A CRITIQUE OF GENERAL PHILOSOPHY OF EDUCATION

In a basic sense, philosophy of education is the application of philosophical ideas to educational problems. Conversely, the practice of education leads to a refinement of philosophical ideas. As the practice of education has developed, so also have theories about education. The tendency however is to overlook the connection between theory and practice and to deal with practice apart from theory. Theorizing about education without consideration of the 'practical' world, implies that philosophers of education become web-spinners of thought, engaged in mere academic exercises. Equally despairing is tinkering with educational methods without theorizing which results in practices that have little substance or meaning.

It is amazing to note that many great philosophers have written about education. This situation arises probably because education is such an integral part of life that it is difficult to think about not having it. Thus, thinking about life in general has often been connected or related to education in particular. Education has always been
viewed as a way of bringing a better life into existence.

Although the study of philosophy will not necessarily make us better thinkers or educators, it does provide a strong base to help us think of new developments in the educative process. The study of philosophy offers an avenue for serious enquiry into traditions and ideas in education. Philosophers have from time immemorial always been acute observers of the human condition and have articulated their observations in ways that are instructive. On the other hand, educators are not only aided by a careful and systematic approach to ideas that philosophers have fostered, but they can also gain fresh insights from philosophy and develop new strategies to deal with educational problems.

Philosophy has an important role to play in analyzing critically the intellectual tools of any given era. Another role of philosophy has been to suggest alternative methods of thinking. Yet another important contribution has been to develop sensitivity to the language and logic used in constructing solutions to problems in education and society. Hence the outcome of this exercise is that it is possible to trace the history of ideas and the impact that is created in the educative process by tracing the development of philosophical thought.
The educational process achieves the optimum effect when it draws in from philosophy viz. the understanding of thinking processes and the nature of ideas, the language used to describe education and how these may interact at a practical level. For the educator, philosophy has a greater significance and is not merely a professional tool, but a way of improving the quality of life since it gives a wider perspective to human existence. The approach taken in this chapter is directed towards the development of understanding of the nature of philosophy in relation to educational issues. The focus, therefore in this chapter is to show how philosophical thought, even thought contained in ancient philosophies, has influenced education. The study of philosophy of education is a challenge, as it enables to develop the kind of perspective and intellectual tools that help deal with the educational problems of today. A brief review of the philosophies of Idealism, Realism, Pragmatism, Reconstructionism, Existentialism and Behaviourism and the study of the principles of liberal education undertaken in this chapter will perhaps give the framework to the perspective upon which Krishnamurti's ideas on education crystallized.

Idealism is perhaps the oldest systematic philosophy in Western culture dating back as early as Plato* who developed one of the most influential philosophies dealing
The basis of **idealism** is that ideas are the only true reality and that the material world is characterized by change. In order to achieve a better understanding of **idealism in education** a brief exploration of three areas will be attempted in this discussion viz. Platonic idealism, religious idealism and modern idealism.

In **Platonic idealism** man should be primarily concerned with the search for truth, (meaning universal truths in areas such as politics, religion and education). In *The Republic* Plato wrote about the separation of the world of ideas from the world of matter. According to him, man needs to free himself from a concern with matter so that he can advance toward the Good. This can be done through the use of dialectic in which one moves from mere opinion to true knowledge. The 'dialect' looks at both sides of an issue, that is, it maintains a **critical perspective**. To Plato, the dialectic was a means of assisting man in moving from a concern with the material world to a concern with the world of ideas. In *The Republic*, the allegory of the cave conveys the meaning that the ascent towards wisdom is painfully difficult as well as potentially dangerous (note Plato's admonition that the man, now the philosopher, who has advanced into the realm of true knowledge must return to the cave to **enlighten his fellow men**).
In the educational perspective therefore, the 'allegory of the cave' has a poignant resemblance in that we ourselves are living in a cave of shadows, ignorance and illusions. To disengage from these chains, marks the beginning of our education. The steep ascent represents the dialect that will transport us from the world of matter to the world of ideas. His admonition to the philosopher who must return to the cave to enlighten his fellowmen, points to Plato's strong belief that philosophizing is not merely an intellectual matter and, there is a duty, to share learning with other men. This attitude has tremendous potential in the ideal educational perspective. Plato proposed the kind of education that would move man and society toward the Good. In essence, he suggested the state must take a very active role in educational matters and must offer a curriculum which ascends from a concern with concrete data toward abstract thinking. Accordingly, those who showed little ability for abstractions would go into pursuit that would assist in the practical realities of running the society (industry, business, etc.) whereas those who were proficient in the dialectic would continue their education and become philosophers. Most interesting too was that Plato believed that philosophers must rule the state so that wisdom pervades every aspect of state life.

Even in the modern world Plato's ideas have stimulated a
great deal of thinking about purpose of education. His views have influenced modern thinking particularly in the area of women's education. Plato believed that both, boys and girls should be given an equal opportunity in education and he championed the cause that women should occupy equal positions in the state. The hallmark of all modern educational policies in the world today is the equal opportunity offered irrespective of gender.

Judaism, a precursor of Christianity, contained many beliefs compatible with idealism and came to be referred as religious idealism. The ideas of one God and the Universal Good is compatible with idealism. Idealism exerted a great amount of influence on Christianity, also, through the Greek influence, on the writers of the New Testament.

The founders of the Roman Catholic Church were also influenced by idealism. One can find allusions to Greek philosophy in all the writings of Saint Augustine. Whereas Plato divided the world of matter from that of ideas, Augustine described the concept as the World of God and the World of Man. He believed that man could transcend the world of man through faith and meditation. The essence of his teachings was that man can discover knowledge through trying to find God, and that he must look within his soul for the true knowledge that exists there.
In the educational field, he therefore 'promoted' an intuitive approach to education and argued that physical phenomena could lead us away from the path of true knowledge. Augustine held that the ability to make judgements is innate and that a teacher can only help the student and make him see for himself what he already knew without being aware of it. His famous examples of these intuitive judgements are the propositions of mathematics and the appreciation of moral values - which are not constructions of the individual mind since when correctly formulated these are accepted by all minds alike.

In the Christian interpretation, the individual thinker does not make the truth - he finds it and he is able to do so because the revealing 'word of God is the inward teacher who enables him to see the truth for himself when he listens to him.

This too was Plato's view, and like Plato, Augustine also believed in the use of the dialectical method of learning to facilitate discovering true ideas about God and man. The Platonic idea that true reality is basically idea is quite similar to the Christian concept that God created the world out of Himself.

Religious idealism exerted tremendous influence on
education (and this was strengthened with the realization that Christianity would propagate better if its adherents were given systematic education) and those educated were indoctrinated with the idealist point of view. In Christianity the ultimate reality is God and the bridge to it is the Soul. (just as to Plato the ultimate is idea and the bridge to it is the mind).

Modern Idealism developed with the advent of the scientific revolution when idealism became identified with systematization. It can readily be seen that Descartes' principle of finite mind contemplating objects of thought founded in God, is in the tradition of idealism rather than traditional rationalism. His method of arriving at principles through the method of analysis is what brought new life into philosophy. This has tremendous input in the educative process especially in 'problem solving' methodology. Efforts like those of Berkeley may be viewed as a kind of last ditch stand against the encroachment of science and even Hume indicated an acceptance of Berkelean ideas which have influenced scholars in many fields to study the nature of perception.

