CHAPTER 1

THE IMPORTANCE OF THE STUDY
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Introduction

On this big earth, so small in the vast universe, ridiculous to be called big, there is water, filling three-fourths of the area and one-fourth being land which is only partly inhabited by human beings. Man is not alone! There are hills, forests, and animals. The earth is geographically divided into continents, countries, states, towns and streets. Man lives in society and calls himself a social animal. In this society, there is a home for the family, there is a temple for a group, there is a government for the society, and there is a philosophy to guide them all. There is also a school where man is supposed to learn from his teacher and books. Man, in the process of evolution, in his trial to rule nature is controlled by a vast number of institutions, he himself has found.

The society, in simple, is the man in relation to his fellow beings and nature. This society is full of joys, sorrows, comforts, conflicts, jealousies, wars, violence, etc. Man is what he is because of his capacity to think. The school, the teacher, and the student are no exemption from this organisation and structure.

The history of mankind reveals that man has been trying to relate to other men, to nature and to both animate and inanimate things in various ways at various phases of history.

Anthropological studies say that man first formed society around a belief system called 'animism', which is still found in primitive societies today. The guiding spirit used to be a 'totem' which may be an animal, rain, a river, or whatever natural phenomenon which appeared to have latent power over the existence of man.

In James P. Chaplin's (1960) opinion,

However erroneous, animism was the first faltering step on the road to science, since it involved an attempt to understand, predict, and control nature. P17
The human race, increased in number, developed to learn newer methods of fulfilling their necessities. Some of them became warriors, some hunters, some medicine men, and some priests. Man's technical capacities developed in his struggle with the physical world and he was developing a vast psychological world in pursuit of security and happiness which seem to have resulted in branches of knowledge like religion, philosophy, art and so on. Distinctly some branches of knowledge like literature, art, music, philosophy are included under 'humanities'. Even though there is nothing that is not human about any other field, some of the fields are more directly concerned with humanity than others.

Knowledge - its development

In the beginning all the branches of knowledge were included in religion and religious philosophies. Slowly man who tried to rationalise life and its foundations wanted to disprove that, partly or wholly of what his ancestors were believing until then. Gradually, many disciplines came out from the shadows of such human knowledge, established into specialities and each with its limitless superspecialities.

The modern science which became a vocation by 1800's has become such a powerful institution that every branch of human knowledge including religion, philosophy, art, literature, psychology and sociology seek their exactness by preparing themselves to be verified by the principles set by science.

With rapid progress of science and technology which has developed scientific spirit and scientific attitude, one can undoubtedly say that we have become more openminded than a century ago. Science and technology are neutral with respect to good or evil and wisdom and folly of modern civilization. In the three main fields of science, physicists and chemists assume man as part of general matter energy system of nature and biologists consider man one species of animal, the most highly developed of all forms of living things.
Education through ages

In a broad sense, education is nothing but transfer of knowledge acquired in one's life time or from his ancestors and this knowledge inevitably is the thought structure acquired for man's physical existence and also for his psychological existence. Thus the present man is the product of physical and psychological evolution. It includes every phase of his present state- his pleasures, his successes, his sorrows, his wars, his religions, his commerce, and almost everything. The school and the process of learning is one of them.

In the beginning of human civilization the child learnt from his parent how to hunt, how to make fire, how to cook etc. Even today the child learns the same, may be in a different form, like a student learning advanced physics, molecular biology or genetics in an institute. Because of the advancement of technology the individuals have been replaced by institutions. The method may be apparently different but the process remains the same. We learnt through recitation in vedic times but today we learn through the aids like books, radio, T.V., computer and so on. Ancient civilizations like Indian, Chinese and Egyptian stressed that education is a continuous process carried on through out one's life time.

Whitehead A.N (1957) Commented,

there is only one subject matter of education and that is life in all its manifestation. The life is the only thing that can be studied. Here life implies everything from the knowledge of the learner to the vast universe. What does the child learn at all? In simple, everything - the technology, culture, art, tradition, superstition, morals and what not?

