

**A CRITICAL INQUIRY INTO THE PHILOSOPHY  
OF JIDDU KRISHNAMURTI AND EXISTING  
EDUCATIONAL PRACTICES.**

Dissertation submitted to Jawaharlal Nehru University in partial fulfilment of the  
requirements for the award of the degree of

**MASTER OF PHILOSOPHY**

**KOMAL YADAV**



**CENTRE FOR THE STUDY OF SOCIAL SYSTEMS  
SCHOOL OF SOCIAL SCIENCES  
JAWAHARLAL NEHRU UNIVERSITY  
NEW DELHI-110067  
INDIA**

**2016**



जवाहरलाल नेहरू विश्वविद्यालय  
JAWAHARLAL NEHRU UNIVERSITY  
NEW DELHI - 110 067

Centre for the Study of Social Systems  
School of Social Sciences

July 26<sup>th</sup>, 2016


DECLARATION


I declare that the dissertation titled '**A Critical inquiry into the Philosophy of Jiddu Krishnamurti and Existing Educational Practices**' submitted to the Centre for the Study of Social Systems, School of Social Sciences, Jawaharlal Nehru University, New Delhi in partial fulfilment of the requirements for the award of the degree of **Master of Philosophy** is an original research work and has not been submitted so far, in part or in full, for any other degree or diploma to any University/Institution.

  
KOMAL YADAV

CERTIFICATE

We recommend that this dissertation be placed before the examiners for evaluation.

  
PROF. V. SUJATHA  
(Chairperson)  
CSSS/ISSS  
Jawaharlal Nehru University  
New Delhi - 110067

  
PROF. AVIJIT PATHAK  
Professor  
(Supervisor)  
Centre for the Study of Social Systems  
School of Social Sciences  
Jawaharlal Nehru University  
New Delhi - 110 067

*Dedicated to All teachers in my life...those who through their constant zeal, wonder in their eyes and innocence in their heart took me to the world unknown, life.*

## Acknowledgement

*Being in the field of academics, when your criticality penetrates into your daily life, it's hard to find and define. Similarly with the word 'Acknowledgement', I remember, the first question which came to my mind was do we really acknowledge or it's just another ritual. I remember the current of thoughts which came to mind when this word acknowledgement appears to me- there were names of different people, what I am going to write etc. This whole journey of research started with the sense of freedom & feeling, that now I can read freely, I can explore freely. During this process, I realized the power and shallowness of 'words'. I think I am agreeing with Jiddu Krishnamurti, when he said 'words are not the thing', as what I will write here is not express the true feeling which I felt about them.*

*This research is the product of efforts of many people, those who through their generosity and genuinely helped me, calm me, believe in me. This journey of this research and exploration was impossible without the help of my guide, my teacher Prof. Avijit Pathak. His keenly listening of my blabbering, always standing by my side, always motivating me to see beyond the my own idiosyncrasy and trusting me give me this sense of belief in myself, that 'yes, I can do'. Dear Sir, I would like to thank you for handling such a problematic student like me. He is not just a teacher, a saint, a light who with his own humbleness walks through our lives and in the JNU.*

*I thank our Chairperson Prof. V. Sujatha for the opportunity to excel in this University. I also thank my centre CSSS for the conception as well as the successful completion of the work.*

*I am grateful to JNU library and the DSA for letting me access the resources as and when I wanted. I also thank ICMR, New Delhi for financial support for the completion of this research. I thank Saurav and Bablu at the centre's Xerox shop along with Anita Mam, Harshita, Bhupendra Uncle, Akash and Bharat Sir at the centre's office for patiently dealing with my queries. I also thank DSA librarian, Rajbir Sir for letting me access books for my research.*

*I also like to thank- Dr Jyoti Raina & Ms Shialza for their Love, care and always motivating me.*