Kant rejected Berkeley's position that things are totally dependent on mind, as this notion would reject the possibility of scientific law. Kant's effort was to arrive
at universal postulations concerning what we may call moral ideals, imperatives or moral laws. This effort permeates Kant's writings on education, a matter he considered to be of primary importance. One of his categorical imperatives was that each person be treated as an end and never as a mere means. This has influenced subsequent thought about the importance of character development in education.

According to him, education was not only to equip one for the present, but for the possibility of an improved future condition called 'the whole destiny of mankind'. To Kant, the essence of education was 'enlightenment' or teaching a child to think according to principles, as opposed to mere random behaviour. This is closely associated to his notion of 'will'. The education of 'will' means living according to the duties flowing from the categorical imperatives. Kant examines education in his historically influential work entitled Education. He examines the process of education as both a theoretical and practical endeavour. This work effectively influences many aspects of education ranging from discipline to curriculum. Kant thus remains an inexhaustible source of ideas in education, comparable in this respect to Plato and Aristotle. He thought that an important part of the child's education was performing duties towards himself and others. Kant explored the moral and ethical realm primarily in 'Critique of Practical
Reason'. His effort was to arrive at universal postulations concerning what we may call moral ideals, moral imperatives or moral laws. This aspect of Kant's thinking was not tied to nature, hence it may be called his 'Spiritual' side. Much to Kant's efforts were directed to show that real knowledge is possible. His efforts at this were diluted by the uneasy manner in which he united apparently opposing themes, such as phenomenon and noumenon, the pure and the practical; and subjectivity and objectivity. The two 'Critiques' illustrate this conflict for one speaks to the logic of thought, and the other, to its practical applications. In the 'Critique of Pure Reason' Kant found it impossible to make absolutely universal and necessary judgements about human experience based on rational & Scientific grounds. In 'Critique of Practical Reason' he thought such judgements could be made. Thus his moral laws which he called 'categorical imperatives' strongly emphasized his educational ideas. The striking characteristic of Hegel's philosophy in his logic, identified with his 'dialectic', which has been portrayed as a mechanical warring between thesis and antithesis, the result being a synthesis. Hegel believed that in order to be truly educated an individual must pass through the various stages of the cultural evolution of mankind implying that individuals benefit from all that has gone before them. This can be explained thus - a
contemporary person can learn an aspect of our cultural development (electronics) as compared to an individual who lived a hundred years ago. Hegel thought it was possible for at least some individuals to know everything essential in the history of man's collective consciousness. Because of the present 'knowledge explosion' such an educational idea is preposterous. But to some extent Hegel may be right as there is a need to pass on the cultural heritage from the past to the present. This is not a practical idea in educational practice, and even to Hegel the attainment of such encyclopedic knowledge was an ideal and rested possibly only with a few and with the elite. In the modern concept of education where the instructional programmes have to be gratified this becomes an impossible task. There is a radical difference here from Krishnamurti's views who points out that if the mind approaches the timeless, not only that it does not and cannot grasp it, but it reduces eternity to continuity in time. Consider his statement: "Thought 'can only free itself from the opposites, from duality, when it is not caught up in them and is capable of understanding 'what is' without the reaction of the opposite". Thus, thought which is the content of consciousness, cannot be destroyed, but it can be freed from the network of identification. Thought then recedes as factual memory into consciousness. Krishnamurti on the other hand is concerned with the clearing of
psychological memory from the consciousness so that intelligence can operate.

Due to the knowledge explosion today Hegel's educational ideal seems naive, but the ideas are still valid as there is a need to pass on the cultural heritage to the present. The aims of Idealist education are the search for truth, self realization and character development. Idealism has always stressed the importance of mind over matter, and the stress is less on the study of physical and concrete areas and more on the non-physical and the abstract. The important thing for the idealist is to arrive at truth. Hence the study of any major work in art or science lies in its carrying us to a higher point in our thinking, in providing insight into our selves and the universe of which we are a part.

Self realization is a central aim of idealist education, but not in isolation and only in the larger context of nature. The contemporary educator Donald Butler, in his analysis in "Idealism in Education", states that the concern for the individual is one of the primary characteristics that make idealism still viable to the modern man. In his analysis he indicates that 'self' lies at the centre of idealistic metaphysics (science of idealistic education!). Thus the self is the prime reality
of individual experience; that ultimate reality may be conceived as a self and that it may be one self, a community of selves, or a Universal Self. Consequently, education becomes primarily concerned with self realization. Since thinking and knowing are central in educational concerns it is little wonder that idealism has exerted much influence on educational views about individual mind and self.

Another important idea is the relation of the part to the whole or self to society. In the modern era this theme was more developed by Hegel. He stated that the individual must be related to the whole, for it is only in the setting of the total relationship that the real significance of a single individual can be found. Hegel would even go so far as to say that one must relate himself to the total existence, the cosmos, in order to gain true understanding of himself.

Krishnamurti also points out that the conditioned mind cannot probably conceive the unconditioned, all it can do is impose its limitations on it. The point here is that the whole cannot be understood from the part, as Krishnamurti states: "How can you understand the whole when you are worshiping the part? Being petty, partial, limited, how can you understand that which is boundless,
infinite? The small can cease to be. In understanding what makes for limitations, for partiality, and transcending it, you will be able to comprehend the whole, the limitless.

The idealist approach gives importance to the more philosophically oriented teachers who will infuse the students with a desire to improve their thinking as they believe that a good education would make character development its foremost goal. The student is seen as having enormous potential for growth, both moral and cognitive. The teacher, therefore, from the idealist perspective is in a unique position to guide the students and to provide a suitable environment for their development. 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 exists. Education is the process of bringing these truths to the surface and the dialectic is the tool for regaining this lost wisdom. 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. Krishnamurti also emphasized on meditation but not
as the cultivation of a habit of concentrating on an idea since habit soon degenerates into the mechanical activity of the mind. To Krishnamurti, meditation is a process of self discovery, an all inclusive awareness of 'what is', Effortless living is living in meditation.

Idealists do not favour specialized learning as much as learning that is holistic. The direction is towards seeing the whole rather than a disjointed collection of parts. The holistic approach leads to a more liberal attitude towards learning. Here again we draw a similarity with the ideas of Krishnamurti regarding a wholistic approach in learning. "Meditation implies the whole life, not just the technical, monastic, or scholastic life, but total life and to apprehend and communicate this totality, there must be a certain seeing of it without space and time. A mind must have in itself a sense of the spaceless and the timeless state. It must see the whole of this picture. How will you approach it and help the student to see the whole of life, not in little segments, but life in its totality ... comprehend the enormity of this".

Some idealists maintain that truth is also received through intuition and revelation. Self realization is an important aim of idealistic education. In essence the idealist believes that true education occurs only within the
individual self.

No other single philosophy has affected education for as great a period of time as idealism. Industrialization and technological advances are some of the factors which have weakened idealism in contemporary affairs. Opponents of idealism have long searched for ways to get around, what to them is the lethargic nature of idealism. Einstein's theory of relativity has been used to challenge the idealist assertion of a fixed universe.

While idealistic education has emphasized the cognitive side of man, it has tended toward intellectualism to the detriment of the affective and physical side. It has also ignored the large number of individuals who find its cognitive emphasis narrow and pedantic resulting in an intellectual elite, available only to a privileged few. The idealist curriculum being overly bookish fails to recognize emotional and social needs thereby attending to the complete person. Idealists claim to be holistic and universal yet in their extreme cognitive and bookish approach they seem to fail in this aspect.

