CHAPTER IV

METHOD OF INVESTIGATION
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Descriptive studies are considered appropriate in the behavioural studies. John Best (1977) explains that descriptive study is concerned with conditions or relationships that exist, opinions that are held, processes that are going on, effects that are evident, and trends that are developing.

It involves events that have already taken place and are related to a present condition. Such events are seen in Krishnamurti's talks and writings and are found relevant to behavioural studies.

The descriptive research deals with the relationships between variables, development of generalizations, principles or theories that have universal validity and it adds knowledge to what is already known. So, this piece of research is taken up to carry on disciplined enquiry on Krishnamurti's observations.

His observations deal broadly with man and his relationship, particularly the development of human beings and their activity both in the field of education and outside, without being limited to any single aspect of development like intellectual development but allround development, not only for a period of time but life long, not merely learning from a selected few but from the people near, far, and all over the world.

This study aims at drawing the functional relationships among the different aspects to evaluate and improve psychological and educational practices and to find out the mentally hygienic principles inherent in his utterances. Content analysis is found suitable for this investigation.

Content Analysis:

Content analysis or document analysis is a tool of descriptive survey method. A large portion of modern socio-psychological research consists in classifying, ordering, quantifying and interpreting the qualitative material.
John Best (1977) says

Content analysis, sometimes known as document analysis, deals with the systematic examination of current records or documents as sources of data. \(^{p129}\).

Bernard Berelson (1952) defines,

Content analysis is a research technique for the objective, systematic and quantitative description of the manifest content of communication. \(^{p220}\).

Documents, the written material used in descriptive research, are subjected to the same careful type of criticism employed by the historian. The authenticity of documents and validity of the content are crucial to establish the trustworthiness of all data drawn from documentary sources. The major part of what Krishnamurti said was filmed and tape-recorded. The transcribed material of what he talked was edited only keeping in mind the readability without disturbing the meaning of them.

The objective of content analysis is to convert the 'raw' phenomena into data which can be treated essentially in a scientific manner. Krishnamurti's honest and deep observations of life which are seriously, frankly and courageously expressed, reveal the mental states of mind. He expresses both the conscious and unconscious content of the human mind to the astonishment of the reader. Therefore, this study does not intend to go for the pure joy of counting and tabulating one's little justification. It is oriented to uncover data and to identify psychological phenomena and relationships worthy of investigation. If the new relationships give rise to certain insights and conclusions these may be applied to the successful solution of significant problems of life.

Scheme of content analysis:

Content analysis intends to identify the psychological facts described and discussed by Krishnamurti in the following lines.
1. To identify the different psychological issues involved in Krishnamurti's observations.

b. To explore the relationship between these psychological phenomena and how these relationships influence the human lives.

2. To find the meaning and implications of such psychological issues and their place in human life as explained by Krishnamurti.

3. To find out the observations of Psychologists in relation to the analysed psychological phenomena.

4. To find out what Krishnamurti says about the right way of educating the child especially in relation to these analysed psychological phenomena.

Sources for content analysis:

The main content of Krishnamurti's teaching was acquired through his talks whose recordings in audio and video are available. His talks and discussions were edited by Rajagopal and Mary Lutyens with Krishnamurti's approval and published by Krishnamurti Foundation centres (K.F) in America, India, and England with relevant titles. These books, mostly contain the transcribed material of the tape recorded or video - recorded talks of Krishnamurti and dialogues he had with the interested people of the various nationalities during his frequent visits to various places of the world. These were edited keeping in mind the readability but without disturbing the meaning which is a proof of the validity of the content analysed.

He, on his own, has written only a few books. One of them is his own diary, kept for over a period of time, written with poetic style but in prose form beginning with descriptions of nature so touching and his own self - observations, whichever served most significant to him at the time of their occurrence, revealed with greatest clarity published as 'Krishnamurti's Note Book'.
The two volumes of 'Letters to Schools' deal with many issues of the schooling, student-teacher relationship, student-parent relationship and also the student with the world around. These evidently show his genuine interest in the development of children with right education and his wish to bring them up as human beings with wholistic approach to life.

As these letters are collected from schools, their validity is beyond all doubt and acceptable as authentic proof. They reveal his concern for students and teachers and his attitudes towards the present day educational practices all over the world.

Another book, Krishnamurti's Journal was published in 1982 which he wished to write at that age of eighty-seven. When he was found tired due to this act of writing it was suggested that he should dictate into a tape-recorder, an idea that appealed to him. So, he dictated in the mornings, undisturbed. A reader of this journal gets very close to Krishnamurti. His descriptions of nature were quite appealing to many who regard him as a poet as well as a philosopher.

In addition a few quarterly Bulletins of K.F.I. containing his talks, excerpts from journals, and interviews have been used in the present study.

Small booklets containing single themes like 'Inward flowering', 'A dialogue with oneself', 'Life will not miss you' etc., are also studied which are again the publications of K.F.I.