*I also like to thank to Subhash Birla Sir, Head of Krishnamurti Centre Delhi for helping me a lot in terms of books, helping me to go to Rajghat Besant School, Banaras. I would like to thank Principal of RBS Mr, Ramakumar, without his approval and constant help. I also like to thanks all teachers in RBS especially –Kappu, Rupam Ma'am, Ruchi, Azra, Students and members of Krishnamurti study centre- Mukeshji, Krishna Arora.*

*I don't know I am blessed by so many good people around me. Writing acknowledge, really helps me to show you all my gratitude towards you, which I think I am never able to tell you. I owe and indebted this dissertation to Paridhi- a Friend, companion, teacher- who always there for me till the last hour. I also like to thank Paridhi and Tanvika -for their stimulating discussion, calmly listening me, understanding me and always having faith in me. I would like to thank Ananya Pathak- for always encouraging me, believing me and giving her motherly love, Aradhana and Tanuja- my Graduation Friends- for always showing the reality and constantly believing me. Swati- a wonderful & faithful friend- thanks for listening and helping me.*

*Anju and Archana- my childhood buddy's, who believe in me & for giving me their constant inspiration,*

*I would like to thank my seniors – Shruti di, Shefali di, Diren Sir, Rupa Di, Rituraj, Sabiha, Priyaranjan bhaiya , Pranveer Sir and everyone.*

*I also like to thank all 'The New Leam' team member and magazine for organising thought provoking discussions around education and life*

*The core of my life – my father and mother- I don't think so my thanking here will one percent show for there always being my side and trusting me (byane). My grandfather- a good friend, who without judging and asking know what I am doing. My sister and brother- who through their queries about life always make me think and keeps me grounded.*

*And Lastly Nature who help me to go within me and especially trees- my first good friends in JNU....who listens me.*

## **LIST OF ABBREVIATIONS**

- CBSE: Central Board of Schooling and Education
- RBS: Rajghat Besant School
- JK: Jiddu Krishnamurti
- NCF: National Curriculum Framework
- NCERT: National council of Educational Research and Training
- JNU: Jawharlal Nehru University
- MJ: Michal Jackson

*Jem : why don't I have gun, I am thirteen years old?*

*Atticus: Son, 'I'd rather you shot at tin cans in the back yard, but I know you'll go after birds. Shoot all the blue jays you want, if you can hit' em, but remember it's a sin to kill a mockingbird'.*

*Mockingbirds don't do one thing, but make music for us to enjoy. They don't eat up people's gardens, don't nest in corncribs, they don't do anything but sinf their heart out for us. That's why it's a sin to kill a mockingbird.'*

-----To Kill a Mocking Bird, Harper Lee, 1960, pg .100

*Every one should speak his own language*

\_\_\_Antone Chekov



# CONTENTS

**Declaration**

**Acknowledgement**

**List of Abbreviation**

**INTRODUCTION** **1-13**

**CHAPTER-1 CRISIS IN CONTEMPORARY PRACTICE OF EDUCATION: A SOCIOLOGICAL ENQUIRY** **14-28**

1.1 Introduction

1.2 Conceptualizing 'Education'.

1.3 Existing crisis in Education.

1.4 Implication of this crisis in Indian society.

**CHAPTER-2 J KRISHNAMURTI: DISSENT, VISSION, NEW POSSIBILITY**  
**29-48**

2.1 Introduction

2.2 Awareness of the crisis- Urge to overcome the crisis – placing Jiddu Krishnamurti

2.3 Jiddu Krishnamurti- A life Sketch

2.4 Basic Philosophic ideals of Krishnamurti.

2.5 Specific highlights of Krishnamurti's ideals of education

2.6 These ideals as alternative to the prevailing crisis

**CHAPTER-3 'INTEGRATING KRISHNAMURTI' – AN ENQUIRY** **49-**

3.1 Introduction

3.2 Educational reality in India- Is it possible to integrate Krishnamurti?

3.3 Nature of Krishnamurti inspired schools: ‘Pocket of Utopia, or inspiring possibilities?’

3.4 Awareness of Krishnamurti’s Vision

- Among school teachers
- Among young learners

**CONCLUSION**

**REFERENCES**

**ANNEXURE- I**

“We don’t read and write poetry because its cute....

we read and write poetry because we are members of the human race..

