endorse a more general education as opposed to narrow specialization. Krishnamurti believes that a child should
feel at ease in a school and also he should be secure. Being at ease, feeling secure, the child will do what he likes best. For Krishnamurti, education is meant to facilitate one to deal with life as a whole.

While reconstructionists feel that educational programmes should help students to become 'agents of change', Krishnamurti advocates change in the manner of a radical transformation of the psyche which will bring about change in the social order. Hence in essence, he bears the view of the reconstructionists in relation to the need for change as harbingers of a new social order.

All along in the study of Krishnamurti's ideas it was seen that to Krishnamurti the individual is the focus for educational programmes. Existentialists have a great concern for the role of the individual in life and they believe that it is from individuals that all ideas, values and institutions come forth. This is a different view from the Idealist view that holds that all ideas are in a real, pre-existing form and independent from man, and it is the individual who then discovers ideas. For the existentialist, the individual creates the ideas. Krishnamurti defines creative thinking as the infinite movement of thought, emotion and action. When thought is unimpeded in its movement, and is not bound by an idea nor
does it arise from the background of tradition or habit, then that movement is creative. Just as the existentialists urge us to break away from superficiality and uncommitted action, Krishnamurti also suggests that we examine our lives, and desires; and he suggests the method of introspection as a guide to self knowledge. Just as the existentialists are seeking to open the awareness to human potential and human possibilities in the modern world, so also Krishnamurti points in the direction of the cultivation of the total mind.

Krishnamurti's ideas often identify with Marxism and like the Marxists, Krishnamurti also is of the idea that much of what passes for present education is really indoctrination to enslave the masses to existing economic, political and social systems. The hidden curriculum teaches docility and subservience to the present system and such education, Krishnamurti believes, must be eradicated if we are to prevent exploitation and move toward a world of economic and social justice. In order to do this, students must be exposed to new and radical points of view and encouraged to become agents of change in building a better society.

Marx in his study of utopian socialism arrived at a detailed criticism of bourgeois society as one that went against the principles of humanism. Krishnamurti considers
man and society as inter related. According to Krishnamurti, all societies, even the most utopian have within their structure the seeds of their own degeneration and only by breaking away, from the social pattern without building another can one help society. What would a new society be like? Marx describes communism as a society of genuine and complete humanism that offers all its members the possibility of all round development. Krishnamurti also believes that society must be humanistic if the individual has to develop to the fullest. The radical difference between the two, however, is that for Marx, it is 'society' first and foremost that would be humanistic, whereas, for Krishnamurti, it is the individual.

Again while Marx who was determined to link theoretical speculation with real life, made a thrust in politics, Krishnamurti on the other hand combined philosophy with reality by projecting into the educational field. Since Krishnamurti has never articulated on the numerous philosophical trends, the exercise of examining the ideas contained in these philosophies is purely at the hypothetical level making it almost impossible to pin him down within a conceptual framework of any philosophy.

As the focus in this discussion shifts to Behavioural theories, Skinner's views on the educational process is one
of the main modes of designing a culture through positive reinforcements. Behaviourists suggest the use of behavioural methods in education as well as in social life. Skinner for example has experimented in the area of social and cultural reform. The behaviourists belief is that behaviour is caused by environmental factors making it possible to engineer more effectively the kinds of people and social conditions in the modern world.

Until man can free himself from conditioning, Krishnamurti says, there can be no freedom nor peace. But this thought process cannot end until we realise the basis from which it originated. According to Krishnamurti 'any reaction is conditioned' and 'through conditioning there can be no freedom either at the beginning or at the end - and freedom is always at the beginning (and not at the end!). Hence if our reactions are all conditioned, the first freedom then is the internal revolution which man must go through in order to free his thinking from this state in which it has become imprisoned. And until man tries to achieve this freedom from within, there can be no way of obtaining the second freedom which is the freedom from inhibition. When this is achieved it leads to the understanding of, and the respect for others, and consequently there is a willingness to cooperate. Self-centeredness is replaced with an interest in others.
Krishnamurti points towards a change in society from a radically different perspective. Since man and society are interrelated, in order to change society, man must break away from it and cease to be acquisitive, ambitions and power seeking.