This investigation would not even have the scope of bias due to translation as Krishnamurti spoke and wrote all the above in English and his books written in English only would be taken. Among the many published books about forty available books and about five booklets as listed hereunder, would be surveyed to analyse and identify the psychological phenomena dealt with by Krishnamurti,
SOURCES

1. The penguin Krishnamurti Reader 1954
2. Commentaries on living 1956
3. Commentaries on living - Second Series 1958
4. Commentaries on living - Third Series 1960
5. Freedom from the known 1969
6. The urgency of change 1971
7. The impossible question 1972
8. Life Ahead 1978
9. This Matter of culture 1974
10. The awakening of Intelligence 1976
11. The only Revolution 1977
12. Truth and Actuality 1977
13. The wholeness of life 1978
15. The Network of thought 1981
16. You are the world 1981
17. Exploration into insight 1982
18. The flight of the Eagle 1982
20. Krishnamurti to Himself - His last Journal 1982
21. Questions and Answers 1982
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<tr>
<th>No.</th>
<th>Title</th>
<th>Year</th>
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<tr>
<td>22.</td>
<td>Mind without Measure - Talks in India</td>
<td>1982-83</td>
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<td>23.</td>
<td>The Flame of attention</td>
<td>1983</td>
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<td>24.</td>
<td>Ending of Time</td>
<td>1985</td>
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<td><strong>BOOKS ON EDUCATION</strong></td>
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<td>25.</td>
<td>Education and significance of life</td>
<td>1973</td>
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<td>26.</td>
<td>On education</td>
<td>1974</td>
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<td>27.</td>
<td>Beginnings of learning</td>
<td>1978</td>
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<td>28.</td>
<td>Letters to Schools - Volume 1</td>
<td>1981</td>
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<td>29.</td>
<td>Letters to Schools - Volume 2</td>
<td>1985</td>
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<td></td>
<td>Talks Published directly as the following which cover a wide range of subjects.</td>
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<tr>
<td>30.</td>
<td>Talks by Krishnamurti in U.S.A</td>
<td>1966</td>
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<td>31.</td>
<td>Talks by Krishnamurti in India</td>
<td>1967</td>
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<td>32.</td>
<td>Talks and Dialogues</td>
<td>1970</td>
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<td>33.</td>
<td>Krishnamurti's early Talks - Volume II</td>
<td>1972</td>
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<td>34.</td>
<td>Krishnamurti's early Talks - Volume III</td>
<td>1972</td>
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<td>35.</td>
<td>Krishnamurti's early Talks - Volume IV</td>
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<td>36.</td>
<td>Krishnamurti's early Talks - Volume V</td>
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<td>37.</td>
<td>Krishnamurti's early Talks - Volume VI</td>
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<td>38.</td>
<td>Krishnamurti's early Talks - Volume VII</td>
<td>1974</td>
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<td>40.</td>
<td>Krishnamurti's Later Talks - Volume II</td>
<td>1975</td>
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Krishnamurti is found to have observed and discussed the human nature, human capabilities, and the way they are being used, the fears, defences, tendencies, and problems. His descriptions of human nature and human relationships, the exploration of psychological phenomena, the objective approaches in these discoveries, findings and the commonalities of human nature are no less than those of a social scientist, and of a psychologist.

Therefore, from his teachings the psychological aspects were picked up, listed and the statements made about each of these aspects were noted down. Some statements were deleted as they were revealing the same essence. Some statements appeared contradictory.

They were carefully observed in relation to the context and found them relevant to the situations of life so varied.

These mental states being the usual experiences of any ordinary man, the investigator could go closer to them on having the self-observation which is an inevitable proof to find the evidences of what Krishnamurti said.

This study aimed at analysing the human nature, discriminating between the basic structure and function; the function
of human being as it is (what is) and the outcomes of such functioning; the kind of functions the human being should carry and the results if so carried.

Then, the different psychological aspects were classified to be inserted under the main aspects of the analysis. The categorization of each psychological aspect was done on going through the content once again under that aspect to see what is said and the way it is said.

For example, the content collected under the aspect perception was categorised as under- What is perception?, When does it and when doesn't it take place?, How does it take place? and What does perception do?

The categorization for each aspect varied as the content varied in relevance to the specified objectives. The content of these aspects was not analysed only taking into account the superficial similarities and differences but to bring out significant relationships among these aspects. The analysis of the content and its discussion on relation to psychology and education would not go together.

This study was carried in three main steps. A systematic analysis of the content of Krishnamurti's literature was done at first as the relationships within the aspects, between the aspects and between the different headings were sought and discussed to arrive at a complete psychological structure of a human being.

Secondly, the commonalities and differences between Krishnamurti and other psychologists who dealt with the same psychological issues were drawn. The commonness was asserted and the distinction Krishnamurti made in dealing with these aspects was highlighted to project new goals for the future.

Lastly, on finding the proposal of Krishnamurti that education is the suitable field to implement these new insights for the practical application they would be proposed for extension into the process of teaching and learning.