Another criticism levelled at idealism is that it deals too much with the past and too little with the present and the future. It is true that great ideas from the past should
be studied, but contemporary ideas and writings cannot be ignored.

One of the claims made by the idealists is that they pay great attention to the development of character. But, what parades for character development is conformity and subservience on the part of the learner which may assist in educational and social stability, often at the expense of creativity and self direction. Krishnamurti brings to sharp focus the perils of conformity, when he says: "conformity is gratifying; it assures security to the disciple, and gives power to the disciple as well as to the teacher, through conformity there is the strengthening of authority, secular or religious; and conformity makes for dullness, which they call peace. If one wants to avoid suffering through some form of resistance, why not pursue that path, though it involves a certain amount of pain? Conformity anesthetizes the mind to conflict, we want to be made dull, insensitive; we try to shut off the ugly and thereby we also make ourselves dull to the beautiful. Conformity to the authority of the dead or the living gives intense satisfaction. The teacher knows and you don't know. It would be foolish for you to try to find out anything for yourself when your comforting teacher already knows; so you become his slave, and slavery is better than confusion. The teacher and the disciple thrive on mutual
The philosophy of idealism has many shades and meanings and each philosopher and educationist reinterprets these ideas in the light of different experiences and in the social, cultural and political context of a particular era.

Realism reflects the idealist notion that only ideas are real. In one sense, for the realist, matter is real i.e. matter is an obvious example of an independent reality. Aristotle developed the view that while ideas may be important in themselves, a proper study of matter could lead us to better and more distinct ideas. According to him each piece of matter has both, a universal and a particular property. Therefore although 'people' differ in all aspects i.e. there are no two people exactly alike, yet all people do share in something universal, and this could be called their humanness. Aristotle thought that the primary aim of education should be to produce a virtuous person and believed that education should not be restricted to the school room but was a function of the State as well. From his chief mentor, Plato, he reinterpreted humanness. Humanness is a reality and exists independently of any one particular human. He further argued that the universal properties remain constant i.e. even if all men should die, humanness would remain. Aristotle's educational writings
have a significant impact on modern education and his thought has greatly influenced our conceptions of education in the humanities and the sciences. In the same direction, the modern philosopher Henri Bergson spoke about an elan vital, or vital principle that each object has and that directs it in terms of fulfilling its purpose. Balance is central to Aristotle's view and he saw all the universe in some balanced fashion. The chief good for Aristotle is happiness. Happiness depends on a virtuous soul and this can only come about as we develop habits of virtue that are shaped through proper education. The Aristotelian influence includes the need to study nature systematically, using logical processes in thought and emphasizing the rational aspects of human nature.

Realism is, needless to say, a confusing philosophy since there are different aspects to it i.e. classical realism, religious realism, scientific realism, natural realism and rational realism. This confusion stems from Aristotle himself, for although his ideas were derived from his differences with Platonic philosophy, yet there are more similarities overall than differences between Plato and Aristotle. The primary confusion over realism may be between a religious realism and a secular or scientific realism. While religious realism would show the similarities of Aristotle's philosophy to Plato and Thomas
Aquinas, secular realism would relate Aristotle's work more to the development of scientific philosophy (inductive thinking).

Because of the confusing array of variations, the most sensible path to take is from the common elements that are interwoven throughout its long history.

Aristotle's ideas influenced the Christian religion and encouraged secularism. Aquinas became an authority on Aristotle and found no conflict between Aristotle's ideas and those of the church. His views on education are that one should proceed from the study of matter to the study of form. He believed that proper education recognizes the spiritual and material nature of man. One of the main problems of classical realism was its failure to develop a good method of inductive thinking and they were still caught in a deductive style of thinking.

Modern realism developed out of attempts to correct this and these corrective attempts were at the heart of what we today call the 'scientific revolution'. Francis Bacon and John Locke were the most outstanding realist thinkers engaged in this effort.

Locke did not overly concern with the nature of mind itself.
but concentrated on how knowledge is gained by mind. He was an empiricist and respected the concrete and practical. Locke's views on education are not theoretical but practical on all general topics of education.

Most outstanding in contemporary realism was Bertrand Russell who was greatly interested in education. He went toward mathematical quantification and verification as the basis of philosophical generalization. Russell tried to put his educational ideas to work at the school he founded called Beacon Hill. He thought of education as a key to a better world by the eradication of poverty and ignorance.

Realists agree that education should have as its aims the essentials and the practical. The essentials and the practicalities of education lead to something beyond themselves, an element that is distinctly Aristotelian, that is, it proceeds from matter to form, from imperfection to perfection. Realists are Aristotelian in viewing education as the process of developing our rational powers to the fullest and to achieve life's goals. The Realist places enormous emphasis upon critical reason aided by experimentation and observation. The schools should teach such fundamental facts about the universe and a good school programme will present material in interesting and enjoyable ways.
As a forerunner of much in modern educational theory Locke recognized that a child should not be pushed beyond his ability and readiness to learn. This is very scientific and contemporary. The critics point out that in practice, realism is rigid, incorporating practices such as Herbart's 'five formal steps of learning' (preparation, presentation, association, systematization and generalization) the desire for order and precision such as set-time periods, course scheduling, preplanned curriculum are carefully executed.

Herbart J.F. was another realist educator strongly influenced by Pestalozzi. He criticized what he characterized as the atomistic curriculum of his day. He felt that there should be a system of correlation and concentration whereby each subject would bear upon, and be integrated with, other related subjects. Teaching he believed should be multilateral, for example, Geography, economics and history should be taught together so that the student can see relationships that provide the basis for new knowledge. Herbart believed that ideas are kept alive through interest and the main function of education is to see that ideas are retained in the mind through books, lectures and other teaching devices.

Krishnamurti's idea of school activity is a direct contrast in the sense of its flexibility and non-rigidity arising
out of his views on the dangers of imposed external discipline.

As Krishnamurti says: "Discipline is a process of condemnation, comparison or justification". Critics point out that students come to be seen in terms of subservience to a superior entity such as a curriculum or standards of excellence.

The emphasis on discipline, includes a disciplined approach to subject matter learning and life activities.

The antecedents of PRAGMATISM are varied but the basic elements which are of importance are induction, the importance of human experience, naturalistic humanism and the relations between science and the culture of man. Pragmatism is a philosophy that seeks out processes that work best to achieve desirable goals. It reviews traditional ways of thinking and doing, and reconstructs the approach to life according to the present day needs. The philosophical elements that give pragmatism a consistency as a philosophy in its own right are the contributions of Pierce and John Dewey.

Francis Bacon's influence on pragmatism has been significant. The method of induction suggested by him is
the basis for scientific thinking. Induction allowed the experimental approach to influence every aspect of human life i.e. it put a premium on human experience. John Dewey in 'How we think' put forward the method of scientific thinking in the centre of the educative process.

Dewey applied the meaning of induction to education and society. John Locke emphasized the importance of placing children in a most conducive environment for their education. Locke emphasized on the importance of experience and its relation to thought processes and personal development. According to Locke the mind is a 'tabula rasa' receiving impressions through the senses. Charles Pierce came out with the counter statement that ideas are not to be perceived as isolated impressions on a blank mind but as interrelated parts of experience.