Krishnamurti's ideas of education seem to have been also based on liberal education which is neither vocational, nor scientific not even specialized education. Krishnamurti's education is based on the nature of knowledge itself. In this concept, education is based on what is true and it therefore has a finality which no other form of education has. Besides, liberal education has a value which has nothing to do with utilitarian concerns. And finally, because of the significance of knowledge in the determination of life as a whole, liberal education is essential to man's understanding of how he ought to live, both individually and socially.

Liberal education is concerned with the comprehensive development of the mind in acquiring knowledge. Curricula cannot therefore be constructed in terms of information and isolated skills but as interrelated aspects of each of the several disciplines thereby covering at least in some measure, the range of knowledge as a whole. Though its aim is comprehensive it is not after the acquisition of
information. Krishnamurti thought of education on these very lines and he did not believe that cluttering the mind with information was the main objective of education.

In Krishnamurti's teachings, one constantly comes across an emphasis on the whole of life, rather than on its academic, technical or utilitarian aspects. In order to understand this totality, a mind must have within itself a sense of spacelessness and timelessness. Krishnamurti teaches that what is absolutely important is the awakening of the 'integrated intelligence' of the individual. According to Krishnamurti, at present life has been divided into compartments and hence education has little meaning. Education as we know has led the individual to see life as a fragmented series of events rather than seeing the whole of life. As far as education does not help to cultivate an integrated outlook, it has very little meaning. Thus to understand the meaning of a holistic education, one must understand the significance of the wholeness of life. To most, wholeness of life is not of vital importance since the educational institution emphasizes on the secondary values of making the individual proficient in academic or technical knowledge. Education is not merely a matter of training the mind. Training leads to efficiency but it does not bring about completeness. And according to Krishnamurti, a mind that has been subjected only to
training becomes more efficient, but it does not bring about completeness. A mind that has been incessantly trained, in a way, perpetuates the past, but cannot traverse the paths of the new and unexplored field of knowledge.

In order to reorient education towards a 'holistic' end Krishnamurti redirects the movement of education towards an understanding of the whole meaning of life. It is only by understanding oneself that one can understand the meaning of a holistic life. This is Krishnamurti's primary objective in education.

To Krishnamurti, an awareness of life as a whole is the first step towards the understanding of one self. To know and understand one self according to Krishnamurti means to know one's relationship with nature, ideas, material objects, people and everything else that surrounds and makes up the world. The way Krishnamurti perceives this situation is that man is not really aware of anything as it truly is - and he is only aware of the responses to an external stimulus. In his words, there is immediate response through sensation, followed by contact, then identification and finally with desire or aversion. The critical stage is the identification where one develops a capacity to identify a stimulus with pleasure or with pain.
i.e. to desire things that give pleasure and to avoid ideas, persons or things that give pain. Krishnamurti states that to understand oneself in these terms is to limit the scope of understanding. But when one is able to regard things without identifying either with pain or pleasure, i.e. without interpretation, without judgement, without condemnation, without comparison then only can one begin to understand oneself. If one can learn to be aware of things as they truly are, one can then learn to understand the whole process of thinking. Krishnamurti calls this 'passive awareness'. That is if one must be aware of things as they truly are one cannot be aggressively (or passively) involved with it, or question it or speculate about it. But one must be alert to the stimuli and be able to see things truly and be aware of things as they really are.

According to Krishnamurti, when one achieves total awareness then there is a release from conditioning and from the symbols of identification of pain and pleasure. There is also a release from the choice of right and wrong. Hence the individual has a clear mind which simply does not choose but accepts the 'what is' of things. In the educational perspective it is important to make the individual face up to a problem with this approach. Unfortunately, the educational institutions groom the
individual to deal with the problems by drawing upon past education and experience, by making the old pattern fit into the new problem situation and thereby hope to resolve it.

