CHAPTER I

INTRODUCTION

1.1 The Nature, Scope and Need for the Study

The present world is going through rapid and revolutionary changes in the political, social, economic, cultural, scientific and intellectual spheres. All are busy with information process in this global village. According to the famous scientist Thomas S. Kuhn there is abundant increase of knowledge on different aspects of the human life in the world and due to it human beings are forced to think, act and live differently.\(^1\) When we think about education it should generate intellectual, spiritual, moral, ethical and social values in the heart of a person. It must inculcate good virtues and qualities:

It must foster and promote the precious wealth of moral strength and spiritual victory. Mere mastery of books does not entitle a man to be known as 'educated'. Without the mastery of the inner instrument of emotion no man can be deemed to be educated. The latent has to be cleansed so that the patent can flourish. It must purify the inner impulses of man.\(^2\)

The field of education is like a vast ocean. It stretches out its hands beyond the sky. To make a complete and thorough study of these fields are not easy. Therefore, this attempt is limited to the education in schools and colleges. The students in schools and colleges are the future of our nation.

---


The better the education makes the better nation tomorrow. According to Aldous Huxley, “Education should be humanized to redeem our society from the evil effects of wide spread corruption, selfishness, exploitation, authoritarianism and nepotism. This calls for the infusion of human values in the field of education.

Today more than ever before the plague of terrorism has spread throughout the world. Terrorism is used today to satisfy unlawful and unreasonable demands, by way of bomb threats, mass murder, hijacking and so on. The quest for peace has become the cry of the day. In this context Krishnamurti was convinced of the fact that the present day world crisis is due to the wrong values in our relationship to people, to property and to ideas.

This research has been undertaken keeping in view of the following questions:

1. What is philosophy of education?
2. Why philosophy of education?
3. What are problems in the educational system today?
4. Can these problems be solved by J. Krishnamurti’s approach to life?
5. What is philosophy of peace?
6. What are the obstacles to world peace?

7. What is the contribution of Krishnamurti towards world peace.

An extensive and in-depth study of the philosophy of education according to J. Krishnamurti and his contribution to world peace has not been undertaken so far. J. Krishnamurti's approach to education is a unique one. Although he never claimed to be a professional philosopher it is worthwhile to probe into the philosophy of J. Krishnamurti and implement his insight on the present day education system in order to foster and promote world peace. Hence the present study is undertaken.

1.2 The Objectives of the Study

Today philosophy of education is undergoing a transformation in the wake of the emergence of the analytical movement. The past decades have seen hectic analytical activity and philosophy of education has been enriched by a variety of invaluable contributions: analysis and clarification of concepts like 'education', 'teaching', 'learning', 'play', 'discipline', 'moral education', 'equality', 'educational theory', epistemological inquiries into the basis of curriculum, and justification of curricular choices, to cite only a few.

Presently, philosophy of education appears to be set for another mutation. Recent developments in the fields of philosophy of science and sociology of knowledge, especially those dealing with the methodological aspects of scientific inquiry, have sparked off a controversy on the nature, scope and function of theories and philosophies in education.
J. Krishnamurti is undoubtedly one of the greatest philosophical minds of this country and internationally acclaimed as one of the most revolutionary thinkers of our age. His entire life was spent giving passionate discourses on the myriad ways the human mind turns to self-delusion in its never-ending search for psychological fulfilment.

The present study aimed at spelling out a new approach to education and world peace. Although it is difficult to understand and present a rational interpretation of a mystic’s thoughts on education, the present study has highlighted the contribution of J. Krishnamurti in the field of education and world peace. Time and again Krishnamurti emphasised the need to change the existing conditions through education. According to him, if we want to change existing conditions, we must first transform ourselves, which means that we must become aware of our own actions, thoughts and feelings in everyday life.

