INTRODUCTION

The present study is a critical reinterpretation of J. Krishnamurti's philosophy as a holistic theory of education. Studies, thus far, have attempted to understand from both published and unpublished works, the 'mind' of Krishnamurti and thereby sketch a philosophical portrait of him. Although, it may be a 'disservice' to Krishnamurti to attempt a reconstruction of his thought, however an articulation of Krishnamurti's views on education makes it imperative that such a reconstruction be attempted. The study's basic objective is to reread Krishnamurti's philosophy in terms of its basic presuppositions, both, explicit and implicit and reconstruct a theory of education or self learning. Such a theory of education or self learning is based not only upon the fundamental concepts in Krishnamurti's teachings such as 'revelation of the self' and 'freedom from the known' but also on such other explicit exhortations found in "cessation of thought", "Self knowledge", "mutation of the mind" and "fragmentation of consciousness".

One may become more and more aware of the 'disservice' done to Krishnamurti, particularly when he has resisted the
tendency to weave his insights into a system. His thoughts, however, have much in common with schools of thought as diverse as pragmatism on the one hand and existentialism and zen on the other.

The manner in which Krishnamurti addresses his audiences both in writing and talks, and the method of self analysis he employs to prove the depths of the human mind, renders him 'unique'. The reason for Krishnamurti's unorthodox method lies, again, in the fact that he does not seek to expound a theory, formulate a thesis. In brief, he is against all forms of futile abstractions and propaganda. He instead develops in his listener a new attitude towards life, which for him is 'movement in relationship'.

Although, Krishnamurti is not 'comparable', due to the uniqueness of his thought, some attempts will be made at the secondary level to juxtapose his thought vis-a-vis other major philosophies of education. A synoptic theory of education is analysed in 5 Chapters in this dissertation.

In Chapter I entitled "Locating Krishnamurti in the Contemporary Indian Scene", an attempt is made to show how Krishnamurti's philosophy, unlike other contemporary Indian philosophies is, neither located within the Indian
Swami Vivekananda, Raja Ram Mohan Roy, Rabindranath Tagore, Sri Aurobindo and others attempted to interpret tradition/Vedanta. The essential characteristic of these philosophers is that the 'dogmas' of Indian Philosophy are inherent in them. The elaboration of these dogmas and response of these philosophers to the western critiques has been the hallmark of these philosophies. Another feature of Contemporary Indian Philosophy is that they (philosophers) attempted on the one hand to appropriate some of the 'liberal' concepts of western Christian thinkers, and on the other interpret Indian concepts on western lines. 'Reacting' to western indologists 'aggressively' or 'defensively' has been an essential feature of these philosophers and more particularly of Vivekananda, Radhakrishna and Gandhi.

J. Krishnamurti has been a loner among these contemporary thinkers for several reasons. First, although brought up in the theosophical milieu, his writings contain no residues of the same and neither positive nor negative references to the system. Secondly, no attempt is made to defend or reflect or critically evaluate the Vedic/Vedanta tradition. There are no references to any classical or later texts both in his writings and in his talks. It is of course, appropriate to his philosophy, that no point of
departure is set from the thoughts of any philosopher, Indian or Western. Thirdly, there is a 'transcultural' dimension in his philosophy, unlike other philosophers. In other words one observes a deliberate culture neutrality in his ideas. Again, appropriate to his thought, this may be due to the fact that we have to 'free' ourselves from past knowledge. But, this 'freedom from the known' should not be interpreted within the traditional epistemological discussions. It may be stressed that one can never 'free himself' from all past experiences. In fact, all experiencing depends upon our conceptual framework, which has been created by our past experiences beginning with the formation of primitive concepts to immediate past experience. All present experiencing is due to as well as dependent upon our past experiences. In other words it is 'past knowledge' that make present experience possible. However, past knowledge plays a negative role as well. It hinders our possibility of knowing objectively. Our understanding of reality is founded on our past experiences and furthermore, past experience underwrites every present experience. In brief, 'past experiences' both contribute to the possibility of knowledge, making knowledge what it is, as well as restricting knowledge to only that knowledge made possible by the past, i.e. it does not allow knowledge to go beyond the given structures of thought.
Often the critique of Krishnamurti has pointed out that it is impossible to follow his exhortation regarding 'freedom from the known'. It is also claimed that what Krishnamurti demands is both impossible to achieve and contradictory to any epistemic theory.