The progressivist emphasize the need for problem solving in education. They are of the view that problem solving is a learned activity and therefore a good problem solver, is the one best equipped to face life's problems. In the same line of thought, Krishnamurti says that he who is in confusion, chooses 'what he shall or shall not do', but he who has a clear mind accepts what is as 'what is'. The progressivists however also emphasize workability i.e. by learning the techniques of problem solving, the individual will be in a position to find those things that work to make his life more effective. Different from Krishnamurti's view is the progressivists' view of promoting a democratic approach to learning as the best possible way of changing society in an intelligent and humane way. This is a more liberal approach to social change as compared to the reconstructionists' more radical approach of promoting immediate social change even if existing social institutions must be changed or overthrown!

Krishnamurti's educational ideas seem to be free of culture
specific relatedness as was evident in most of the contemporary philosophies of education discussed earlier in this study. There is neither the Indian cultural ethos nor western ideological moorings in his articulation thereby making it both, universal and humanistic in character. Krishnamurti makes no commitments to any political or social ideologies and his educational ideas have a transcultural dimension and tremendous universal impact. On the Indian scenario, philosophers like Vivekananda, Tagore, Gandhi and others have revealed strong traditional and cultural determinants although their educational theories are apparently seen as having strong universal appeal.

Krishnamurti is primarily concerned with the psychological sense of the 'self', i.e. the sense of I-ness, which is the result of identification with a set of conditions, which in turn condition intelligence and obstructs it from the 'wholeness of life'. Krishnamurti explains how a deep sense of insecurity underlies the sense of 'self', which, compounded by psychological pain, accumulated over its lifetime, seeks security and creates the psychological illusion of 'self'. This illusion of 'self' then seeks fulfillment through identification with experience or even at the level of ideology.

Krishnamurti converges in agreement with the Gestalt which
has a wholistic approach to understanding of behaviour. The Gestalt field is viewed as a non static, dynamic process in which the activity of the individual is homeostatically acted out through behaviour patterns which satisfy a particular need. Hence the psychological and behavioural processes are considered in totality as an integrated function.

The emphasis that Krishnamurti places on the present, the 'now' is also fundamental to Gestalt theory and is a dynamic state of constant flux. In Gestalt theory, if the subject clings to the past i.e. memories and beliefs, then obstacles are created in the path of fluid Gestalten.

In interpreting Krishnamurti's educational ideas, it is quite evident that he heralds a spontaneous movement of learning, free from past conditioning and the field of the known; and free from the dichotomy between the knower and the known. When thought no longer interferes with the process of perception, and where perception functions spontaneously, a new dimension of learning emerges.

Krishnamurti emphasizes another approach to the understanding of man and his universe, and that is, by knowing the external reality as a whole and not by analytical observation. The mind seems to be an
ineffective instrument in the rapidly changing conditions of life, so far as the understanding of reality is concerned. It is too slow to interpret life's experiences, whose impacts come upon human consciousness in quick succession. An intuitive approach to the understanding of reality is therefore imperative. Hence reality has to be understood not through the interpreting medium of the mind, but by means of a faculty which transcends the limitations of the mental processes. The instrument which enables us to cognize this reality is not the intellect but intuition.

Krishnamurti determines consciousness at two levels viz. the consciousness of the conditioned mind and the consciousness that is free from craving and desire, and which is not a product of the mind. Hence in order to bring about a fundamental change in the structure of consciousness, one has to begin with the individual i.e. with oneself.

Krishnamurti looks at life as a whole and he says that it is only when man knows himself that he can be free from the limitations that are imposed upon himself. Hence he must start with self knowledge as the only state of being that can transcend the level of consciousness, that brings in contradiction. Self knowledge leads us to truth and to 'what is'. It makes choiceless awareness possible which
can transform the structure of human consciousness by putting an end to the perpetuation of duality. Awareness is awakened intelligence, intuitive discernment; and to be aware with one's entire being is according to Krishnamurti the central theme of his purpose of education. It is through self-knowledge that there is the realisation that the self is part of consciousness. What Krishnamurti calls creative thinking is in actuality right thinking. This is the process of being aware without evaluation, or acceptance, or condemnation or justification. It is constant awareness and rises spontaneously with self knowledge - which is the perception of the ways of the self.