The need of technical training and too much specialization have become burdensome to modern education. If we trace the history of education which is as old as human existence we find that it is directed by the necessity of the day, or idealism or religion or nationalism. Inspite of all the influences, at various ages, from the great seers,
philosophers, and educationists, unfortunately education is still identified and practised mainly to prepare the child to acquire knowledge to develop his skills either for organizational purpose or for technical purpose.

The educationists of the eighteenth, nineteenth and twentieth centuries revolutionised education by shifting attention from what the teacher teaches to the nature of the learner. Rousseau (1712 - 1778), who was considered the forerunner of modern educational psychology, pleaded to leave the child alone, to be a natural man rather than a civilized man and to have a state of nature rather than artificial surroundings.

Froebel (1783-1852), a firm believer of self education, believed that education is the unfoldment of what is already enfolded in the germ. He welcomed all, 'come, let us live for our children', and pioneered the 'Kindergarten' school or garden of children.

Maria Montessori (1870-1944), like Froebel, out of her profound love for children, felt that children are the forgotten citizens. She established children's houses, as they deserve care and training in sensory motor activities, for good physical and mental development. Pestalozzi (1746-1827) psychologised education and said 'Education is natural, harmonious and progressive development of man's innate capacities.'

Neill (1959), a child psychologist and educationist, with a firm faith in the 'goodness of the child' established a school in 1921, 'Summer Hill', famous for the unhindered freedom to the child, found in his constant observation, that

the difficult child is the child who is unhappy. He is at war with himself; and in consequence, he is at war with the world. P XXIII

An educationist of the present century, Ivan Illich (b 1926) on observing how the schools are working and how parents and teachers
are putting a lot of pressure over children, expressed that the parents around the world can't get childhood for their offspring. Childhood is a burden to a good number of children. He concluded over a discussion with twenty five persons from fourteen countries in the centre for Intercultural documentation that learning is a function of living. People are learning all the time, all their lives. No one's learning is superior to any one's but any one else's is different.

Like Illich, Ian Lister (1971) too is for 'deschooling' society. He pleads emphatically to deformalize instruction and to put stress on informal and incidental learning related to experience.

All of them aim at making the school enjoyable, reducing rigidity and irrelevance, using various media, methods, and global approach to education. The modern world is flooded with resources and opportunities for learning. The scheme of education should help children grow in the best possible way into fullfledged adults and cooperative members of the society.

State of modern education

It is seen that the present educational procedures are mostly neither contributing satisfactorily to productivity nor to the development of balanced personality. Solutions are being poured by various educationists, political, social and religious organizations, educational committees into the world's educational field everywhere. Researches are being carried on to prove or disprove the effectiveness of one technique over the other, policies are made and revised, experimented with learners of all stages. It is seen new approaches and ideas are influencing both positively and negatively in certain aspects. Teachers remain confused, full of conflict to choose among the techniques; the institution remains as a symbol of hierarchy and authority, and the student is remaining as a second hand human being, a product of what his teacher, parent and institutions make. With the spoonfed knowledge he is turning into a repeating machine, striving only for success. Inspite of prolonged educational and social pressures
he is turning aggressive with the slightest provocation and becoming a menace to the society.

Almost all the countries regard education of modern man as an exceptionally difficult problem and as one of the greatest issues of importance.

Nature of man's life and education

Since his origin, man has been struggling to establish his physical existence by exploring and trying to conquer nature. Simultaneously, he has been trying to understand, realise and establish himself, his 'self', which is not merely his physical existence. In the former process he has developed himself to the present state of technical advancement and its benefits. In the latter process he has developed a vast psychological world of his own in which he seeks security and happiness. Thus, man from his beginnings has two worlds, physical and psychological.

It is evident that man's life has two aspects, one is technical and the other is psychological. Naturally, education comprises of the learning that belongs to physical or technical field and the learning that belongs to the psychological field. If human life is evaluated in terms of the quantity of these two spheres, it can be clearly seen that the major portion of it is occupied by the psychological contents than the contents with which man tries to establish his physical world. The modern brain researches reveal that the human brain has a very large unused potential which some authorities, more or less arbitrarily, have assessed as ninety percent.