And the human race is filled with passion.

Medicine, law, business, Engineering; these are noble pursuits and necessary to sustain life, but poetry, beauty, romance, love these are what we stay alive for.

To quote from Whitman:

O me, O life of the questions of these recurring

Of the endless trains of the faithless

Of cities filled with the foolish..

What good amid these,

O me, o life?

Answer: That you are here.

That life exists and identity.

That the powerful play goes on, and you may contribute a verse

*That powerful play goes on, and you may contribute a verse the”.*

- Dead Post Society (1989)

## INTRODUCTION

Jurgen Habermas (1968) in his book *Knowledge and Human Interest* argues that Knowledge and human interest are not separate and knowledge seekers always have interests i.e. 'Knowledge- constitutive interests' (Habermas 1968: 311). From Emile Durkheim's quest to understand the problem of 'Suicide', to Karl Marx's efforts to understand the disparity and oppression, exploitation of one class to another in his time, and to Max Weber's urge to understand the sudden uprising of capitalism where he tries to understand the phenomena of ethics among Protestants, shows that their efforts were an attempt to understand their own time and the problems that existed. As the search for knowledge is not devoid from human interest to know about something, to understand something, similarly particular research, quest for understanding and knowing about something is also related to researcher's life and her/his experience.

The theme of Education always fascinated me in terms of its extraordinary possibilities as well as for its limitations. For me it has always been a tool to assert one's agency, to go deeper into various wonders which are put forward by different disciplines & life. But sooner or later realization of its hard reality and its different mechanisms which slowly deaden not only our curiosity, but also our sense of wonder and pure zeal of learning and knowing. There are many events which not only disappoint me but also make me feel discontented towards our education system. Such as, those students who are really interested in sciences are not able to carry forward her/ his interest because of the presence of various competitive exam & presence of coaching, the race of getting 99% gives you no space to know your passion and to know who you are and what you want to be, glorification of English language not only creates discontent and fear within children that she/he is left with no courage to learn and find a way to get out of these and lastly societal worshipping of 'successful' and 'toppers' leaves no space for creativity and sensitivity in individuals. These are some examples, but the whole illusion of 'becoming'

leaves an individual nowhere and in the hope of becoming, we struggle and lastly kill ourselves.

Being fascinated by Sciences and after getting selected in engineering, I took admission<sup>1</sup> in B.EL.ED<sup>2</sup>. B.EL.ED not only broadened my horizon to see and reflect on the problems of education from different perspective but also provided a new way of looking. To see the existing reality not the way we ideally think the reality exists, was the method of B.EL.ED overall program. This not only made me critically reflect on my existing understanding but also build and create something new from it. This process has its own importance as it saves you from being cynical and compels you to discover a way by your own. Here, first time I felt 'Education' is not something out there and you are not merely an object of education as well as the larger system rather it's a constant blending of what you learn and see your own learning in practicality, a constant mixture of both object and subject. The experience of B.EL.ED made me see education as an intimate part of me, and of the existing life rather as a fragmented reality which exists out there. And from here a new way of looking at education not only in association to my own self but as a living process; of the formation of one's self began.

In contemporary times, education has become a mere tool to produce capable 'human capital' which further caters to the larger economy and requirement of the state. But in this whole business of proving oneself as a worthy human capital, students lose their sanity in this very competitive education. To realize that education is not only about catering specific needs but also beyond its given one-sidedness, of seeing human as human irrespective of her/his status, caste, class, job and religious community he belongs to, is the path of this research to explore.

This is not something new that I am exploring. Already many Indian thinkers have had this kind of awareness. From Gandhi's '*Nai Talim*' to Rabindranath Tagore's essay '*My School*' to Sri Aurobindo's educational philosophy, gave opportunity of looking at existing education system in a new way and beyond its working of its daily

---

<sup>1</sup>This admission is not only my decision and consciously done but unconsciously I the anger over teacher and being fed up of admission and marks politics, I think, was the deciding factor.