Krishnamurti points out that thinking in terms of ideals is what creates conflict, and it is only through an instant perception of what is that right action can come about. Thus when there is an insight, there is total freedom and learning takes place instantly. Krishnamurti is not referring to the usual academic intelligence, but to an unique, innate, human quality requiring new dimensions and conceptual frameworks based on spontaneous insight in the contemporary educative process.

Krishnamurti conceives self-knowledge as the beginning of wisdom for it implies the spontaneous discernment of the
true and false in the centre of ones being.

The individual is a microcosm of society and because of the reciprocal relation between an individual and society, the individual contributes to society and society in turn shapes the individual.

Krishnamurti asserts that society has in itself the seeds of its own corruption and that in order to change society we must break away from it. The bad in society stems from a lack of true freedom. It stems from our acceptance of conventional ideas and values, from the fear of society judging the value framework and from the institutions that enforce false values and reinforce inequalities. These conditions are external and can be altered not to interfere with the inner nature of man. Hence to Krishnamurti the creation of a new society can come about only when the individual undergoes a radical transformation of the psyche. To Krishnamurti, a good society must be one in which everyone is free - and internal freedom is what he is concerned with. That is, to him happiness is to be found only when the individual is true to himself and learns to be happy within his limits rather than subject himself to the unsatisfying grab of desires.
In an educational situation, individuals are unduly subjected to conflict within themselves as they have to fit into a system that curbs their freedom to think.

As is obvious, this far, the effort in this study centered mainly on an intelligent discernment of Krishnamurti's teachings, in general, and, not as an attempt to predicate a theory of Krishnamurti. A simultaneous effort was made to review some of the classical and contemporary philosophies in an attempt to draw the perspective upon which Krishnamurti's educational ideas must have crystallized.

As most Scholars of Krishnamurti will agree, one cannot arrive at conclusions about his philosophy and extraordinary perspicuity. Krishnamurti repudiated all attempts at framing any such theories pointing that to be grounded in conclusions is to be conditioned by ideas and this conditioning interferes with the wholeness of life. He discouraged the formation of doctrines, or, dogmas, or cults which according to Krishnamurti were the result of thought processes. 'Thought' according to Krishnamurti obstructs the direct perception of 'Truth'.

In the final analysis, the farthest that one can go, is, at the most, to reflect and, probably, merely relate to the
most stupendous mind that dawned on this century.

Krishnamurti's philosophical ideas, unlike those of other contemporary Indian philosophers is not located within the Indian tradition and no attempt is made to defend or reflect or critically evaluate the Vedantic tradition. Krishnamurti's philosophical articulations are also free form Western ideological moorings giving it a transcultural dimension with an universal appeal.

Krishnamurti maintains that in the present educational climate, the individual human self ceases to exist as he is smothered in systems. What Krishnamurti is implying is that the schools must be open to experimentation with innovative ideas in education, more democratic attitudes and free of rigid agendas. Like the existentialists, Krishnamurti too transcended philosophizing that had no context with ordinary human existence and projected into the subtle and penetrating field of psychology and the mental states of the human mind. He attempted to create a philosophy for modern man to live by, defending the humanity of mankind against the oppressiveness of modern society and its subservience to science, philosophy and organized religion.
According to Krishnamurti, in order to understand ourselves, we must begin by understanding our relationship with the external world. This relationship is 'life'. Krishnamurti points out that an awareness of life as a whole is the first step toward our understanding of ourselves. Awareness comes when we can regard something without any interpretation, without comparison and without judgement. As a matter of fact Krishnamurti does not postulate any theory, he only points out the facts of existence. As far as reality is concerned, he does not predicate any theory, for reality cannot be described, it can only be discerned intuitively. Krishnamurti's own dissertation of 'life' may not be historically innovative in its bearing but his approach which is both practical and dynamic derives its validity from his direct communion with reality, and not from any authority or intellectualized philosophy. Krishnamurti draws from the humanism in all these philosphies in an effort to humanize education in accord with humanistic values, philosophy and theory. Thus he is concerned with developing the individuals way of understanding experience without necessarily mastering the details of knowledge. This approach seeks to emphasize the individual's choice, self worth, interpersonal skills, and, consequently pacing education according to the individual's own emergent needs. On the other hand if the students are made to think of their individuality as completely linked.
up with the interests of society and never to consider their own existence as significant in itself, then by the time they acquire the essential maturity to take decisions they will instead come to identify themselves only as members of their social milieu.