1.3 Methodologies Adopted

1.3.1 The Concept of Methodology

The approach a researcher uses to investigate a subject is termed the methodology. Methodology refers to the philosophical basis on which the research is founded. The particular techniques used to collect data and information are termed methods. “The term ‘method’ is derived from the Greek ‘methodos’ (‘road to’). Hence etymologically the term refers to the way

4 George Bernard Shaw called Krishnamurti “a religious figure of the greatest distinction” and added, ‘He is the most beautiful being I have ever seen.’
5 "Mr. Krishnamurti has written a most revolutionary book. With a sweep as wide as Gibran’s The Prophet, he investigates such universals as The Individual and Society, ‘Self-Knowledge,’ ‘Fear,’ ‘Simplicity,’ ‘Awareness’ and ‘Self-Deception.’ " Richmond News-Leader.
of doing something, the system of procedure to obtain or reach the end intended. It is the way of procedure to obtain or reach the end intended. It is the way of procedure from the known to the unknown, from a given starting point to final propositions in a determined field of knowledge.

Each academic discipline, over time, has developed characteristic methodologies and methods. A scientist, for example, designs and carries out experiments, a sociologist uses surveys, and a historian examines old documents and records. Business studies, by its very nature, is wide-ranging. It is a general subject and covers many areas. It therefore employs a variety of methodologies and methods. Thus we understand that Methodology is the science which deals with the various methods of investigation.

1.3.2 Types of Methodology

In the present dissertation the following types of methods are adopted:

a) **Empirical Method:**

This is a very widely used method today and is often called the scientific or laboratory method. Modern science would be lost without this tool of discovery. Aristotle used a form of empirical method, but he used it as a means of verifying certain eternal and rational truths rather than as an instrument of discovery. It was not until the time of Francis Bacon that the empirical method came into use in anything like its modern form.

---

6 There is a difference between ‘method’ and ‘methodology.’ Method is a way of doing something; whereas methodology is a study of method.

7 George Panthanmackel, “From Dichotomy to Perichoresis an Overview of Western Philosophical Methods”, *Philosophical Methods* (Bangalore: Asian Trading Corporation, 2004, p. 53.)
The first great formulation of the Laws of Induction is found in the *Logic* of John Stuart Mill. Since his time many texts have been written in the field. No study of logic, even from an introductory point of view, can be considered satisfactory unless the basic principles of induction are investigated. Various thinkers suggest various steps necessary for any empirical study, the essentials of which are found in (1) Investigation, or gathering of data, (2) Organization, or the arranging of the data so as to try to find some pattern, (3) Hypothesis, or the suggestion of a tentative solution (some principle which will account for the data), and finally, (4) Verification, or the confirmation or rejection of the hypothesis. This process goes on endlessly in the search for scientific truth.

While this method is used primarily in the field of the sciences and especially in the physical sciences, yet it has values in many fields of study, such as Psychology, Sociology, and Ethics. It cannot be the sole method of philosophy because it is always concerned with particular and specific investigations and not with reality as a whole.

"The empiricist method of philosophy advocated by Locke, Berkley, and Hume held that all essential truths about the world were discoverable only by empirical experience. Thus, reason was substituted by empirical experience. It was above all John Locke who set the tone for empiricist method by affirming the foundational principle of empiricism: 'There is nothing in the intellect that was not previously in the senses' (Nihil est in intellectu quod non antea fuerit in sensu). All knowledge of the world must rest finally on human's sense experience. Through the combining and compounding of simple sense impressions or 'ideas' (defined as mental contents) into more complex concepts, the mind can arrive at sound
conclusions. The mind is at first a blank tablet, a passive receptor of its experience. The mind possesses innate powers, but not inmate ideas as cognition begins only with sensations. However, Berkeley pointed out that all experience is nothing more than experience, i.e., all mental representations of supposed material substances are finally ideas in the mind. Therefore, the existence of a material world external to the mind is an unwarranted assumption. All that can be known with certainty to exist is the mind and its ideas. 'To be' does not mean 'to be a material substance'; rather, 'to be' means 'to be perceived by a mind' (esse est percipi). David Hume drove the empiricist method to its logical end, making use of Berkeley's insight while turning it in a direction more characteristic of the modern secular scepticism growingly visible from Montaigne through Bayle and the Enlightenment. As an empiricist who grounded all human knowledge in sense experience, Hume agreed with Locke's general orientation and Berkeley's criticism of Locke's theory of representation while he disagreed with Berkeley's idealist solution. Human experience is indeed of the phenomenal only, an there is no way to ascertain what is beyond it."^8 Like Berkeley, Hume could not accept Locke's views on representative perception, but neither could he accept Berkeley's identification of external objects with internal ideas rooted in the mind of God.\(^9\)