Dewey found Locke's view of the mind as 'tabula rasa' to be too passive and pointed out the mind to be an active agent in the formulation of ideas. He also emphasized on the transactional character of the relations between man and the environment. He also maintained that individuals cannot live in isolation from social forces, and it is the cognizance that he gave to social forces that made him believe that education was for social adjustment.
into history, the views of Jean Jacques Rousseau had tremendous import for pragmatic theory. His proposals for education are found in 'Emile' where he takes a child away from civilization and brings him up in the country, where he lives naturally and learns from nature while ignoring books altogether until Emile reaches the age of twelve. Of Sophie, Emile's counterpart, her education would (only!) complement Emile's. Rousseau's major contribution to education is the way in which he connected nature and experience, and the child's development is seen as going through certain stages. Rousseau helped educators focus on the physiological, psychological and social developmental stages of childhood. (Pedagogist M. Montessori was influenced by this view). M. Montessori promoted both interest and the use of objects in the educational process. In the Montessori method therefore there are all sorts of experiences with blocks, cylinders and geometric patterns as these assist in the cognitive development of the child as well as his physical development. He thus set the stage for child centred education. Rousseau believed that education should be guided by the child's interest i.e. his native tendency to find out about the world he lives in. He believed in the child's autonomy, and considered it a natural autonomy where the child has to suffer the natural consequences of his action. Krishnamurti's idea of discipline is the
discipline born out of self knowledge and understanding. This is the highest form of discipline. "This discipline", in his own words, "is not an external compulsion, or something you impose on yourself, as an inward demand, to follow, to obey, but rather the act of learning about anything is discipline itself".

A.S. Neill's "Summerhill" strongly reflects Rousseau's influence and it advocates freedom but not license (i.e. uninhibited permissiveness). Dewey pointed out that 'philosophy of education' is the formation of right mental and moral attitudes to face up to contemporary situations. Dewey as well as most other pragmatic educators prefer methods that are flexible. Furthermore knowledge must be related by developing a core approach to curriculum. The motivation factor has to be duly considered in group work or individual projects. The pragmatists are for action oriented education and problem solving abilities, and they endorse a more general education as opposed to narrow specialization. Dewey considers education by its very nature an experimental proposition where there are no fixed or absolute conclusions.

It is difficult to separate a philosophy from the prevailing culture. Dewey's philosophy for example called for a rigorous attention to consequences in terms of moral
and social goods and not in the crass material terms of modern society. The critique of progressivism alleged lack of patriotic and religious fervour, and excessive freedom and lack of discipline. One of the critics against pragmatism is that it deprecates acquisition of knowledge and cognitive development. Since studies are organized around student interest, the result is that students lack the discipline that comes from studies in the basic subject areas. Consequently students are short changed in terms of knowledge and lax in terms of discipline.

Many factors account for much of the difficulty found in pragmatism. For one, Dewey's style of writing which lends itself to misrepresentation; the breadth and the lack of analytic specificity in pragmatic philosophy, and, the pragmatic penchant for focussing on specific problems. Pragmatic philosophy, for all its problems, has been one of the enduring contributions to education.

The PROGRESSIVIST approach to education like pragmatism, entails the practical features of life and considers education as an useful form of social life. Progressivists emphasize 'problem solving' in education since it is a learned activity and therefore makes one best equipped to face life's challenges. An interdisciplinary approach in education is also emphasized and 'learning by doing'
stresses the importance of the role of the learner in the learning process. Progressivists think that learning should involve a cooperative interchange between school and society. Krishnamurti has a clear distinction between working together along the lines of established authority, under the stimulus of authority, and cooperation which comes from seeing the truth and the necessity of putting that truth into action: "Since he believes that it is only when each one of us understand the truth of any issue, then our common understanding of that truth leads to action, and such action is cooperation". In the educational setting Krishnamurti points out that co-operation between the educator and the student is the responsibility of both and he says that "the word cooperation implies working together, and we cannot work together if we are not looking in the same direction with the same eyes and the same mind".

Krishnamurti believed that classroom instruction must arise out of a flexible curriculum without rigorous evaluation measurements since he believed that each child should be free to perform at his optimum level of performance and be free of competition and grading pressures.

The philosophy of RECONSTRUCTIONISM contains 2 main situations: that society is in need of constant
reconstruction and that such social change involves both, a construction of education and the use of education in reconstructing society.

Reconstructionistic ideas in education have existed in one form or another throughout history. Plato in redesigning for a future state, *The Republic*, was a reconstructionist philosopher on all counts. Among the Christian philosophers, Augustine preached reconstructionist reform in order to bring about an ideal Christian State. The reforms that Augustine suggested in 'The City of God' were intended for man's soul rather than his material being but had ramifications that were interpreted by the material world as well.

Karl Marx pictured a reconstructed Society based upon an international communism. He believed that education should not be any ivory tower affair but a method of changing the world, and, place the proletariat in control. To do this would mean overthrowing the present economic system and instituting a new kind of education directed toward raising social consciousness of economic controls, that would enable each person to be an end and not a means.

Due to World Wars, Optimism in the future of the world was dramatically changed and surfaced such 'dysutopias' as
Aldous Huxley's 'Brave New World' and George Orwell's '1984', while at the same time reformers such as Bertrand Russell in 'Principles of Social Reconstruction', listed ways that man might take in order to avoid a nuclear holocaust. The present day educational reforms are directed to change the world and eliminate war, racism and poverty as well as to make significant changes in daily life, due to technological advance, through the use of 'behavioural engineering'. B.F. Skinner in 'Waldon Two' recommends engineering a new social order based on the engineering of behaviour. A more detailed aspect of behavioural engineering is discussed later in this chapter under the theory of Behaviourism.

Reconstructionism is not a philosophy in the more traditional sense of the word, in that it does not seek to make detailed epistemological studies but is more concerned with the broad social and cultural fabric in which we exist. Hence it is more a social philosophy whose leading exponents are educationists and social activists.

Theodore Brameld has come closest to the traditional role of the philosopher and wrote extensively about the philosophical nature of reconstructionism. He sees reconstructionism as a philosophy of values, ends and purposes. One finds in him an inclination toward
futuristic thinking in reconstructionist philosophy since reconstructionists have a penchant for Utopian thinking that leads to the attainment of an ideal world. Reconstructionists believe that planning about the future and providing alternative societies should be encouraged in schools where students can become future oriented. Alvin Toffler points out in *Future Shock* that individuals have to face too many changes in too short a period of time and to combat future shock, Toffler suggested 'future studies' as part of the curriculum at every level of schooling. This curriculum could be realised through activities such as role playing, computer programmes of 'future games' and 'future fairs'. Reconstructionists feel that educational programmes should orient students toward becoming 'agents of change'. Educators are now aware that they are educating students who must function as productive citizens many years after their days in the classroom. It was in this connection that Dewey pointed out to the facts that what we teach today may be out of date by the time the student graduates and has to perform as a productive citizen. It was this that led him to emphasize on the 'problem-solving' method in education as it would relate to the student in the present as well as in the future.

The most important direction that reconstructionists take is the view that modern man is facing a crisis of survival
and that the school occupies a strategic position in meeting the crisis and providing a necessary foundation for action.

Reconstructionists believe their approach is a radical departure from pragmatism and critics have attacked charging that the reconstructionist analysis of social problems and their strong desire for change, are prescriptions for reform. Their view of democracy and decision making is different from Dewey's conception of open-endedness and the intimate relation between means and ends.