Krishnamurti recommends a dynamic learning environment together with a well structured curriculum at the centre of which are the students themselves. Hence although there are limitations to the methods needed to bring about such an agenda of change, a favourable climate can be created in the learning situation which will create an awareness in the students and enable them to see life in totality. Obviously each individual must do this for themselves and see the whole structure of their mind and how it is conditioned in their own experience.

According to Krishnamurti any question asking how to create this kind of movement; how to awaken intelligence, is a wrong way of coping with the situation because it then seeks a product, a solution based on the known. The consequence of such an approach results in a method, a formula and this is contrary to the optimum learning climate which requires compete psychological freedom in the dissolution of the past. In essence what Krishnamurti means by education is the awakening of intelligence. This
demands a radically new appreciation of curriculum, and placing the learner at the centre of the curriculum. Conventional curriculum is designed with little concern for the individual and in fact the child's educational success is evaluated in terms of how well he compares with the projected ideal. This creates a confusion in the child as he 'is' and the curriculum which imposes an 'ideal'. The result is that this curriculum projects ideals and knowledge extending from social values. This produces a blueprint for conditioning the child and inhibiting integration.

Krishnamurti does not deny the need of worthwhile knowledge for a daily living, and he advocates a more wholistic perspective. The main factor in shifting the curriculum from a mere instrument of conditioning to a dynamic field of learning, is intelligence. The preplanned curriculum restricts the unlimited possibilities of learning and curbs the sense of discovery and creativity. The present curriculums merely reinforce the I-complex of the learner. Hence, only when the I-complex is removed can new ways of constructing the curriculum be created which emphasises the creativity of the learner. The curriculum will shift from being an instrument of conditioning to one of 'conviviality'.
In some curriculum structures the learners are given the freedom to ask self initiated questions. In Krishnamurti's opinion it is not the quality and quantity of questions that matter so much as the quality of the mind which asks it. According to Krishnamurti any form of question is to be rejected as it betrays a mind which is conditioned by the past, seeking solutions. What is of value is the quality of the intelligence required to approach the problem wholistically and with insight. Thus in reality there is a curriculum for the individual learner which is more wholistic and individualized and is founded on the integrated intelligence. This is termed as the *curriculum Gestalt*. Gestalt implies a field of perception in which the perceiver sees himself as a part of the field, and, seeing the whole, the parts then acquire a new meaning. The individual loses the sense of separateness from the environment.