Man has been suffering from a number of problems. The problem in the human life, in reality, is in the disturbed psyche which does not allow him to be in peace with himself or the world. In factual life there can't be any isolated physical problem except an incident like a railway accident. Most of the problems in this physical sphere are due to the conflict in the human personality. Classroom is no
exception from this. Just as the understanding of human behaviour and the trial to correct it can't have firm roots anywhere in the psychological structure, the process of education too can't be influenced by any other branch of knowledge more than psychology. International Encyclopaedia observes that, 'Psychology has become the basic educational science'.

Psychological foundations laid by philosophers

Psychology, called mental philosophy, was once a branch of philosophy. Philosophical psychology began as an attempt to deal with the nature of man. Hilgard and Bower (1977) commented that the really fascinating and absorbing questions of psychology were not discovered by modern psychologists but rather had been matters of deep concern to philosophers for many centuries. Aristotle (384-322 B.C), father of modern science wrote a psychological treatise in which he systematically dealt with various mental processes distinguishing between the physical and non-physical aspects of human functioning. Plato (427-347 B.C) posed the problem of body-mind relationship. This dualism was reaffirmed by Rene Descartes (1596-1650) with his celebrated dictum, 'I think, therefore I am'. This became a direct predecessor of the concept of self in psychology.

John Locke (1632-1704) emphasized the importance of sensory perceptions and associations, opposed instincts and believed the human mind as 'Tabula Rasa'. David Hume (1711-1776) ruled out mind entirely as a true entity or substance.

John F.Herbert (1820 - 1903) produced the last great system of metaphysical psychology based on metaphysics, empiricism and mathematics. David Hartly (1705-1757) suggested that we should look into underlying physiological processes for the physical basis of association of ideas and motor movements.

James Mill (1773-1836) was the greatest associationist who suggested that sensations and ideas are the primary material of the
mind. Problems such as distinction between mind and body, understanding the existence of mind, the nature of human experience and the nature of experiencing oneself became central to later philosophers like Berkly, Hobbs, James and Hume.

Early psychology was largely a psychology of personal experience. Using the method of introspection the individual subject attempted to examine and report on his state of consciousness. In the nineteenth century, psychology like any other discipline was influenced by scientific approach. As none of the new metaphysics could produce a corresponding new system in psychology, it had to make a crucial decision to detach psychology from philosophy to bring in radical change in the frame of reference. Psychology shifted off to become a 'science of mental life' from 'mental philosophy'. It started as a three way synthesis of physics, physiology and mental philosophy.

Development of Scientific Psychology

When the psychologist ceremoniously discarded the word 'soul' departing his branch from philosophy and religion, he concentrated on five senses from which one learns. Weber's (1795-1878) experiments on weights to study a more precise sensation became the cornerstone of the new scientific approach. This human science has its first laboratory in Leipzig in 1879 with Wilhelm Wundt (1832-1920) as its director.

Psychology adopted scientific method by following valid inductive and deductive procedures. It had the objective approach to perceive and record all facts of behaviour of any investigation and could stand for the replication. But much of the study was done by using animals in mechanistic and neurophysiological terms to draw many psychological principles considering man a mere animal. Thus within a brief period of a century, psychologists have sought to define the area and to establish its broad foundations as science.
'Psychology has a long past but a short history' says Ebbinghaus (1850-1952). Psychology as an institution is only eleven decades old. While understanding the mental aspects of the human nature groups of psychologists associated themselves with common problems and shared a common orientation which resulted in different schools of psychology.

Schools of psychology:

The schools of psychology came into vogue based on the differences in points of view, methods of study, fields of study and subject matter.