EXISTENTIALISM is one of the recent trends in philosophy traced to the 19th century to Soren Kierkegaard, Nietzsche, Martin Buber (the Israeli philosopher-theologian) and, Jean Paul Sartre, author of Existentialism and Human Emotions. Existentialism has only recent application to educational theory and due to the very nature of its credo - the lonely, estranged and alienated individual caught up in an absurd world - makes it difficult to sort out a consistent meaning of it.

Kierkegaard argued for the subjective individual who makes his choices against an objective and science oriented world. He believed that education should be subjective and
devoted to the development of the individual. The humanism of Martin Buber has a profound impact on education. He was one of the few existentialists who wrote specifically about education, especially the Teacher-Student relationship. What he really advocated was the kind of education where the teacher and student, while differing in kinds and amount of knowledge were on equal ground in terms of humanity; and each one in this relationship is both teacher and learner at the same time. He believed that the most desirable educational situation is one where friendship - the epitome of an 'I-thou' relationship - can exist. He was careful to point out that education could also consist of an 'I-It' relationship in which the student is treated as an object.

Krishnamurti has a marked similarity with this frame of thought. There is a departure in Krishnamurti's teachings from the traditional setting which is hierarchical of the relationship between the teacher and the taught, the 'guru' and the 'shishya'. To Krishnamurti, the teacher and the student function at the same level communicating through questioning and counter questioning till the depths of the problem are discussed and understanding is revealed, enlightening the mind of both the teacher and the taught.

Existentialists have a great concern for the role of the
individual in life and their view that the individual first exists and then defines his purpose, arises from the belief that it is from individuals that all ideas, values and institutions come forth. This is radically different from the idealist view where all ideas are real, pre-existing and independent from man. For the idealist, the individual discovers ideas whereas for the existentialist, the individual creates them. Existentialists are firm believers in commitment and action and believe that both work together. Existentialism is not systematic in the traditional sense but it does have a strong stand as a philosophy (in the tradition of Socrates Just as Socrates was the gadfly of ancient times pricking the consciences of the Athenians, the existentialists also urge us to examine our lives and break away from superficiality and uncommitted action. Krishnamurti also suggests the method of introspection as a guide to self-knowledge. Sartre tells us that 'existence precedes essence' (i.e. first comes the individual and then the ideas that he creates). Education must thus focus on individual human reality and recognize that the individual besides being a cognitive being is also an emotional being. The emotional existentialist view is one in which our highest concepts are put into practice, not only in personal life, but in the world at large. Existentialists condemn the school as a dehumanizing force that indoctrinates the individual and
steals personal initiative. Students and teachers are both victims of these circumstances and so long as the educational institutions are pitched against individual identity, personality, and well being, modern society cannot hope to find its bearings against the technological advancements.

Existentialist ideas of education do not infer that individuals cannot learn from others, benefit from discipline, or cannot gain from formal education. Important in the modern context is the new avenues in education opened up by the existential view especially in the field of 'alternative education'.

Existentialists are seeking to open our awareness to human potential and human possibilities in the modern world.

Krishnamurti seems to crystallize the essence of this thought when he poignantly questions our educational perspective: "Are we only educators or are we human beings who see education as a significant and true way of helping human beings to cultivate the total mind?"

The implications of existentialist formulations for education are many since existentialists behold human life as unique and emerging and believe that the child is to be
recognized as a full person and not simply as an incomplete adult.

Educational standards and practices that manipulate the child's behaviours in an arbitrary manner violate the principle of free choice. According to existentialists, over-structured school systems enslave rather than liberate young souls; and bureaucratization needs to be replaced by humanization. From the existential point of view, many teaching practices, testing procedures and bureaucratic systems of classifying children may be questioned. Such institutions do not serve a truly educational purpose, producing efficient robots rather than inspired, enlightened and creative individuals.

On the other hand, teachers who have learned to provide existential encounters for their students enable the learners 'to create meanings in a cosmos devoid of objective meaning, to find reasons for being in a society with fewer and fewer open doors'. If the purpose of education is to build character, to optimize potential and creativity and to enhance the quality of life through knowledge, then from an existentialists perspectives bureaucratization needs to be replaced by humanization.

In Krishnamurti's view, for the teacher to perform his
role, it is first and foremost important that he perceives his "total responsibility in his personal relationship not only to student but to the whole of mankind". According to Krishnamurti, "responsibility is for the whole, as the word implies, not for one self, not for one's family, not for some concepts or beliefs, but for the whole of mankind. For Krishnamurti the human being "psychologically is the whole of mankind ... the whole psyche of mankind ... psychologically, inwardly, one is like another human being ... So psychologically you are the world; you are responsible for the whole of mankind, not for yourself as a separate human being, which is a psychological illusion". In the educational perspective therefore the teacher should feel complete responsibility for the student.

In the realm of counselling, existential intervention is conceptualized as a "conscious attitudinal perspective toward rebuilding the impaired self". The existential influences on counseling practices (in schools) have been quite far reaching and some form of existential intervention is employed by those counselors using Gestalt therapy, and, communication and cognitive approaches.

Human development is seen by existentialists as independent of external forces but as something which is guided by the
creative forces of the integral self. In other words, development is a self directed synthesis of self destined energy and potential. The individual has freedom of choice, which in educational terms implies a capacity to change. It is a freedom that helps with the self emerging process.

Krishnamurti clearly holds that the individual is responsible for his actions and for the world that he creates around himself. His radically different view is that he believes the individual is responsible to himself and to no one else, and that is the proof of the freedom of the individual. If man is responsible to an external authority, Krishnamurti believes that true sense of responsibility, like true faith should come from within the individual, out of love for life, out of the understanding of the wholeness of life, out of freedom from the illusion of the ego. Man is free to liberate life within him, or to remain in bondage. Krishnamurti maintains that man is potentially free, but is in effect limited by his inability to differentiate the eternal from the transient - hence these limitations are self imposed and self sustained. Hence man is in bondage because he is free to delimit himself. The following extract from his talk explains his trend of thought: "... man, the individual is absolutely free, that he is entirely and wholly master of
circumstances. Being free he is thereby limited. Because your freedom is in the capacity to choose, to discriminate, between right and wrong, beautiful and ugly, you are necessarily limited by your capacity... By the breaking down of this limitation, through the natural growth of experience, you become free of limitation and thereby become the highest, the perfect, the consummate human being... " Thus, though man is free, he has to evolve to the highest degree of intelligence, so that he may realise that freedom.

Marxism is a comprehensive political system and the Marxists believe that education is shaped by economic change and in turn helps to create new changes. Like the Marxists, Krishnamurti also believes 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. The Marxists believe that such education must be eradicated if we are to prevent exploitation and move toward a world of economic and social justice. Krishnamurti affirms with this view and points out that in order to do this, students must be exposed to new and radical views and they must be encouraged to become agents for change in building a better society.
BEHAVIOURISM is not generally considered a philosophy in the same sense as idealism or in the way other such thought systems are. It is classified as a psychological theory and given increasing attention and acceptance in the field of education. It is in many ways projected into the domain of philosophy especially in theoretical considerations dealing with the nature of man and society, values and speculation on the nature of reality.