After having explained the meaning and the philosophical basis of empirical method we deem it necessary to bring home to the idea of the way

---

9 Richard Tamas, The Passion of the Western Mind, pp. 333-337.
this study has been made. We have used both the primary and secondary sources for this study. Primary sources were the original works of J. Krishnamurti such as his speeches, books, articles, talks and interviews and secondary sources were works of other writers on J. Krishnamurti.

b) Rational Method

As all methods rely on reason to some degree, a further explanation of what is meant by the rationalistic method is necessary. It is also often called the a priori method. It means that the investigator relies upon the intellectual or rational capacity of man himself, without the aid of any sensory evidence, to discover truth. Mathematics would be an example of a rational science. It is assumed that truth about reality may be discovered in the same way that mathematical truth is discovered. Those who adhere to this method place complete reliance on man's competency to discover truth through his rational capacity.

The rational method is implicit in the thought of Plato. He believed that all knowledge is innate in the mind having been obtained by the soul in its pre-existent state. Information about the world of sense experience is not given the status of knowledge by Plato, but is referred to as opinion, although sense experience does have the valuable function of aiding the mind in recalling the knowledge inherent in it. Knowledge itself, however, is innate in human personality.

It was Aristotle; rather than Plato, however, who developed the deductive or rational method. Aristotle discovered most of the laws of deduction and set them forth much as they are studied today in a course in Deductive or Formal Logic. Interestingly enough, although it was Aristotle
who developed the laws of deduction, not Plato, yet, at the same time, he was also far more of an empiricist than Plato. Plato tended to regard the world of sense experience as transient and illusory, while Aristotle felt that sense experience was necessary for the demonstration of the eternal truths of reason.

A classic example of the use of the rational method in the history of thought is to be found in the philosophy of Rene Descartes. Descartes, a French thinker, long dissatisfied with the teachings of the Roman Catholic Church, set out to demonstrate the existence of God in his own way, and to build a system of philosophy as certain as Geometry. It will be of interest to summarize the method of Descartes since it illustrates so well the rational approach.

Descartes began his quest for certainty with the assertion of universal doubt. He accepted nothing as true, which could conceivably be doubted. Even the simplest of sense experiences were to be doubted since we know that the senses often deceive us. Let us remember that Descartes did not assert that everything is actually in error, but that without positive proof we may be in error about every experience.

By the process of doubting everything, Descartes arrived at one truth which was so clear and distinct as to be beyond the possibility of being questioned. This truth is the truth of his own existence. *Cogito ergo sum.* "I think, therefore, I am," mused Descartes, thus demonstrating the indisputable fact. For even if I doubt my existence, he reasoned, I must still exist, for doubting requires that existence. Thus, by the process of universal
doubt, he arrived at the basic postulate on which he built his whole philosophy of life - *his own existence*.

From his own existence, this rational genius turned to the question of whether there were other indisputable ideas besides the one of his own existence. And within his consciousness he quickly discovered another clear and distinct idea, namely, the idea of the existence of an infinite and perfect Being. Descartes reasoned that, since he was a finite creature, he could not possibly have originated this idea about an infinite Being. Only an infinite and perfect Being could have caused this idea in his finite mind. Hence, he argued, God, the cause of this idea, must exist.

The final step in his reasoning concerns his proof for the existence of the external world. Here, he appealed to the veracity of God. Since God is a perfect Being, He cannot be a deceiver, for deception is no part of perfection. Therefore, he concluded that he could trust his senses when they testified to the existence of the created order about him.

In the present investigation we have employed rational method to find out true contribution of Krishnamurti towards world peace.