Structuralism

Wundt (1832-1920) and Titchner (1867-1927) defined the subject matter of psychology as human consciousness. The empirical methods of research, viz., observation, experiment, and measurement were followed. They analysed and described consciousness into sensations, images and affective states, further, into attention, perception, memory and thought using introspective method. They did not deal with all the facts but mainly with those which could be perceived in introspection.

Functionalism

Functional psychology dealt with facts and purposes of mental operations. Functionalists, under the impact of Charles Darwin considered psychological phenomena the biological tools in adjustment process. William James (1842-1910) advised not to reduce the mind into elements like structuralists, but to study consciousness as an ongoing process or stream, without destroying the personal flavour of the experiences of the mind.

James categorised self experiences into (1) bodily self, material me, which includes a person's experience of his home, family, and
physical objects; (2) social me, awareness, his reputation or his identity in the eyes of others, and (3) spiritual me, awareness of his own mental processes, his thinking, feeling and so on.

Woodworth's (1869-1962) main question to be resolved by psychology was not what humans and animals feel and do, but why they feel and act in a certain way. This dynamic psychologist broke up S-R chain to form again S-O-R chain.

Functionalists used introspection, observation, and experimentation as the chief methods of psychological study. The expanding animal psychology criticised introspection.

Behaviourism

During 1920s behaviourism originated with Watson, Thorndike, Pavlov, Hull and Skinner as the chief contributors on vigorous experimentation.

Ivan P. Pavlov (1849-1936) laid physiological foundations of psychology. He distinguished the conditioned and unconditioned reflex actions believing that scientific psychology based upon physiology still had to come. He believed that humans are part of nature, which has the integrated force of matter and energy. His observations of mental patients led to the development of a theory of types of nervous system. He assumed that some of the nervous connections are innate and some are acquired conducting energy along the nerve paths.

Later Lashly (1947), a neurophysiologist experimented on brain in true scientific spirit and introduced the principle of equipotentiality as he believed in soma-psyche continuity. Modern brain researches discovered recently that permanently attached and implanted electrodes are capable of stimulating centres deep within the brain centres which play a great role in the regulation of motivational and emotional processes.
E.L. Thorndike (1874-1949) observed in his experiments that all behaviour is the result of mechanical learning and framed laws of learning which are widely used in education.

J.B. Watson (1878-1958) revolutionised psychology using only objective and experimental procedure strongly opposing the method of introspection. He evolved a new psychology free from mentalistic concepts like emotion, volition and so on. He put forth the theory of conditioning and discovered principles to predict behaviour. His behaviourism was profoundly inclined towards applied psychology in the fields such as advertising, law, industry, and education.

Skinner (1904-1990) introduced the concepts of operant behaviour of positive and negative conditioning which formed the basis for the programmed learning.

Of the Neo-Behaviourists, Guthrie (1886-1959) put forth the uncompromising theory of learning by mere contiguity supporting with planned experiments. Hull (1884-1952) could set an excellent example of theory construction in psychology, utilising Pavlov's empirical findings on conditioning and replacing his energetic principle of reinforcement by his own theory of drive reduction. He applied language of mathematics to psychology in a manner used by no other psychologist.

Tolman's (1886-1959) system of purposive behaviourism explains that behaviour is the function of the environmental stimuli (S), physical drive (P), heredity (H), previous training (T) and maturity of age (A).

McDougall (1871-1938) assumed that each individual's behaviour is purposive and determined by instincts which clashed with Watson's mechanistic and deterministic behaviour and also opposed by many contemporary psychologists.
Intelligence testing movement was started by Binet (1857-1911), a French psychologist during the World War I, in the United States of America in 1905. It was followed by many revisions and development of measuring instruments for intelligence, aptitudes, attitudes, personality, interests, values and so on. Piaget (b.1896) in the present times, had been carrying studies on the intellectual development of children. Thus psychologists made maximum use of experimentation and statistical method availing both the longitudinal and cross-sectional approaches.