<sup>2</sup> B.EL.ED is a four year teacher training programme offered by Delhi University, which not only trains you as a professional but also helps (helped) in individual's development and growth.

rituals. But this research is an effort to first understand the present education system and the existing crisis it is facing in our times. For instance, ever since I have had a consciousness of my being, I remember Education is something which has affected me a lot. Sometimes through its workings, sometimes through its questioning, sometimes through its selection, and sometimes through its daily rituals in educational institutions. No doubt who I am and also who we are, is result of part and parcel of education and society. These two i.e. Society and Education, not only contribute largely in shaping our personality, our mind but also the whole being. The similar mechanism was deployed by our education system like society, to condition us and to prepare us for our part in the larger society, so as to fit in properly. But the recent change in our education system which made it more centered towards success, achievement, job and glorification of these, it has not only deadened the essence of education but has also created a deep crisis in our lives. The attempt to critically look at our own education system by exploring the ignored dimensions of the education system through this research is rooted in my own educational journey, of how it affected me and shaped my own perceptions about life without imparting any criticality to me.

By pondering over our educational and social reality, I remember some vivid memories of my school days. Why I remember some of these, I think because somewhere or the other they made me think over them and also my quest to understand them. The most vivid memory I remember was from my elementary school. One day we had free time after regular classes, so our class teacher decides to discuss and also wanted to know – what we want to become in the future. And as from according to the sitting arrangement, students started replying- some wanted to be doctor, some engineer, some teacher and some decided to go to army etc. But there was a boy in my class, who replied, ‘He wants to be a good human being’. After hearing this reply, our whole class burst into laughter because his reply was not only unconventional but also out of the box. School ended and I climbed over the ladder of education system but I was still carrying that question in my mind. And again and again I was asking to myself what it means to be a ‘Human’.

In our education system we are provided with many answers like what course you should take, what job you should opt, how much you should know but never is it discussed what it means to be a 'Human'. Similarly with the question of 'Life', we were always told how to live, what to do for living, what the ways of living are but not what 'life' is and how to understand this. While writing and realizing this, I remember some verses of T.S Elliot's poem<sup>3</sup> "*where is the life we lost in living, where is the wisdom we lost in knowledge, where is knowledge we lost in information*".

Similarly I want to emphasize, like we lost 'Life' in 'Living', we lost 'Education' in the sheer acquisition of information and Knowledge, as a medium of getting job, power, status. We forgot to remember 'we are not our Degree's, neither our knowledge nor our profession.

Another domain of inquiry which fascinates me is Sociology. Sociology, from its very inception and development afterwards, is defined differently by different thinkers. According to Durkheim, 'Sociology' is the study of 'Social Facts', on the other hand For Max Weber 'Sociology is an interpretative understanding of social action'. While, when as a student of sociology when you start looking at the reality through the lens of different sociological perspective and get immersed in the deep understanding of it, I think you find your own definition of 'Sociology'. Sociology for me is not limited to see outside reality as social fact, but also to understand human nature, trying to find out truth of our existence, seeing what is not shown, listening what is unheard and feeling which is unapproachable through abstract reasoning. It is a constant process of understanding, reflecting and going to & fro, from yourself and other and back from the other to yourself.

Sociology as a discipline not only helps us to see 'what is there'<sup>4</sup> but also makes us to question them<sup>5</sup>. According to Peter Berger (1963), Sociology is 'an act of pure perception' i.e. to see clearly rather judging normatively (Berger, 1963: 16). I think here comes the importance of education too. Education (supposedly), too is related to constant

---

<sup>3</sup>These verses are from (the) T.S Elliot Poem – '*Choruses from the rock*'.

<sup>4</sup>Peter Berger uses this in his book *Invitation to Sociology (1963)*.

<sup>5</sup>Once I remember coming out of one of my M.A Sociology lecture and I realized if you really want to understand, question everything which you have taken for granted till now'.

inquiring, questioning and seeing things critically. This research is the quest to understand the education, its reality and its crisis from the sociological perspectives.