An understanding of language used and the context within which the 'exhortations' have been expressed, and to critically evaluate the above "exhortations" on the basis of descriptive theory of language is a disservice to Krishnamurti. Any one who takes into account ordinary language analysis will accept that language is not only descriptive. Besides other functions it has a performative function. Krishnamurti's exhortations should not be seen in terms of universal versus particular statements, but in terms of the implicit/explicit objectives of the "exhortation". What, probably, Krishnamurti exhorts in 'freedom from the known' is related to those aspects whereby the possibility and advancement of knowledge is hindered. Even from a cursory glance at Krishnamurti's writings it is obvious that he was referring to those elements or aspects which hamper personal growth and the revelation of a pure, non coloured mind.

The unique feature of Krishnamurti's philosophy is that it is both geographically and culturally neutral. Even
western philosophical movements such as existentialism and pragmatism have cultural and geographical moorings. Krishnamurti's philosophy seems to be different from contemporary Indian and oriental Philosophy as well as from Western Philosophy. Krishnamurti's philosophical articulations, have indeed a universal 'appeal' without any cultural and geographical restrictions.

In Chapter II entitled "A Critique of General Philosophy of Education" an attempt has been made to show the inadequacies of the varied philosophies. There may be two levels of criticisms: one within each theory's framework, and, the other regarding the theory's universal adequacy. It is obvious that philosophies of education have their unarticulated theoretical presuppositions whose justification depends upon the cultural climate of the society. The presuppositions of these educational theories range from general religious and metaphysical values to commitments in political and social ideologies.

On the other hand theories of education that have transcultural dimensions and universal appeal are far in between. Such exceptional theories however, when analysed in terms of their presuppositions, seem to reveal the predominance of culture-specific elements. It is very difficult to observe the culture specific elements of
various educational philosophies. For example, the liberal art tradition, described as the earliest school of educational philosophy, with its emphasis on the study of logic, philosophy, history, literature, rhetoric and the natural sciences, aimed at collecting and synthesising information to form a base of knowledge, and in the contemplation of that knowledge, to achieve wisdom.

In contrast, Krishnamurti's educational philosophy seems to lack culture-specific relatedness. There are neither Indian cultural ethos nor Western ideological moorings in his articulation. Educational philosophy that transcends the culture-specific elements is deemed to be both universal and humanistic in character.

It is rather a simplistic argument to claim that Indian theories of education are universal in their contents. Swami Vivekananda's contribution to educational theory is often 'seen' as an unique contribution with universal appeal. But even a cursory glance will reveal the cultural predetermination of Vivekananda's philosophy. Attempts by authors to selectively quote Vivekananda so as to prove the universality of his thought, have failed. The basic objectives of Vivekananda's thought, namely, a reinterpretation of Vedic philosophy so as to revive the 'lost' tradition, prove beyond reasonable doubt the fact
that he positively reacted to Western philosophy in general and to educational philosophy in particular. Another case of such specific articulations in education is that of Tagore and Mahatma Gandhi. In these cases too, except for the extent of appropriation of Western philosophy, their educational philosophy seemed to be a response to Western philosophical tradition which was seen as a threat to Indian tradition.

It would have been appropriate to state the general philosophy of Krishnamurti before analysing his contribution to a theory of education. The study, however, takes a different strategy on the basis of certain insights into his philosophy and attempts to 'view' educational perspective in every philosophical concept. In Chapter III entitled "Re-reading Krishnamurti as a Philosopher of Education" therefore an attempt is made to show that the overriding concern of his philosophy was education of the self. There have been several philosophical inquiries into Krishnamurti's thought. Varied claims have been made in an effort to reconstruct a metaphysics or an ethics or social philosophy of Krishnamurti. This is done by "picking and choosing" texts or sentences appropriate to specific disciplines. The critiques among them however point out to the fragmented nature of his thought, according to them, does not afford a coherent reconstruction of his thought.
The dialogic exhortationist language of his writings and discourses amplifies the seeming contradiction in his mind. It is not surprising therefore, that the critiques quote contradictory exhortations to highlight the 'fragmented' nature of his thought.