School of psychoanalysis

Many psychologists became impatient with the restriction of psychological research to the three-fold problem of mind, body, physical relationships and insisted on broadening the young science to social, cultural, and interpersonal problems of human behaviour. Thus psychology could give greater room for divergent views influenced by social sciences. On the other side Sigmund Freud's (1856-1939) attention was caught by the suffering mental patients. He developed a school of psycho-analysis which was also a therapeutic technique. On his way to understand their psychological states of the neurotic patients, he developed the method of 'free association' to bring out the unconscious for the sake of the patient.

He traced two driving forces, instinctive drives of life, Eros and Thanatos. Out of clinical experiences he developed the mental apparatus Id, ego, and superego to describe the personality and its development in oral, anal, and genital stages termed psychosexual, oedipus complex, the mechanism of repression and its expression in dreams, thereby the dream analysis and its interpretation. It brought true revolution in psychiatry. These influenced profoundly academic psychology and generated a great deal of research, debate, and interest in the areas of personality and adjustment.

Though he considered sexual repression necessary for the survival of culture and civilisation his understanding that "sexual
restraint is harmful" brought a radical change in sexual mores in view of social psychologists i.e., general loosening of sexual restraints in literature, art, the media of entertainment, and behaviour in general. Woleman (1979) pointed out that the soma-phyche dichotomy was bridged by Freud by using the mental rocks - wish, fear, love, hate, etc.

Freud's disciple, Adler (1870-1937) emphasised self-assertion as life force deviating from Freud's 'Libido'. Carl Jung (1815-1961) deviated from Freud in certain aspects and elaborated certain others. He went deep into the unconscious and differentiated it further as the racial unconscious besides the personal unconscious and also talked about the absolute unconscious.

Neo-Freudians had sociological orientations of behaviour study. Otto Rank (1884-1948) distinguished between uniting emotions-love, tenderness, submissiveness, etc., and separating emotions - rage, fear, hostility, etc. Karen Horney (1885-1952) introduced need for safety as the most influencing and regarded anxiety as the basic feeling unlike Freud.

Erich Fromm (b.1960) emphasised the use of history as a psychological research area, sociological orientation in psychological theories and gave ethical interpretation of psychological issues. Both Fromm and Horney contributed to our understanding of self-love. Fromm appealed to the creative forces in human nature.

Sullivan (1892-1949) assumed that the release of energy is always controlled by social relations. He took a close look at the development of self during infancy.

Like that the neo-Freudians have discovered new research possibilities and new techniques for vigorous empirical study of cultural patterns and social relations.
Gestalt School of Psychology (20th century)

It is a new movement. Its fundamental principle is the whole is different from some of its parts as experiences carry with them a quality of wholeness that can't be found in the parts. This relatively simple finding has been quickly extended into other areas - learning, motivation, child psychology, social psychology, and educational psychology. Insight is the term used by the Gestaltists and its meaning is grasping the 'Gestalt' (whole) of the situation at once i.e. orientation to the totality of relationship and ability to act accordingly. Gestalt is found to be the main factor in creative thinking. Figure-ground principle is fundamental in all perceptual experiences with the organising principles - law of proximity, continuity, similarity, and closure both in sensory processes and the higher mental processes.

The esteemed social psychologist, Lewin's (1896-1947) field theory is another influence on the contemporary psychology. His main contribution is said to be more in posing penetrating questions than in offering satisfactory solutions. His philosophical analysis of psychology as a science, his belief that 'to describe' means 'to interpret' is undoubtedly a great challenge to the methodology of scientific enquiry in psychology. His experiments with group in action suggested new possibilities for experimental work in social psychology. He demonstrated the possibility of ultimately linking a theory of self with formal mathematics. He made use of constructs, a construct being an invented idea. His formula $B = f (P,E)$ means behaviour is a function of person and environment.

Psychology has outgrown all the above mentioned schools by the end of the third decade of the twentieth century with the enormous increase in research results pouring into the general fund of knowledge from all sides. So, the inevitable specialisations have led to the development of miniature systems where a single behavioural process or some aspects of a behavioural process are organised around the postulated theoretical frame-work. Theories explain a class of phenomena and frame the constructs. Models do not attempt to
explain the process underlying learning but utilise abstract mathematical symbols that represent the learning process.

