

INTRODUCTION

Education is always for achieving something; to become or to evolve into something better from the present state of being; to become e.g. either a loyal law-abiding stereotyped citizen or an awakened human being. Goal orientedness thus is an essential feature of education as it is of life. However, in this process of becoming mankind has now reached on a valley of comparative ease and absence of global tension. The great conflict between two ideological worlds, the war of words and nerves, and the constant fear of a third world war have sufficiently subsided. Several world powers are now working closely. Possibly, we are in the threshold of a new world order.

It is a great responsibility on our part to help emergence of the new world order. This demands deeper values of cooperation, unity, global approach etc. The values like competition, blind conformity, surrendering to ideology and so on need to be replaced, because they proved unsatisfactory and impractical. Both Capitalism and Communism have shown their limitations. The former perpetrates discrimination and exploitation in society, and the latter makes for dictatorship and tyranny of a single party. They both seem to ^{fail to} cope completely with the human urge for equality and freedom. The New world order has to ensure individual liberty as well as social security, which is a perennial

puzzle of political scientists.

The new world order with its deeper value-structure wants a new generation which will think in a new way - not in conventional terms and ideologies. A new educational philosophy is required; because education makes man, and man makes his society. In the capitalist world education becomes a market place dominated mainly by selling and buying mentality which lacks humanism essentially. The increasing number of the unemployed, unyielding and unsympathetic boys and girls in the developed world have already added sufficient tension in their societies. Here education needs a new outlook. In another front there is already a turmoil in the field of education in the newly emerged democracies in Eastern Europe. For example, in Romania the authorities are perplexed how to change the course, the study material, the approach in their education system, because these were made according to a certain (communist) ideology. The same holds true in the Soviet union (earstwhile). The teachers and professors specialized in the study of communism are having lacklustre social status. The preparation of a new education is in progress there.

This, however, is not the whole story. Man's present demand of solidarity, unity and cooperation are not beyond

selfinterest. The germ of disintegration still lies there, because a threat to selfinterest may at any moment open the floodgate of hostility. The new education needs to plug this possibility entirely and therefore an attempt should be made to understand the total psychology of man - his intrinsic nature, and potentialities.

It cannot be denied that the constant emphasis on competition, comparison etc., of the traditional education make man more complex, artificial, masked, fragmented. In this process, man becomes more pleasure hungry, more mechanical nearly everywhere. An individual sees another either as an Agent-provocateur or an Agent-utility and least as an agent of unity and friendship. Today "Progress" really implies "entering into enemy's country fully armed".¹ Man therefore could not become what he could have been - "A healthy whole human being".²

Now is the time to ask, why any system - capitalism or communism, fails ultimately? Why man becomes so 'poor, nasty, brutish and short' within and without? Is he destined (by nature) to be so? To go deeper into these questions, man as he is and not as he is idealised or imagined needs an enquiry.

Time or situation is a very important factor in any investigation, of education or of science; for time supplies essential confirming or contrary instances. A serious rethinking on education becomes a must to cope with the present topsy-turvy world. As there are great challenges in politics, so are there in the prevailing ethics and morality. Issues like ~~ethics~~ euthanasia (right to die), embryo research, surrogate motherhood and so on gave shattering blows to our moral world. It is science and its discoveries that repeats a warning to us, - either you mutually cooperate or perish. In brief this is the time and situation impregnated with so much meaning and challenges, that no philosophy of education can ignore.

A philosophy of education is basically a philosophy of life, because education (in a broad sense) deals with life as a whole, its physical - psychological - ontological aspects; and therefore it is found that one's philosophy of life essentially determines his educational philosophy too.

There are philosophies like Idealism, Realism, Existentialism and so on, and they certainly have educational implications. However to me the important consideration in education is not the mechanism of

knowing(epistemology) but our present approach towards life and living.It is this approach that determines education among other things.It further indicates a value-structure that is silently present in education, and which finally moulds society.'How we know ?' is epistemologically important,but 'How ~~s~~ we corrupt our knowledge and life ?' is fundamentally important in the consideration of any educational philosophy.For it is found that corruption(fragmentation) is an issue of our making(as ~~s~~ we evaluate) and not a thing that is actually given in the nature.It is said that a philosophy of education is more a study of the mechanics of our adopted values,more a study of actuality(what is), than of ideality(What should be) in our living.It is also a good means of understanding the functionings of present educational practices,its aspirations,results and contradictions.It tries to provide a proper structure of the right values and their justification.

An enquiry into the aims and value of education may itself have an educative value.It may help bring about some measure of understanding,harmony or peace within oneself.To appreciate a value may be, to whatever extent,to internalise it.Education,in general,has universal or enduring or timeless value, in the sense

it has value for all and it has value always for man. A study of education may take note of the basic nature of man, and also, in a general way, of his worldly progress; and may show where the two lives of man (internal life and worldly life) actually meet. Education needs to stand at that meeting point.

In such a philosophical investigation many established values of the society may seem to need corrections or reformulations. The connotation of some may be changed. For example, honesty as an important value may need a redefinition, such that a man who seeks return out of his honesty may not be regarded as honest at all. Presumably this may be the fate of many such values.

A total experiment with our life and living is the fundamental aim of the philosophy of education. Life here symbolizes life of man, who only lives in relationship with the world. This relationship depends on the individual life of feeling, where feeling comprises everything mental - reason as well as emotion, which serves as the pivot round which a philosophy of education rotates.