In the present dissertation it is however, argued that the seeming contradictions are neither contradictions nor anomalies of his thought. Two strategies are adopted in understanding Krishnamurti. First, contextualising his thought will reveal both the general and specific presuppositions and imperatives of his exhortations whether in books, discourses or epistles. Secondly, by employing the techniques of ordinary language analysis, it becomes obvious that language is not merely descriptive but also performative. Applying Austin's locutionary, illocutionary and perlocutionary uses of language we will be able see how Krishnamurti is not concerned in presenting a thesis in metaphysics or ethics or social philosophy. His sole concern seems to be man in totality, not fragmented in consciousness, free from negative childhood conditioning and capable of a "wholesome life".

The study of Krishnamurti's ideas reveal his concern for 'educating man' in this direction. "Re-reading" Krishnamurti is reading between the lines of the text as
well as interpreting the context within which the exhortations were made. And such a "re-reading" reveals Krishnamurti's philosophical concerns with deep social and psychological analysis comprising a holistic theory of education. Although a pedantic categorization of Krishnamurti's ideas into philosophical and educational would detract the focus from the totality of his teachings, the perspective on which Krishnamurti's educational ideas crystallized cannot be ignored.

In Chapter IV entitled "The Innovative Movement in Education" an attempt is made to convey a comprehensive gist of the philosophical ideas of Krishnamurti which reject culture and reason in favour of nature and intuition. It is seen how his teachings give an insight into the state of being in which action is total and complete, immediate and spontaneous and based not on ideas but on the intuitive perception of the oneness of all life. Krishnamurti does not propound an educational theory, and it is conclusive that his teaching is not through a process of discursive reasoning but proceeds from a central standard of truth. Human life is a struggle between what is and what should be. The aim in education is self-integration and Krishnamurti emphasises that a psychological revolution can take place only when we understand the process of our own thinking and when we free
ourselves from the authority of the self-centre to become 'one with all'. Hence he talks of a psychological transformation in relationship.

In order to understand the importance of individuality in education Krishnamurti likens the concept of individual 'being' to that of the pure 'Being', where there is no awareness of 'you' and 'I'. He therefore stresses on the importance of pure awareness which is effortless consciousness, which again is discernment, and has the capacity to comprehend ultimate values. In this chapter we also see how a radical transformation in our society can only be brought about through a radical change in the individual.

The value structure inherent in the pattern of this relationship between human beings is what constitutes society, i.e. individuals have created society as a result of this relationship. However, Krishnamurti also points out how when the relationship is structured on extrinsic values then action in conditioned by motive. Accordingly, traditional means have failed to solve the chaos in society. Krishnamurti contends that the resultant psychological division or fragmentation of consciousness in each individual is what finally brings about the disintegration of the individual. Therefore he stresses on
a mutation of mind to restore peace to every individual. We see here how Krishnamurti advocates action based on an intelligent understanding of life as a whole. Thus, the cessation of fragmentation of consciousness can happen only in the discovery of what is truth and truth can only be discovered in the choiceless awareness of the psychological structure of the self.

In this chapter we also discuss how self knowledge is the only practical approach to the problem of our existence. The awakening of intelligence leading to self knowledge and emancipation from the self imposed limitations is the point at which the individual can operate upon society to bring about a social change. According to the Marxist theory, ideology is equated with consciousness and ideology is a result of 'thought'. Hence a revolution in this sense would only imply a modification of pattern. Such a change is not radical. What Krishnamurti advocates is a revolution within the structure of the psyche. It is only such a revolution that can transform the individual and society at large. Now since thought is a response to memory it is of the past. Action based on thought is limited and cannot be revolutionary. Likewise, perception is defined by thought hence such action is not spontaneous. This leads to the fact that thought cannot
capture the whole, and, to the important conclusion that thought is fragmentary. Hence Krishnamurti implores for a revolution beyond thought, for the radical transformation of the psyche which in turn will bring about a transformation in society.