The interrelationship between a psychological theory and philosophical assumptions and implications cannot be under emphasized, and behaviourism, even though it has a clear scientific orientation is no less involved in the philosophical perspective as other psychological theories. Behaviourism has its foundations in the realists theory of independent reality and the behaviourists believe that behaviour is caused by environmental factors. This is another realist inclination toward the importance of the discernible, factual, observable aspects of the universe. Therefore by understanding certain behaviours and how these are the result of environmental factors, the processes by which behaviour comes about and thereby exercise control over human behaviour, can be understood, making it possible to engineer more effectively the kinds of people and social conditions in the modern world.
Fundamentally, materialism is the theory that reality can be explained by the laws of matter and motion. Behaviourism is a kind of materialism if man is viewed in terms of his biological content. The behaviourists believe that body is material and behaviour is a motion. Thus man can be studied from the aspect of matter and motion. For the behaviourists man is not endowed with any super-natural quality, but rather he is part of nature and is governed by instinct. Ivan Pavlov (1849-1936) who was noted for his studies in reflex reaction was also the proponent of the conditioning theory wherein he showed how both, realism and materialism are related. For Pavlov's dog the response is not based on a mental process but it is based on conditioning which can be explained by external factors.

While modern behaviourists use operant conditioning that includes action on the part of the organism being conditioned, Pavlov only considered conditioned reflex behaviour. In operant conditioning, the organism can act to alter the environment and the resultant change reinforces the behaviour pattern i.e. there is a two way flow. In education this is explained in the rewards and punishments meted out to students. Positive reinforcers spurt students to better achievements and negative reinforcers are detrimental to educational achievement.
J.B. Watson relied solely on observational technique restricted to behaviour. For instance, he stated that the fears people have are conditioned responses to the environment. He conditioned people to be fearful and then reconditioned them. He thought of the environment as the primary influence on behaviour and maintained that if he could control a child's environment he could then engineer the child into any kind of person desired. In rejecting mentalistic functions of mind and consciousness, he also gave no importance to such concepts as feeling, satisfaction, purpose and free-will which are not observable and therefore not capable of scientific measurement.

B.F. Skinner maintains that although the traditional view is that the autonomous man perceives the world in order to interpret it (i.e. action comes from the autonomous man to the environment), the reverse is the case. According to him 'knowing' is really a case of environment acting on us. We perceive and know to the extent that we respond to stimuli from environmental contingencies. Accordingly to Skinner, 'knowing' is not a cognitive process, but it is behavioural and environmental, neurological and even physiological. On the other hand, for Skinner, knowing ones desires, beliefs and feelings is more difficult due to the lack of verbal tools to accomplish these without
verbalization in some form, behaviour is, for the most part, unconsciousness. According to Skinner, consciousness in the verbal awareness sense is a social product. Really knowing the inner realm proves difficult due to the lack of proper verbalization of it. The tendency is to leave it to our conviction of an autonomous presence. Unless the contingencies of reinforcement are properly uncovered this personal awareness cannot be described.

Skinner affirms that when and if we really come to know this personal awareness, it will not be different from external objects, viz the content of the knowledge will be only that which is observable. In Skinnerian terms, this is knowledge of behaviour and contingencies of reinforcement, and not anything like soul or inner man. Skinner's critics say that he is 'abolishing' man which according to Skinner, is only the autonomous man, the 'inner man', and what is left is the real observable human organism purely biological and a complex system behaving according to the laws of nature and capable of being observed.

The closest one gets to Skinner's views is that one is both controller as well as the controlled. What it actually means is that we are our own makers - that is, we have developed through two processes of evolution. One process is
the biological process from which we evolved, and the second is the cultural process of evolution that we have largely created. The second process has significant importance to Skinner who says that environment today is contrived and therefore not natural and it is an environment that we have created. This environment, according to Skinner, contains the significant contingencies of reinforcement that finally go to make us human. Hence we are our own makers, and while we are doing the making, we are being made (i.e. we are the result of that conditioning). Skinner advocates control and thinks that a new society can be shaped through control. This means someone must be in charge to make sure that control is exercised efficiently towards the highest aims we can establish.

For Skinner, the social environment is culture (and not values and ideas which transform and change a culture). Skinner maintains that controls are needed to make us more sensitive to the consequences of our behaviour. Reinforcement follows behaviour and does not precede it and it develops in directions that are positively reinforced. Thus we should be controlling and using contingencies that reinforce desired behaviours.

According to Skinner, good education must motivate students
to progress and there must be immediate reinforcement. When a child takes a test for example, it is important to let him know immediately whether the responses are right or wrong. The interest of the child to know the responses is very sharp immediately after the test. If the child is given results a week later there is a marked fall in interest, Skinner maintains. Therefore the child should know immediately when he is right or wrong. This is the main reason why he championed such methods of immediate reinforcement as 'programmed learning' and 'teaching machines' in educational practice. Skinner always advocates positive reinforcements.

Skinner states that the educational institutions cannot educate effective citizens who will build a good society, but he foresees the possibility of developing better ways. According to him, change of culture or individuals can come about through the change of behaviour; and the way to change the behaviour is to change the contingencies, that is, culture or social environment. Contingencies are the conditions in which behaviour occurs, reinforcing and influencing the direction and quality of behaviour.

Krishnamurti talks about bringing about the change in society from a radically different perspective. For Krishnamurti, man and society are interrelated; "The Social
pattern is set up by man; it is not independent of man, though it has a life of its own and man is not independent of it. They are interrelated. Change within the pattern is no change at all; it is mere modification, reformation".

Krishnamurti begins with the preposition that all societies, even the most utopian, have within their structure the seeds of their own corruption, which leads it to its own deterioration. As he puts it: "Only by breaking away from the social pattern without building another can you help society. As long as you belong to society, you are only helping it to deteriorate. All societies, including the most marvelously utopian, have within them the seeds of their own corruption. To change society, you must break away from it. You must cease to be what society is: acquisitive, ambitious, envious, power seeking ..."

Skinner views the educational process as one of the main ways of designing a culture through positive reinforcements.

Skinner is a strong advocate of education, although many critics argue that education for him means training. Children seem to respond to a method that provides both incentives and rewards for their achievement.
Behaviourists suggest the use of behavioural engineering methods in education as well as in social life. Skinner has, for example, taken the possibilities of his theories into the area of social and cultural reform. The main criticism of Skinners's theory is his views on man as being devoid of inherent freedom and dignity. Behavioural techniques while successful at the experimentation level, may not be applicable to society in general where so many unknown variables exist.

The behaviourists penchant for order and regularity in their efforts to develop a technology of behaviour patterns is based on their assumption that nature and the universe operate in mechanistic terms and is therefore controllable. The critics point out the fallacy of this assumption, which is, by its very nature, uncertain.

The preceding discussions on different philosophical theories was attempted in an effort to relate the philosophical systems to educational practice in general, while at the same time trying to analyse Krishnamurti's educational ideas. It is futile to attempt to construct Krishnamurti's educational ideas and objectives without an intellectually guiding frame of reference. The effort is to see how Krishnamurti linked these philosophies together in some intelligible whole by abstracting important
elements and binding these together conceptually into a theory in its own right.

Krishnamurti's educational ideas seem to lack culture specific relatedness as was seen in most of the contemporary philosophies discussed earlier. There is neither the Indian cultural ethos nor western ideological moorings in his articulation.

While Swami Vivekananda's contribution to educational theory is often 'seen' as an unique contribution with universal appeal, it is evident that his theory was rooted in Indian philosophical doctrine. His philosophy was founded on Vedantic tradition which comprises the highest spiritual and ethical values of mankind and the teachings of the Upanishads acclaimed by him to have the strength and dimension to provide solutions to existing social problems.