This study is located in the domain of Sub-discipline of Sociology of Education. Sociology of education is the sub-discipline which studies education from different sociological perspective. Jacob Akiara (2004) defined Sociology of Education as field which ‘studies education as a social institution and the social processes within education, and uses sociological concepts and theories’ (Aikara 2004:3). The origin of sociology of education was generally associated with the works of Emile Durkheim, but many thinkers, after Durkheim namely Talcott Parsons, Louis Althusser, Antonio Gramsci, Michel Foucault, Pierre Bourdieu, provide useful insights to understand education and its problem, from sociological understanding. The underlying theme of sociology of education is that, education and society is mutually dependent and education is not an isolated part which exists outside the domain of society. The Sociology of education is the sociological study of education as a part of social reality by using concepts and perspective from Sociology.

### **Aims and Objectives of the study**

The Aim of the study is to explore & inquire into the educational philosophical ideals of JidduKishnamurti, simultaneously looking at the presence or absence of these in policy documents and then later to explore the possibility of integrating the same in the existing educational practice. To achieve this aim, the concept & field of education is understood from sociological understanding. The broad objective of my research is to understand the present crisis in existing education system and explore some answers in the philosophy of JidduKishnamurti. In order to understand the existing crisis in education in relation to philosophic ideals of JidduKishnamurti, I narrowed down this research to following research objectives.

- To understand & explore the existing Crisis in education.
- To understand the conceptualization of Education from Sociological and Ethical/Moral perspective.



- To study, examine & explore Educational Philosophy of JidduKrishnamurti in Indian education.
- To see the existing educational reality, policy document and explore the possibility of integrating educational ideals of JidduKrishnamurti.

In relation to above mentioned Aim and research objective this study explores these research questions.

- What is crisis and how do we define it from Sociological perspective?
- How can education be defined through sociological and ethical/ moral perspective?
- What are the existing crises of contemporary education system in India?
- What are the implications of these crises to the Indian Society?
- What is the history of education system of India & its transformation?
- What are the philosophical ideas of education of JidduKrishnamurti?
- What are the insights provided by JidduKrishnamurti to understand the crisis of contemporary education system?
- What is the nature of Krishnamurti's inspired schools in India?
- Is there any kind of awareness of Krishnamurti's philosophy in policy documents, school teachers and in students?

### **Methodological approaches**

Sociological research is the part of larger discipline of Sociology and human activity which is associated with understanding human nature & their relations, society, its institutions and simultaneously with production of knowledge about them. In social sciences, there are different methods & methodological approach which social scientist and sociologist uses for gathering of data and understanding social problems.

Before I focused on methodological approaches, I think we should first look at what is methodology. Methodology is basically concerned with methods; approach i.e. 'how' one approaches to study a specific problem or area, 'how' researcher is going to

engage. Methodology basically defines a researcher's whole understanding and orientation which determine the way a problem is approached. 'Methodology', according to Oxford Dictionary of Sociology is referred to as 'the methods and general approach to empirical research of a particular discipline, or even a particular larger study. The principal concern of methodology is wider as from philosophy of science issues in social sciences, and the study of how, in practice, sociologists and others go about their work, how they conduct investigations and assess evidence, how they decide what is true and false' (Marshall: 2004). The one answer to the question of 'how', comes from the Positivist objective understanding- which emphasizes on the seeing social reality objectively as fact (without the influences of emotions and judgment) which is existing out there. But the major critique of this approach comes from the question of 'with whom you are working, from whom you are gathering data and also who are gathering the data' i.e. all sociological research works in the domain of human world. So as a researcher it might be that one has some value –ethical orientation, one's understanding about things, processes, their action- how we make sense of all these gets influenced from these values. And here comes the second answer to the question of 'how' from Max Weber interpretative understanding of meaning of social action i.e. our actions are not just a thing out there. There is always meaning attached to action and it reflects one's understanding, experience, and notion.