A Gestalt curriculum is unified structurally connecting the interrelationship of the different disciplines and fields of knowledge. Gestalt implies a wholistic view and a learning Gestalt can come about only when the 'self' is dissolved and intelligence is integrated. It is based on the present, the 'now', and on the integrated awareness of the learner who can learn for himself with the teacher as the facilitator.
The important function of the teacher is to create a learning environment which will bring about a 'revolution of the psyche'. The existing atmosphere of learning with competitive grading, teacher centred learning, routine schedule, use of rewards and punishments, is not conducive to a Gestalt curriculum. According to Krishnamurti, the learner must understand what he is learning and not passively ingest a quantity of knowledge and information. The Learner needs a very personalized relationship with the teacher as an important precondition of the curriculum gestalt. He therefore suggests a very limited class size with a teacher ratio of 1:7. The size of the class is of utmost importance, as beyond an optimum size the quality of relationships between teacher and student diminishes and hence learning decreases because quantity and quality are interrelated. According to Krishnamurti, teaching is not different from learning. They are both the same movement. The teacher must share in the whole process of self discovery, and this requires a great deal of honesty, humility and courage. The teacher thus develops better communication and inspires his students with the spirit of learning. The management of space in the learning environment is of tremendous relevance in the teacher-pupil relationship. If the students are arranged in regimented rows with the teacher staged authoritatively at the front, it immediately creates an impact on the mind of the
students, and, their relationship with the teacher is immediately categorized into one of subservience rather than equality thereby sustaining the myth of the teacher's authority. In a convivial atmosphere where teacher and pupil can interact freely, it must be pointed out that although Krishnamurti believes that the atmosphere of learning must be a relaxed one, he is not for permissively letting students do whatever they wish but rather concentrate first on the child's negativities without condemnation or judgement and particularly without comparison to the ideal. This will enable the teacher to bring about the 'flowering of the child' in terms of the child's own capacity. It would seem a cumbersome task to guide the child along the endless path of self knowledge and help him to 'flower' as a total human being. But Krishnamurti believes that this is the real challenge of education - to help the students understand themselves thoroughly, the mechanisms of their feelings and how they have been conditioned by their home, school and society and finally to understand the whole movement of life. The main focus of gestalt curriculum is to help the student dissolve the 'self'. Krishnamurti points out that the child must know how to observe his thoughts and feelings without the impulse to act them out in his environment. Krishnamurti likens the process to the blossoming of a flower which must come to fruition and is then given the freedom to die.
Feelings, according to Krishnamurti, must not be suppressed and must be allowed to complete their full cycle i.e. if a child is angry he must be allowed to experience the feeling dispassionately, and not in a self indulgent way - the whole gestalt of the feeling has to be allowed. It is only when the feeling is allowed to 'flower' in his way, that it will lose its hold on the mind. This is for the painful as well as the pleasurable feelings. The art of allowing thoughts and feelings to 'flower' is the process of self knowledge. This process is an effortless activity and is synonymous with the revolution of the psyche which Krishnamurti insists on. It is not to be mistaken with permissiveness i.e. allowing the child to do as he so wishes so that he impulsively acts it out in his environment causing a disturbance.

Thus according to Krishnamurti, if an individual is angry and wishes to be without anger, he can only allow the flowering of non-anger by first accepting his anger and not suppressing it in favour of the ideal, non-anger. It is only when the anger is squarely met with that it will be understood and then it will be dissolved. The consequent absence of anger is the state of non-anger. In this context, non-anger is not yet a fact nor even an assumption, until anger itself dissolves.
The mind must be free from fear and inhibition if learning has to take place.

Conventional schools encourage fear through their dependence on techniques of motivation and coercion thereby making the child conform with certain norms. Hence these schools actively encourage fear. According to Krishnamurti, fear is produced by non-acceptance of 'what is'. Fear projects the image over the fact bringing about division, conflict and desire. It is according to Krishnamurti, the most destructive and crippling factor for learning. The element of trust between the teacher and the pupil will lead him effortlessly to investigate the fears that obsess him, and help him understand and dissolve the fear.

Krishnamurti has shown how thought and knowledge are inimical to the integration of intelligence. And intelligence comes effortlessly when the whole nature and structure of relationship is seen. Conversely this means that right relationship requires a great deal of intelligence. The essential quality which Krishnamurti calls the 'atmosphere' is the attentiveness and the alertness of intelligence shared by the teacher and students as they investigate a subject together. This requires a sensitive relationship free of any form of compulsion or fear. Only when the student is
psychologically free will he begin learning, and this freedom is found in right relationship.