Man, for Vivekananda, is more than pure mind. He is the very incarnation of God. Vivekananda believed that Karma Yoga as a system of ethics and 'religion' is needed for the attainment of self control and self realization and he placed service to mankind as the highest goal of religion.

Vivekananda's educational philosophy based on the perfection and purity of mind. Accordingly knowledge is inherent in man and the whole movement in education should
aim at discovering this infinite knowledge. It can therefore be interpreted that the external world is the motivating factor leading to the study of one's own mind. He believed that education could be used as the instrument for the betterment of humanity by orienting the educational programmes for the development of mental ability and moral characters.

According to him "the ideal of all education, all training, should be this man-making. But instead of that, we are always trying to polish up the outside ... The end and aim of all education is to make the man grow. The man who influences ... is a dynamo of power, and when that man is ready, he can do anything and everything he likes, that personality put upon anything will make it work".  

Vivekananda drew a clear line against the practice of education being a mere form of accumulation of information. The basis of all systems, social or political rests upon the goodness of man and he was convinced that education must play an important role in helping the pupil identify with the rest of humanity with a feeling of compassion. He realised that through education man's multifaceted personality could be realised if the process of education focussed on character building and physical development; self reliance and self sufficiency; service to humanity,
brotherhood and spirituality of man. Hence it is clearly seen that his basic objectives of education were a strong reinterpretation of Vedic philosophy so as to revive the lost tradition.

Rabindranath Tagore interpreted education as the highest purpose of man and emphasized the all-round development of the child through the activities of mind and body. He believed that education relates with all aspects of our life, be it social, intellectual, spiritual or economic and the main objective of education is the freedom of the mind. Tagore believed that the schools should be ashrams, in the midst of the peace of nature, where life is not merely meditative but fully awake in its activities, and where they are 'bidden to realize man's world as God's Kingdom' and 'where the teacher and the student sit at the same table to partake of life'. His concept of relating nature to the human spirit was apparent in the natural atmosphere of piety which was created in his ashram. He upheld the supremacy of the simple and the natural. The significance of the school atmosphere for the development of sensitiveness of the 'soul' is what, in the final analysis, allows freedom from ignorance and apathy.

Krishnamurti's emphasis on an ideal natural setting for his schools as experiments of learning are similar to Tagore's
concept of the ashram. Influence of Rousseau is obvious as he too believed that the true flowering of the mind of the child can only take place in the midst of peaceful and natural surroundings. The point to be made here is not that one philosopher draws out from another in the methodology of his educational practice but that when the objective is toward the total good of man the logistics of getting to the ultimate goal overlap in this upward movement of finally reaching the goals.

Gandhi too like Swami Vivekanand and Tagore believed that education was the 'drawing out of the best - body, mind and spirit' through the harmonious development of the child. Gandhi made 'craft' a nucleus of the whole instruction since he believed that it is through practical work that one attains intellectual development and from there on pursue towards the attainment of the realised self.

Many educationists could have been justifiably discussed with Tagore, Vivekananda and Gandhi since India had many outstanding philosophers at the time who had an impact on contemporary educational development in the country. The striking resemblance about these philosophies is their non-conformist bias either to traditional Indian ethos or western ideological moorings, and the response to new ideas and break-throughs especially in the field of psychology.
which had certain important inputs in contemporary developments in education. It may be remembered that, Gestalt theory was put-forth around 1925; the theory of Behaviourism was the work of J.B. Watson (1878-1958) and Ivan Pavlov (1848-1936) and Psychoanalysis was the work of Freud (1858-1939).

Any educational setting must be understood in relation to the social, political and cultural context. The demand for modernization of techniques due to large scale industrialization with its far reaching social and moral implications and associated dangers is what made Tagore, Vivekananda, Gandhi and other thinkers at that time conscious of the dangers associated with these developments. The reason for this reaction was found mainly in the Indian tradition which values the simple pattern of life and maintains that the demand and supply of needs, other than basic needs is not what ultimately leads to satisfaction and enduring happiness. Thus it shifts the focus from values to material gains, and, from the inner to the outer. Happiness is then determined not from what man makes of his life but what he is able to acquire by way of material possessions. Although Gandhi and others realised that poverty is a great evil and that it demoralizes man, they placed an emphasis on ideas other than industrialization and accumulation of material goods. The
impact of the West on Indian life and culture came at a crucial point of time when the tempo in the West had been greatly accelerated by science and technology. As a pioneer of new experiments in social life and educational theories, it brought with it the wider usage of English language, generated ideas of freedom, democracy and social traditions. Most important it established new educational systems. It is unfair to totally underrate the value of Western contribution to Indian culture, as it offset a creative trend to reassess the traditional patterns of life; to awaken a new interest in the development of Indian languages; to reinterpret ancient and classical scriptures. This was the culmination of a new and invigorating nationalism from which emerged the educational ideas of Swami Vivekananda, Tagore, Gandhi and other eminent educationists. Gandhi was a striking combination of a revolutionary, a traditionalist and a pragmatic educationist. He too like Vivekananda and Tagore did not sever from the moorings of tradition and Vedantic values although he had a futuristic vision of India.

Krishnamurti devoted his life to the task of bringing about a psychological revolution, which as he calls it, is a total revolution, transforming human existence as a whole. At present our existence is self-centred, and our problems are created by us through self-centered action.
Krishnamurti speaks of action based on love and an intelligent understanding of life as a whole.

Liberal education is an education based fairly and squarely on the nature of knowledge itself. It is not a vocational, scientific or specialist education. The fully developed Greek notion of liberal education was rooted in a number of related philosophical doctrines: first about the significance of knowledge for the mind, and, secondly about the relationship between knowledge and reality. In the first category there was the doctrine that it is the peculiar and distinctive activity of the mind, because of its very nature, to pursue knowledge. The achievement of knowledge satisfies and fulfills the mind which thereby attains its own appropriate end. The pursuit of knowledge is thus the pursuit of the good of the mind, therefore an essential element in the good life.

The second group of doctrines asserted that the mind, in the right use of reason, comes to know the essential nature of things and can apprehend what is ultimately real and immutable. From these doctrines there emerged the idea of liberal education as a process concerned simply and directly with the pursuit of knowledge. Thus there is no thought of defining education in terms of knowledge and skills that may be useful or in terms of moral virtues and
qualities of mind that may be considered desirable.

In this concept education is based on what is true and it therefore has finality which no other form of education has. Secondly, liberal education has a value for the person as the fulfillment of the mind, a value which has nothing to do with vocational or utilitarian considerations. Thirdly, because of the significance of knowledge in the determination of the good life as a whole, liberal education is essential to man's understanding of how he ought to live, both individually and socially. Hence liberal education is freeing the mind to function according to its true nature, freeing reason from error and illusion, and, freeing man's conduct from wrong.

It was the demand for an education whose definition and justification are based on the nature and significance of knowledge itself and not on the predilection of pupils, the demands of society, or the whims of politicians that prompted the Greeks in ancient times for an education in the seven liberal arts'; and in more recent times called for an education that aimed at the cultivation and development of the mind in the full range of man's self understanding.

The significance of the concept originally came directly
from the status the basic doctrines give to knowledge, in a unified picture of the mind, and, its relation to reality.

Liberal education is therefore best understood in terms of the characteristics of mind to which it leads. By characteristics is meant the aims of education and the abilities sought, such as to think effectively, to communicate thought, to make relevant judgments, to discriminate among values.