Another important understanding in relation to subjectivity comes from the work of Alvin Gouldner. Gouldner (1970) talks about reflexive sociology in his book 'The coming crisis of western Sociology' where he mentioned about the self –reflexivity on the part of sociologists. While interpreting & understanding meaning of other actions, according to Gouldner, seeing one's own beliefs, habit judgments not only bring about knowledge of oneself, one's position but also change our way of looking at others (Gouldner 1970: 490). This understanding of self-reflexivity not only sensitizes us about ourselves but also changes the way of dealing with our 'subject' and simultaneously makes us aware that we are subjects too. When Jiddu Krishnamurti said 'You are the World', I think he certainly means this that others are not different from you, on our basic core we all are the same, shared fear, anxiety, misery, happiness which is shared by others. This understanding and self-reflexivity makes not only one more humble and humane but also

gives a new sight to see that part of ourselves with whom we are least aware. There were many incidences during my fieldwork where such reflexivity was at its work. During this process I was aware of the three realms, first of the one with whom I was interacting, second, my own reactions about him/her and third my own inner thoughts about the whole process going on. This overall, not only constantly reminded me of errors which were caused by my own idiosyncrasies, but also gave me chance to see the whole process of communication differently.

The methodological approach for this research comes from the above mentioned sociological understanding and also defines the different research questions which. This research, which is qualitative in nature, is basically based on different writings on education from sociologist of education and other works from different field. To understand the philosophic ideals of education of JidduKrishnamurti and his life, I referred to biographical approach in sociology. The understanding of biography in relation to sociology is usually associated with the work of C. W. Mills work '*Sociological Imagination*'. His writing reveals that neither society nor individual can be understood in isolation but rather in constant interaction with each other. In this book, Mills pointed out 'the facts of contemporary history are also facts about the success and the failure of individual men and women (Mill, 1959:3). Sociological imagination, which is the quality of mind, enables "*its possessor to understand the layers of historical scenes in terms of its meaning for the inner life and the external career of a variety of individuals*" (ibid). The two things which is clear from the work of Mills are, first in order to understand one's life and the problem associated with it, we have to understand the time and events which was happened during one's own lifetime. Social reality is not created in isolation of individual and vice-versa.

Another important insight on biography- society's relation comes from the work of Jeffrey Shantz. According to Jeffrey Shantz, Auto/ Biographical Sociology is the research practice which comes into being in response to postmodern critiques of dominant research methodologies and qualitative research practices. He further explained 'Biographical Sociology' includes various forms of research that connects the personal with the cultural, situating the researching subject within specifically social context'

(Shantz, 2009:113). The basic idea behind to understand JidduKrishnamurti life's was to understand the context and his time which shaped who he is and his thoughts. To understand him in holistic manner and his teachings, I used his writings, his biographies, his notebooks and his video resource.

To see the practicality of JidduKrishnamurti's educational ideals and his philosophy, I visited one of his schools, which was founded by him and works on his teachings. RajghatBeasant School, Banaras was founded in 1939, whose functioning is seen by Krishnamurti Foundation of India. For clear understanding and seeing his idea's in praxis, I conducted ten days of ethnographic study which included observation, discussions with children and interactions and interviews with teachers. Although Fieldwork is not allowed in my centre during the course of M.phil, but this is an individual effort to get sensitized to field and as I mentioned, to also see the working's of JidduKrishnamurti teachings in practicality. One point worth mentioning is that the teachings of Krishnamurti are not structured since they are not the product of any academic discipline. And also, the language he uses has a very different meaning than what we use in our daily (commonsensical) as well as academic conversations.