Philosophical orientation to psychology

Existentialism has influenced psychology and made emphasis on knowing what he is and to make the full responsibility of his existence rest upon him as man is nothing but what he makes of himself. Existential psychology is a school of philosophical psychology, which deals with phenomena of human behaviour wherein introspection is an inevitable method. Goldstein, Abraham Maslow and Carl Rogers were dissatisfied with the state of psychology and started humanistic movement which is now termed humanistic psychology. It insists that a comprehensive psychology of man can't be delimited by particular methods.

Goldstein, (b-1939) a great neurologist preferred detailed studies of individual cases to interpret the picture of the whole organism to the use of statistics, considering the total situation of the organism in natural environment. He didn't dismiss experiment. He coined the term self-actualization which meant that each organism had within it a kind of internal need to use all its potential.

Carl Rogers, (b 1902) on the same lines, viewed the individual having one basic striving to maintain and actualise himself who reacts to situations in terms of his unique perception of himself and his world, emphasised 'self' as the unifying and directing force and stressed man's potential for self-growth and fulfilment. His client centred psychology is famous now.

Abraham Maslow (1908-1970) by 1940s began to articulate his distinctive humanistic perspective to lay the ground work for a third-force in psychology. It is more optimistic than the first-force, psychoanalysis, and is deeper and richer than the second force, behaviourism. His conviction is that each of us has a 'real-self' that is good or neutral and can be realised, and his belief that such self-
realisation includes and is partly based on transcendent experience. He declared that each person had within himself a potential similar to that of saints and sages waiting to unfold. He became particularly interested in the power of peak experiences 'a single glimpse of heaven' to transform individuals and in the possibility of creating utopian communities of self-actualized people who had had such experiences. He saw the need now for a 'fourth-force' in psychology, one which emphasised transcendent experience and he coined the term 'transpersonal psychology' to describe it.

Thus psychology had been constantly in a state of 'ferment and change'. From these schools of psychology it can be understood that it is not an independent entity as it has its roots and dependence on philosophy, sociology, physiology, and anatomy. Psychology by dealing with the immediate human being grew in its content bifurcating into various theoretical and applied branches and became bulky. Statistics found an authoritative place in drawing conclusions with the experimental data i.e., generalizations about the different mental practices.

Woleman (1979) commented though psychology looked like a huge field carrying various contemporary theories by several independent groups, their differences reached climax during second and third decades of twentieth century. Psychologists are divided to a great extent more than physicists or biologists while forming theories. They suggested different solutions for the similar problems. It was commented that during their fights, it seemed, that there was no room for psychology. However, contemporary psychologists working in different fields have an evergrowing desire to learn from one another, to borrow concepts from one another and eager to exchange opinion.

Need and significance of the present study

The history of mankind reveals that man has tried to understand himself, he could not accept the mysterious origins and explanations that are offered by religion nor is he content with himself on being
subjected to laboratory nor with any sort of analysis nor being classified into a fixed model.

Man, after laborious process of enquiry into details of various things, plants, animals, stars, and human beings and on observing the extent of his dependence and control over all these, wonders whether his knowledge can really save him. He is afraid of his unlimited power with dangerous limitations. Besides he is less and less successful in maintaining relations with others and becoming more mechanical in living. Finding his life so miserable man wants to humanise the human beings and does not even hesitate to bring religion into his life if it can bring peace.

The most urgent problems of the present time seem to be in the human relationships either in social or political or industrial or religious spheres. Psychology is a subject that deals with six types of relationships under its various theoretical and applied branches. 1. Intrapersonal relationships 2. Interpersonal 3. Individual to group 4. Group to group 5. Individual and the objects and 6. Object and object relationships.

Karl Marx says that man is nothing but the totality of his social relationships. Sigmund Freud observes that human happiness and unhappiness depend on his relations with other men. In the present century a human scientist, J. Krishnamurti finds life as relationship. He studies human nature in relationship. The observations of J. Krishnamurti on the fundamentals of life form the basis of the present study especially when 'psychology is in search of its own theoretical knowledge'.