**c) Analytical Method**

Analytical philosophy refers to various contemporary methods of analysing the language. Other names for it are ‘philosophical analysis,’ ‘logical analysis,’ and ‘scientific philosophy.’ The names ‘logical positivism’, ‘scientific empiricism,’ and ‘neo-positivism,’ refer to the

---

10 See George Panthanmackel, “From Dichotomy to Perichoresis an Overview of Western Philosophical Methods”, *Philosophical Methods* (Bangalore: Asian Trading Corporation, 2004, pp. 60-61.)
tendency within analytical philosophy which has as its main target the 'verification principle,' i.e., the criterion of truth consists in its capacity of being verified by sense experience. The second branch of analytical philosophy is ‘linguistic analysis’ as it emphasizes the analysis of the language used in philosophy.\(^\text{11}\) The verification principle and language analysis are not incompatible; both can be found in one movement. Furthermore, one should not confuse ‘analytical philosophy’ with symbolic logic. The latter is a system of expressing the rules of correct thinking through mathematical symbols, instead of using words as in traditional logic. Symbolic logic is only an instrument of philosophy rather than a philosophical position. Although its use is strongly advocated by most analytical philosophers to avoid some ambiguities proper to conventional words, it is not required by all philosophical analysts.\(^\text{12}\)

Using analytical method in this dissertation we have scanned, scrutinized and studied both primary and secondary sources.

---


\(^\text{12}\) Ibid; Ludwig Wittgenstein is hailed as the one who gave analytical philosophy its definite shape. There are tow clearly identifiable phases in Wittgenstein’s philosophy: Early and Latter Wittgenstein. The Early Wittgenstein holds that only those propositions which picture facts are true or false, because only facts can be verified by experience. Therefore, all metaphysical propositions about the world as a unit or about the spiritual soul or values – which are not empirically verifiable – are senseless. The Latter Wittgenstein likened words to tools in a toolbox. Words are used to assert, question, command, describe, report, speculate, joke, ask, thank, curse, greet pray, and so on. Each use of language is part of an activity. Language games are as countless as the uses of words. Words by themselves have no meaning, they acquire a distinct meaning from each distinct use.
d) Comparative Method

By using sources from various scholars we have highlighted the original contribution of Krishnamurti towards world peace. The aim of this method to bring out the philosophical vision of J. Krishnamurti for the total transformation of the individual and the society at large.

e) Intuitive Method

As the philosophy of J. Krishnamurti is permeated with deep and rich intuition, we have besides using the above mentioned methods used intuitive method in this study. Through personal meditation and reflection we have internalised and personalised the insights and ideas of J. Krishnamurti.

1.4 Research Design

I have designed the thesis in six chapters. In the first chapter there is a discussion of the need and scope of the study and different methodologies used by me while writing the thesis. In chapter two there is a discussion of the life and mission of J. Krishnamurti.

The core of Krishnamurti’s teaching is contained in the statement he made in 1929 when he said: ‘Truth is a pathless land’. Man cannot come to it through any organization, through any creed, through any dogma, priest or ritual, not through any philosophic knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection.

An attempt is made in the third chapter to elucidate the J. Krishnamurti’s Philosophy of Education.
The function of education, as J. Krishnamurti understands is to create human beings who are integrated and therefore intelligent. Intelligence is the capacity to perceive the essential, the *what is*; and to awaken this capacity, in oneself and in others, is education. The right kind of education, while encouraging the learning of a technique, should accomplish something which is of far greater importance; it should help man to experience the integrated of life.

The Fourth chapter deals with the concept of peace and a detailed study of J. Krishnamurti’s Contribution to World Peace. For Krishnamurti, peace is not achieved through any ideology, it does not depend on legislation: it comes only when we as individuals begin to understand our own psychological process. He clearly underlines the fact that exploitation and violence are main obstacles to world peace. Thus he vehemently opposes these the present system of exploitation and violence in every comer of the world.

The fifth chapter explains the relevance of J. Krishnamurti’s Philosophy of Education in the Global Scenario. As a world-renowned spiritual teacher, Krishnamuru thy was committed to promote peace and harmony in the world through the medium of education.

It is the duty of the educator to help the student become aware of the present world crisis and work for peace and harmony among the people across the world. He must give all his thought, all his care and affection to the creation of right environment and to the development of understanding, so that when the child grows into maturity he will be capable of dealing intelligently with the human problems that confront him.
According to Krishnamurthy it is only in individual freedom that love and goodness can flower; and the right kind of education alone can offer this freedom.

The sixth chapter contains conclusion, which sums up the core of his teachings on education and world peace. Thus this thesis is a penetrating inquiry into the nature and requirements of the kind of education, which can lead, to self-fulfilment and to world peace.