During my Field visit, I relied on various methods and techniques, to get clear understanding of workings of the school, I used- Observation, un-structured interviews, discussion with teachers and students. The first question that came to me in relation to 'Observation' was what kind of observation I could do. Would it be participant or nonparticipant etc.? Observation, as a technique of gathering data has its roots in the development of Science and Modernity. In natural sciences, the idea of 'Observation' is related to the observation of 'other' entity, which is not the part of 'Observer' itself. So there are always two categories at work one is 'Observed' the other is 'Observer'. But in order to understand the human world, 'Does social scientist, see their 'reality' in which they equally participate in it's shaping like other actor, or is separated from herself/himself like natural scientist or they also get observed<sup>6</sup>. Observation is not a one

---

<sup>6</sup>The root of this whole questioning & debate of observer-observation dichotomy, (we) can be understood in relation to *the* development of Anthropology as a discipline and *through* work of Malinowski (1929), who in his work not only questions the idea of 'Field', but also *gives* insightful reflection on 'observer being observed'.

way process, when we observe the other, but we are also being observed. What about the observation of oneself – one's own idea, thought, concepts, judgments that are going on inside simultaneously with the observation of outside. These are the methodological issues which went in my mind before going to field and questions like – what is observation, and what kind of observation am I going to do.

The new shift to the understanding of dilemma over the technique of 'observation' comes from the teaching of Jiddu Krishnamurti. Jiddu Krishnamurti, in his writings and talks variously mentioned observation. According to Jiddu Krishnamurti (1958, 1999), our observation is not free from our existing notions, concepts, conditioning and our 'self', which not only condition what we see but also stop us to see 'what is' going on at that moment. Jiddu Krishnamurti discards the category of observer and focuses on sheer 'Observation'. For Krishnamurti, the presence of Observer distorts the process of Observation and therefore it is limited and does not give a clear picture. The nature of observation in the Rajghat Beasant School is hard to define in words because its nature was not scientific, non-participatory nor it is participant observation. It was a mixture of these two, with simultaneously presence and absence of 'observer'.

Interview is fundamentally a technique of collecting data in which we ask questions related to what we want to know or we can say related to our research. That's why interview is called as a conversation with the purpose. While conducting Interview, we can also observe gestures, behavior of respondent, this reflects interview as a technique has one additional feature which is Observation, but not essential. I basically used the unstructured interview technique, neither questions were in order nor were the questions asked in the same manner in which they were written. Sometimes I asked questions according to themes which I had in mind in relation to my research topic and other times I picked up questions from the responses which I was getting to my previous question.

There was also some guided discussion which was conducted by me with students and teachers at school. The theme was basically related to education and major research questions.

### **Structure of the three substantial chapters**

This study is entitled as ‘A critical enquiry into the philosophy of JidduKrishnamurti and existing Educational Practices’. This research is basically an effort to understand the existing educational problem from sociological perspective and revisiting JidduKrishnamurti’s philosophy to explore the possibility of what insights he has provided in relation to existing educational crisis. This study comprises of three core chapters with introduction and conclusion. The title of first chapter is ‘Crisis of contemporary practice of education: A sociological inquiry’. In this chapter, the study begins with the conceptualization of ‘Education’, in which first study looks at its ‘sociological’ meaning- from transformation of knowledge from one generation to other in modern complex societies i.e. from family- kinship centric socialization to formal/ institutional schools. After sociological meaning of education, study will focus on its ‘ethical/moral’ meaning, in which the focus is on the education components which changes with the process of secularization and this results in the techno- scientific knowledge which resulted from the dissociation of ‘secular’ scientific education from religious-spiritual values. The next step of the study is to locate the existing ‘crisis’ of the education such as information pollution, fragmentation of individual, skill learning without wisdom and dual relation between knowledge and power. Lastly in this chapter, the focus is on the implication of these crises to Indian Society.

The second chapter of the study is on JidduKrishnamurti, his vision, dissent and new possibility. In this chapter first the attempt is to locate the awareness of the crisis in Krishnamurti writings and simultaneously looking at new possibility to overcome the crisis. The chapter also looks upon the basic philosophic ideals of Krishnamurti on education and how these ideals can be presented as alternative to the prevailing crisis.