Whatever be the different systems of prevailing education, everywhere values like freedom, love, sensitivity, discipline, cooperation, physical fitness etc. are stressed, though in most cases without understanding the deeper meaning of these values. For example, Japanese education introduces militarism through discipline. In India cramming is often rewarded, and thus encouraged, as a mark of brilliance, and creativity. These emphases of different values to different levels by different educational systems implies a deeper meaning of social preference to a certain picture of Man. Traditionally in the name of education, intellectualism is stressed. At times militarism and loyalism is emphasized (as evidenced e.g. in Nazi & Fascist period), and as a result human society suffers.

Any system of education is supposed to have at least three dimensions - Situational, Global & Etemal. The situational-dimension satisfies the immediate necessity of the situation. For example, learning computer-technology may be important at this hour because of the present state of progress in science and the present need of technological development and quicker data-processing etc. The global-dimension points at understanding certain things from the global standpoint, integratedly

and in a holistic way, not fragmentarily. For example, in facing the increasing danger of environmental pollution it is advised to 'think globally, act globally'. In the fields of politics, economics and science too this need of globalism is being increasingly felt. Thirdly & finally the eternal-dimension implies certain values such as, unity, liberty, fraternity etc. These need to be understood in a different way. In this sense the eternal-dimension is categorically different from the other dimensions i.e. the situational and global. There can be a gradual growth from situational to global point of view intellectually, but what is called the eternal-dimension implies a quantum leap, and no necessary connection with what precedes. It implies a change of heart, a change of understanding, a change from ego-centric outlook. So the eternal dimension is not commulative, but a radical change in the very dynamics (approach) of life.

Thus education is to be seen in a very wide spectrum, as something which can make a learner a total individual (in-divisible, whole), so that he can cope with any situation, present or future. It also helps integration - of the inner and the outer. This integration may give expression to a general and systematic world-view;

* but it does not remain confined there, it goes beyond.

Jiddu Krishnamurti (1895 - 1985), a man of great character and simplicity, a voice of sanity of our times, holds the following view: Man wants security both physically and psychologically, so he organized states, governments and gods ("Man has made gods in his own image"). Education so far is made to secure him in every way possible. Search for security leads to conformity; conforming to the desires and values of the society. Conformity brings authority into play, and the worship of authority sounds the deathknell of any individual initiative and discovery. It further helps to establish the rule of dictatorship and tyranny. Man becomes subhuman in this process.

Krishnamurti's philosophy is a liberating process. He has a philosophy only in the sense of love of truth. It shows the misery of the modern men - their deep down psychological primitiveness, their moral distress. It declares in no uncertain terms the total bankruptcy of the modern trend in education. Krishnamurti advances step by step, and finally points at something where all our intellect and

experiences flounder.

One point of great importance in Krishnamurti is that, he gave uncommon meanings (sometimes supported by etymology) to many words, which play enormous significance in understanding his teachings. For example, Flowering to him means, "Like the flower in a garden, thought must blossom, it must come to fruition and then it dies. Thought must be given freedom to die." Freedom & Love is a state of mind beyond thought and memory. Intelligence is reading in between the lines. Attention & Sensitivity go together only when there is freedom. Choiceless-awareness is beyond any movement of the I (self-interest). Meditation is no concentration rather it is the emptying of the mind from the known etc. However, these words along with many others appeared repeatedly in this work and particularly in Krishnamurti's sense.

This work contains ten chapters and most of their names came from one of the Krishnamurti-books. From Ch.1 to CH.8, there are attempts to bring Krishnamurti's views on right education more and more clearly. However Ch.1 stresses on the importance of right education to understand the real significance

of life. It also considers the present education, shows its limitations, and put forward the aims and importance of Krishnamurti-education.

Ch.2 is in a way makes a deeper entry into individual psychology and finds intelligence, unlike authority and intellect, as the only guide to right education.

Ch.3 deals with freedom, which is unconditional and psychological, as the only basis of true education.

It also considers so called freedom & discipline in their limitations.

Ch.4 is an attempt to show that sensitivity or total attention is the only way to real education. It finds that the present education helps image making and disturbs living.

Ch.5 shows that right education means total absence of violence - outward and inward both. It discusses the problem of violence in its various forms.

Ch.6 endeavours to establish an essential connection between education and world peace. It further shows the utter irrationality of the present efforts in this regard.

Ch.7 attempts to understand Krishnamurti's view on 'the School' not only theoretically but in their actual functionings.

Ch.8 strives to understand the importance of right relationship between educators (parents & teachers) and the students for the success of education.

Ch.9 is a slight diversion with a Comparative study of three great luminaries of this century - SriAurobindo, Rabindranath Tagore and J.Krishnamurti. It aims to show that amidst superficial differences, they have astounding similarities particularly in the vision of Man and Man-making. They have shared a common endeavour to turn human face from animal rationality to eternity.

Ch.10 serves the purpose of clarification as well as contemplation. It strives to clarify certain significant terms (and their implications) of Krishnamurti, which is meant to give a sort of comprehensiveness in the treatment of his views on Education. Further, the chapter attempts to give Krishnamurti's teachings on education a proper philosophical perspective, which lies more in contemplation than in verbalization.

Although this is an exercise in the educational philosophy it also involves discussions regarding various existential issues (like ambition, violence etc.) of daily life. It discusses incidentally the eluding concepts of Man, his society and his values. This work

thus, in a way, is also meant to be a passage from education (in its limited setting) to life in actual manifestation.