We also see how Krishnamurti assigns sterling value to freedom. But the limitations of this freedom is desire which creates choice. But according to Krishnamurti choice is not implied as freedom and he goes on to describe a process of actualisation which is the pursuit of the actual and which ends the state of becoming. Freedom therefore is not a means to an end i.e. to be this or that through choice; it is not the opposite of bondage. Freedom is a flowering and according to Krishnamurti it means to be what is, that is, to be in a state of choicelessness, or 'choiceless awareness'. Awareness perceives the fact by thought. It is only cessation of thought that leads to self knowledge.

We see here that Krishnamurti points at how the present is conditioned by memory, thought and desire. The nervous system oscillates between the object and its meaning and language influences the way we perceive the world. But Krishnamurti says that the word is not the object it designates and language creates a dichotomy between subject
and object. But language affects our perception of the world. It is this fact that directs us to the need to make our teaching practice more individualistic. Individual sense of I-ness is also discussed in this chapter. This sense of I-ness arises out of intellectual, emotional and physical set of conditions which create an illusion of the entity causing conditioning of intelligence that results in the individual being self centred by shutting off from the wholeness of life.

Krishnamurti insists that it is important to concentrate on the now. In Gestalten terms — fluid gestalten is not possible if we hang on to the past as the past conditions the present.

In phenomenological approach we are concerned with the fact as it is, i.e. awareness; and in the behavioural approach with emphasis on behaviour in the now. This brings integration of consciousness and ending of psychological time which interferes with perception and action, causing resultant loss of energy and loss of nowness as akin to gestalten fluidity.

Krishnamurti insists that true education should lead the individual to actualise himself and live for the present, not live instead for an idea and the actualisation of that
idea. Krishnamurti talks instead of all actions having an instinctive immediacy. In the above state Krishnamurti feels that students are subjected to a goal oriented climate, reinforcing the child's ego, causing divisiveness and resultant fragmentation of consciousness.

Hence we see that the ending of thought is of paramount importance if we are to end this psychological divisiveness. Krishnamurti feels that unless we allow the movement of the whole undivided mind where there is no observer separate from the observed, we will not be able to end the tyranny of thought. It is only when this happens that intelligence is awakened. At this point too the significance of the practice of attention is discussed. Attention is not the opposite of non attention, and it is also not the result of any state.

We see here how attention simply means observing without motive and being sensitive. When there is attention in learning, then there is no motivational problem. In this discussion Krishnamurti crosses the threshold of conventionality and breaks into the frontier of Quantum physics, reassembling time and space into a new geometry that has no beginning or end, that is in the now.

In Chapter V entitled "Ideology in the Nexus of Social
Values" an attempt is made to perceive the school as a social reality in terms of an institutional venture. According to Krishnamurti, the individual is not an isolated entity and is to be considered in relationship to society. Hence the study brings out the dialectical relationship between Krishnamurti's educational ideology and the institutions that he created towards this end. We also see how Krishnamurti's educational ideas created as great an impact on contemporary pedagogic trends as the educational doctrines of educationists like Froebel, Montessori and Rousseau.

Finally, the principles of education, the setting of objectives and well devised curriculums are external prerequisites to be fulfilled, but the heart of the matter is the quality of the 'learning' that goes on and which depends largely on the quality of teaching. It has to be understood that an educational ideology has to ultimately operate within the nexus of existing social values which in turn places certain constraints on the practical aspects of implementation of any educational programme.

The work concludes with comments and suggestions on the lines of inquiry that arise in the course of this study. This part of the work has been carefully entitled as 'The
Second Last Word' since J. Krishnamurti's 'mind' cannot be contained in a conclusion or a theory.

More specifically education should be a humanizing force paced according to the individual's emergent needs. At the level of the curriculum it is deemed necessary to experiment with choiceless awareness in order to discover the mind which is not conditioned by the I-process, so that a new way of constructing the curriculum is created leading to 'conviviality' in learning. The real challenge of education is to create a milieu for the learner to understand himself, the mechanism of his feelings, his conditioning at home, at school and in society - to understand the whole movement of life.