Much of psychological enquiry was said to be done for idea testing than idea getting - Psychologists tended to process behaviour of the human being which inevitably viewed human functioning as conditioned.
A large number of theories came into vogue. If one psychologist made theories about sex, the other made about fears, yet others about dreams and about creativity. If one analysed the mental elements the other started testing them. They are proving and disproving the laws and principles proved by another at a different period and place. But nobody went deep into the roots of these contents.

Krishnamurti studied the contents of consciousness of the human beings, found the commonality of the contents of consciousness of all human beings and declared 'you are the world'. This common ground seems to be as expected by J.P.Guilford (1966) who says,

Although psychology has earned the place of respect among the sciences, it has yet to produce anything approaching the "bang" of an atom bomb. Its impact, although much more subtle, has powerful implications for human welfare and human destiny. P3.

Human psychology has great complexity and diversity with depths and heights of nature. The human science does not deal with the static behaviour like physical science. If the psychologists deal with ideas and methods proposed by others about human behaviour than with the actual observations everything would be a wasteful research.

In spite of various efforts man's welfare is in constant risk as he is not devoid of conflicts leading to war both within him and outside him. Today's man is enjoying the benefits of technical advancement but he is psychologically terrified of the fact that the whole human race can be destroyed by a nuclear weapon created by himself. He fights with a gun he has invented to kill his own fellow human beings.

It is the 'thought' that has invented an automobile or wireless and made the distances between man and man nearer. But it is again the same thought, which in the form of jealousy, anger, and violence plays a highly mischievous and harmful part in man's life and creates vast distances between man and man.

It is evident that the capacity of man to think i.e., 'thought' is beneficial to some extent and at the same time highly harmful for our
very existence. There is chaos and also there have been any number of trials in the human history to set right the chaos produced by thought i.e., to correct the thought structure. Though man turns mainly to the psychologists for an answer as they contribute for the enrichment of faculties to bear fruit on the technical side, diagnose and treat the mental ailments to some extent, guide for personal and social adjustments, the modern man is still in crisis, full of conflict, worry, insecurity with which he feels life empty, dry, and insignificant.

James B.Mass, (1979) on observing that psychology tends to ignore the study of thought and emotion to some extent questions whether man has an intrinsic 'psychophobia', a fear of acknowledging the truth about his own mind.

Previously, religions were repeatedly condemning thought, but it was a matter of faith and fear. There were any number of intellectuals who offered solutions, theories, methods and formulæ to solve the human problems with suggestions for the reformation of thought. Thus all the institutions either tried to suppress or modify or reform the thought. Here is a man, J.Krishna Murthy, who finds from his own experience that neither modifying nor suppressing thought can solve the human problem. He advocates the 'ending of thought' - the ending of thought wherever not necessary.

When one looks into life deeply one can understand that the bulk of it is occupied by the part where thought plays a powerful role to disturb the human psyche. J. Krishnamurti proposes that solution to the human problem lies in total psychological freedom which is said to be possible in the awareness of the total psychological make up by each of the human beings, i.e., through self knowing.

In the light of the deficiencies and limitations identified and discussed into foregone sections of this study, it has become a matter of considerable interest to look for some people and their contributions who could have met the deficiencies and limitations.

'Nation Review' (Weeraperiima, 1974) of Australia notes that the intellectual content of Krishna Murthy's teaching as markedly superior
to that of any Guru. In this context, the life and work of J. Krishnamurti becomes relevant as he is said to have devoted extensively to the study of life and relationship in a sustained manner. He says (1973),

> Human problems are not simple, they are very complex. They are not to be understood through easy formulas or slogans; nor can they be solved at their own level by specialists working along a particular line, which only leads to further confusion and misery. Our many problems can be understood and resolved only when we are aware of ourselves as a total process. p54.