A liberal education is then, one that, determined in scope and content by knowledge itself, is thereby concerned with the development of mind. It is because it is based on these ultimate principles that characterize knowledge itself that a liberal education is in a very real sense the ultimate form of education. Inspite of the absence of any metaphysical doctrine about reality, this idea of liberal education has a significance parallel to that of the original Greek concept. It is an education concerned directly with the development of the mind in rational knowledge, whatever form that freely takes.

What then one may ask is the import of this concept for the practical conduct of education? First and foremost the distinction between various forms of knowledge must be attempted and then, relate them in some way to the
organization of the curriculum. The various forms of knowledge can be seen in low level developments within the common area of our knowledge of the everyday world. From this there branch out the developed forms, which, taking certain elements in our common knowledge as a foundation, have grown in distinctive ways. In the developed forms of knowledge the following features are to be noted:

1) They each involve central concepts that are particular in character to the form: for example those of motion, displacement, oxygen and carbondioxide, characteristic of the sciences; integral, divisor, parallelogram, characteristic of mathematics.

2) In a given form of knowledge these and other concepts that denote certain aspects of experience form a network of possible relationships in which experience can be understood. The form has a distinctive logical structure i.e., the terms and statements of electricity can be related in strictly limited ways.

3) The form, by virtue of its particular terms and logic has expressions that in someway are testable against experience. This is the case in scientific knowledge, moral knowledge and art.
4) The forms have developed skills for exploring experience and testing their distinctive expressions. For example, the skills of science and those of different literary arts.

All knowledge involves the use of symbols, and the making of judgments can only be learnt in tradition. The art of scientific investigation, the appreciation of a poem are not just communicable by words and hence have to be learnt from a master. The forms of knowledge are referred to as disciplines. They are indeed disciplines that form the mind. The dividing lines that can be drawn between different disciplines (by means of the four suggested distinguishing marks) are not clear enough for demarcating the whole world of modern knowledge. Hence only broad divisions are apparent. The sciences depend on empirical and observational tests, mathematics depends on deductive demonstrations. But within these areas further distinctions are made by the grouping of knowledge around related concepts or particular skills or techniques. Science and arts can be thus divided within the larger units. Besides there is also knowledge that is characteristically rooted in more than one discipline and is simply held together by their subject matter, drawing on all forms of knowledge that can contribute to them. Geography as the study of man in relation to his
environment is an example of a theoretical study of this kind, and engineering a subject of a practical nature. Many of the disciplines borrow from each other.

Thus it can be concluded that 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 did not believe that cluttering the mind with information was the main objective of education. Krishnamurti asks a very pointed question in this direction: "Can the mind keep in touch with that which is the source of all happiness? Can this openness be sustained in spite of knowledge and techniques, in spite of education and the crowding in, of life?" The openness that Krishnamurti talks of can be sustained, but only when the educator is educated to this reality, only when he who teaches is himself in touch with the source of creative happiness. It is this coming to look at things in a certain way that is being aimed at, in liberal education - not the ability to work out in detail.
what can be discerned. The aim of the study of a discipline in liberal education is concerned with developing a person's ways of understanding experience and not mastering the detail of knowledge.

Psaul Hirst in his essay 'Liberal Education and the Nature of Knowledge' asserts that 'it is possible to construct programmes that are in the first place organized round certain fields of knowledge either theoretical or practical. A regional study that introduces historical, geographical, industrial and social considerations might for instance be one element in such a scheme. It is important to recognize that the fields are chosen because together they can be used to develop understanding of all the various forms of knowledge'.

All the fields of study demand the highest skill from the teacher. Krishnamurti in his experiments with schools repeatedly addressed the teachers and also the pupils in dialogues for a better understanding of the whole process of learning. Fundamental to his views is the understanding that there is no essential difference between the teacher and the taught, and they both function at the same level in the active process of learning.

Whatever the pattern of a liberal education in its later
stages, a broad basic education in the common area of everyday knowledge where the various disciplines can be seen in embryo and from which they grow into distinct units, is being presupposed at all stages. It is from here that the range of a child's experience grows into an understanding of the scientific, religious, moral and other aspects of life. Krishnamurti regards education as of prime significance in the communication of that which is central to the radical transformation of the human mind. This transformation can occur when the child while being trained in various skills and disciplines is also given the opportunity to be awake to the processes of his own mind (thinking, feeling). When the environment is conducive to the child he becomes observant, self critical and perceptive and moreover he is able to discover the areas where knowledge is necessary and where irrelevant (and even harmful!). This according to Krishnamurti is one of the fundamental tasks of education. A new dimension in education is realised when the mind can discern where knowledge is irrelevant and cumbersome (in Krishnamurti's expression crowding and cluttering the mind with information!). It is then that the potential of the human mind is activated.

It is in this context that the following chapter will highlight Krishnamurti's Philosophy from which his educational ideas were crystallized.
NOTES

1. Plato (427-347 B.C) was a Greek philosopher who also opened up his own school, The Academy, where students and professors engaged in a dialectic approach to problems.

2. Plato, The Republic, Translated by B. Jowett, N.Y. Modern Library, 1941. This has been Plato's most thorough statement on education, and one of the greatest expressions of idealist philosophy.

3. Critical perspective: When we examine Plato's views regarding preparation in the dialectic, through a preparation involving a lengthy period of education, beginning in studies with mathematics*, it is possible to understand, Plato's criticism of inexperienced people who used the dialectic. *Mathematics demonstrated that eternal truths were possible: Concepts such as $2 + 2 = 4$ is a universal truth with which all men can agree.

4. St. Paul, born Saul of Tarsus was one of the writers of the New Testament. Since Tarsus was a city influenced by Greek culture, the idealism in St. Paul's writing stems from the Jewish and Greek traditions.

5. Saint Augustine, According to Augustine, the individual thinker does not make the truth. He finds it. It is innate and the teacher can only help the student to see for himself what he already knew.

6. Berkeley, held the opinion that immaterial substance (ideas) had been profaned by science.


10. John Paul Strain, *Idealism: A clarification of an educational Philosophy*. Educational Theory 25, 1975, pp. 263-71. This article is a recent survey of the contributions of philosophical idealism to education in the 20th century. Although the author recognizes the declining popularity of the idealist approach to philosophy, he points out that many people still hold an idealist philosophy of education which is revealed in continuing practices and traditions in educational institutions.

11. J. Krishnamurti, *Authentic notes of discussion and talks given at Ojai and Sarobia in 1940*, Ommen 1940, p. 57.


19. St. Thomas Aquinas, (1225-74) scholastic philosopher whose first service to philosophy was to make the works of Aristotle known and acceptable to the Christian West.

This work has some of Locke's best articulations on education. It deals with educational problems ranging from individual learning experiences to the importance of environment. It is an empirical approach to education and represents in some way early modern realism.


30. Ibid., p.99.

31. The Republic. Although attempts to change such a society failed, it was perhaps because Plato was simply ahead of his time.


42. Jean Paul Sartre, *Existentialism and Human Emotions*, Translated by Hazel Barnes, New York, Philosophical Library 1947. This is an exceptional introduction to Sartre's ideas as well as to his style of philosophizing.


44. Ibid., p. 53.

45. Ibid., p. 19.

46. Ibid., p. 20.


51. J. Krishnamurti, *Commentaries on Living*, p. 100

52. Ibid., pp. 100-101.


54. ----, Vol II, p. 15.


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