If the students are to relate sensitively and cooperatively with their colleagues and their teachers then the same feeling must prevade among the teaching faculty. If there is disharmony, then the whole climate of learning will be affected. It is therefore important for the teachers to be free of fears concerning professional initiative, and free from hierarchical pressures. They must have the leisure, both psychological and administrative, for drawing up innovative programmes. Responsibility should be democratically shared by all, teachers and students alike and students should be a part of the school's important decision making process.

Krishnamurti rejects any kind of comparison as comparison is an inherent part of the mechanism of the I-centre. The essence of comparison is division and Krishnamurti says that when there is no comparison, there is integrity. Comparison is the striving to become what the self 'is not'. It is the psychological division between 'what is', the fact, and the image created by thought. All techniques of measurement and grading are based on comparison and help to perpetuate the division in the psyche. Hence when these systems of measurement are used in evaluation there is
division between the high achievers and the low ones, resulting in damage to the confidence of low achievers and grandiose attitudes to the high achievers. The systems of measurements are in an indirect way, subtle forms of reward and punishment.

Krishnamurti points out that relationship is a crucial factor in life and should be used as a central theme for an entire curriculum. Relationship is relevant to practically everything that is to be taught in school because life is in essence, relationship, and at the heart of relationship is intelligence. The whole of man's evolution can be seen in terms of a changing relationship with the environment, whether biological, cultural, social or psychological for example even a discipline like physics is about relationship - viz Einstein's theory of relativity is based upon the relationship of mass and energy and so on. Relationship is therefore a universal theme, and coupled with the determining factory of intelligence it should be emphasized in the school curriculum.

Self knowledge is the turnkey of the gestalt curriculum. Krishnamurti considers self knowledge as the only state in which the individual and the society, created by him, can look at, and see 'what is'; and can therefore transcend the level of consciousness that breeds contradictions and
problems. Self knowledge is therefore a way of liberating life from the self imposed limitations of conditioned existence and also of bringing about a fundamental revolution of the psyche and creating a new social order which is based on the action of intelligence. Thus self knowledge is the way of total action which grasps the individual and society in one single movement of life.

In conclusion, one could summarize the relevant conclusions drawn from the insights of Krishnamurti's philosophy in the following: Krishnamurti's ideas, often repetitive, have both theoretical and practical relevance for the contemporary educational curriculum. Firstly, the intuitive approach to the understanding of reality overcomes the limitations of the mental processes and interpretation of reality through the medium of the mind. The intellectual, academic exercise of the present day curriculum has to make way for spontaneous insight, which is an unique, innate human quality requiring new dimensions and conceptual frameworks.

Secondly, Krishnamurti's recognition that present day educational climate has led to ceasing of existence of human self as it is smothered in systems, calls for a new understanding of life. And this will be achieved by our awareness of life as a whole, which is a prelude to our
understanding of ourselves and our relationship with the external world.

Thirdly, such an understanding of life and ourselves; and our relationship with the world leads to humanizing education and pacing education according to the individual's own emergent needs.

Fourthly, at a very practical level, Krishnamurti called for a dynamical learning environment with students as the centre of a well structured curriculum. In such an environment when there is compete psychological freedom (from the past), learning is at its optimum. Simultaneously only when the 'I-complex' is removed can new ways of constructing the curriculum be created, which emphasises the creativity of the learner and changes the curriculum into one of 'conviviality' instead of an instrument of conditioning and rigidity. Consequently, it results in 'curriculum Gestalt'.

Krishnamurtis' concern for an ideal learning environment stresses the need for a personalized relationship between learner and teacher. In fact, teaching is not different from learning, and the teacher must share in the whole process of learning and discovery.
The convivial learning atmosphere develops better communication and inspires students with the spirit of learning.

And finally, the real challenge of education is to help students understand themselves thoroughly; help them to understand the mechanisms of their feelings and how they have been conditioned by their home, school and society. In short, it is to understand the whole movement of life.

It is often true that there is nothing more difficult to carry out, more perilous to conduct or more uncertain of success than to initiate a new order of things. A new order is what is called for. Krishnamurti's educational ideas provide schools across the world with both, a challenge and an opportunity!