Focus of the study

While one reads Krishnamurti one feels as though one is attending to one's own psychology. Krishnamurti emphasises the nearest point to start the study of human being is 'oneself' because according to him the whole world is in oneself. So, he declares 'you are the world'. In a true sense each man is all men.

His description of the actions and reactions of the mind, fears, sorrows, and attempts to feel secure by following or believing some authority makes one feel that he has understood the human psychology.

Some consider him a philosopher and comment that his philosophy is a healthy philosophy of life. Aldous Huxley (1961) admired him as 'one of the profound thinkers in India today'. Laude, Nathaniel (1976) describes J. Krishnamurti's philosophy as iconoclastic and insightful. Educationists appreciate what he proposes out of his broad vision. Joseph W.Gray, an educationist comments (Khare, 1988)

> We have come across no other commentator on educational issues so contagiously enlightening as J. Krishnamurti". P.vi

The people of true religious spirit find a 'Jnani' or 'seer' in him though he belongs to none of the religions. Those who are freed from their mental agony on listening and observing what he says find in him a therapist. But he does not consider him any of these and refers to himself as 'speaker' or 'K' while speaking at public gatherings or
discussions. He asks the audience to use him as mirror to start gaining self-knowledge without being conditioned to what he says.

James C. Coleman (1971) welcomes the unconditioned being

Unfortunately human nature is not completely satisfied with commercials and commodities. So people in a commercialised society are at the same time headed for mental trouble and society consisting merely of mechanised or engineered human beings will not survive. Even brave new world needs some marionette players who themselves are above the conditioning and social engineering they impose on the others. P535-536

Krishnamurti, being considered the unconditioned man, spent his life time communicating what he observed to make man free unconditionally. On observing children as less conditioned than adults, chose to educate them both in physical and psychological freedom to bring up a new generation of unconditioned people. He established schools both in India and abroad.

This study aims at analysing the psychological fact of what Krishnamurti elucidates the psychological basis for such education. He (1973) says.

It is the function of education to help each individual to discover the psychological hindrances, and not merely impose upon him new patterns of conduct, new modes of thought. Such impositions will never awaken intelligence, creative understanding, but will only further condition the individual. P85

Therefore, the obstacles in the psychological development of children can be known to overcome and the ways can be picked up from what Krishnamurti proposes to develop them as 'whole' beings. This is the present goal of all the educationists. For this he proposes the unconditioned mind which is free to observe and is naturally passionate. Only that mind attends to life with full energy according to him. He says, 'the word is not the thing'. The conditioned mind identifies the thing and its essence with the word, the ideal or an imagination.
Krishnamurti observes time in two forms. Chronological time or physical time which is seen in the clock-distance between two physical events. Psychological time is the distance between 'what we are' and 'what we want to be'. What we are at the present moment psychologically is nothing but what we were a moment ago or a million years ago. So what we are now in a true sense is the result of the psychological past based on memory. We want to project the present moment into future seeking security by escape mechanisms and indulgences. Hence man at the present moment, psychologically, is either a dead past or an imaginary future. Thus, according to Krishnamurti, time is created by thought and in simple 'thought is time' (psychological time).

The aim of psychology has been to observe 'what man is'. It accepts the influence of the past but tries to solve the problem by the reformation of thought. The revolutionary contribution of Krishnamurti is to identify thought as psychological time and to end it in the real present moment. If one dies psychologically to every past psychological moment one can really live in the present moment without the burden of past or projection into the future. That is the moment where the creativity, intelligence, discipline, order, peace, happiness, beauty, truth, love, and religious mind naturally flower. Hence, unconditioning the mind, a psychological revolution is an urgent and immediate solution to the human problem.

In these days of conflict and crisis in human life it is obligatory on the part of any psychologist or educationist to consider such revolutionary propositions probable solutions to the problems of life as the man has to be relieved of psychological problems so that he can utilise his full energies.

A careful examination of Krishnamurti's observations of various aspects like learning, conditioning, creativity etc, and a study of their exact validity in the day to day process of education which is one of the important aspects of life may bear fruitful results.