The third chapter of the study is an inquiry on integrating Krishnamurti in education system of India and its possibility amidst the prevailing crisis. The chapter also focuses on nature of Krishnamurti inspired school and inquires as to these schools are just

‘pocket’ of utopia, or present some inspiring possibility. To understand the presence and integration of Krishnamurti ideals of education in the present system, the study will also explore the presence of Krishnamurti’s vision in our education policy documents, among school teachers and among learners.

## **CHAPTER- ONE**

### **CRISIS IN CONTEMPORARY PRACTICE OF EDUCATION: A SOCIOLOGICAL ENQUIRY**

---

#### **1.1 INTRODUCTION**

With the technological and industrial development in society, 'Education' which earlier came under the domain of Family- kinship system now got institutionalized under the name of school. Now if we look around and in our lives we spent our large part of life in getting educated and in our schooling. 'Education' (formal education) is something which everyone get introduced to from one's childhood but informal education starts from birth. Many thinkers from time to time, from all over the world have defined and redefined the meaning of education and of being educated. Sometimes the concept of education is associated with socialization, sometimes with the understanding one's time and one self.

In this chapter, the study begins with the conceptualization of 'Education', in which first study looks at its 'sociological' meanings- from transformation of knowledge from one generation to other in modern complex societies i.e. from family- kinship centric socialization to formal/ institutional schools. After sociological meaning of education, study will focus on its 'ethical/moral' meaning, in which we focused on the education components which changes with the process of secularization and this results in the techno- scientific knowledge which resulted from the dissociation of 'secular' scientific education from religious-spiritual values. The next step of the study is to locate the existing 'crisis' of the education such as information pollution, fragmentation of individual, skill learning without wisdom and duality between knowledge and power. Lastly in this chapter we will focus on the implication of these crises to Indian Society.

#### **1.2 CONCEPTUALIZING EDUCATION**



Writing on 'Education' - as a subject, concept, as an idea and about its nature in the time of interdisciplinary approach is not only a difficult but an arduous task. There are many issues which are dealt by different interdisciplinary approach like issues related to policy, curriculum, inequality and equal access of education, medium of teaching- learning etc. If we look around, as many as disciplines we have, as many as way of looking at the question of Education is there. Also there is the constant inquiring going on the constituents of education i.e. curriculum, teaching pedagogy, school planning & management, text books. But from centuries 'What is education?', what kind of education we should give, was some questions on which, researcher thinks, from the starting of human civilization and culture. They focus on also simultaneously on the other questions like what is the purpose of Education, how to give education and what will be the content of education etc.

We live in a society, we grow, we learn, we get old and we die. But the continuity of life goes on: old people die, new born and our social life goes on. Between the process of birth and death, there is many events goes on. The one that is common from all is learning, we learn- we learn from each other, learn from family, from peers, from behavior of others and from overall working of society. Learning is a lifelong process which goes on till death. In our societies, different mechanisms are deployed to train new generation and educate them. There are two main institutions in society i.e. Family and School, who are main contributor in individual's education and socialization. Family has its own role to play. A child informal education is said to be started from their birth, till the age she/he does not get ready to go to formal institution of education i.e. school.

Before industrial development and development of modern-complex society, education was provided by family and community. The nature of this kind of education was to give the knowledge which their older generation carries and which was essential for living. The nature of this family- kinship centric education is to give and teach, the newer generation a way of life, which they were carried from past generations. Education and living was not separate and process of learning was interlinked to the process of

doing day to day chores<sup>7</sup>. John Dewey, an educationist & philosopher also mentioned the role of education in similar terms. According to Dewey “Education, in the broadest sense, is the means of this social continuity of life” (Dewey, 2004, pg. 2). He also mentioned that “Society exists through a process of transmission...this transmission occurs by means of communication of habits of doing, thinking and feeling from the older to the younger” (Dewey, 2004, pg. 3).

With the development of traditional society into modern complex society and with the increase & presence of complex division of labor, the activities/work was divided into society. The role of providing education was also transformed and from family- kinship centric education- learning to the state-centric institutionalized education comes into being. The change in society resulted in change in the concept and nature of education. Educational institutions have been always a domain where major changes in society reflect back in the educational institution and how we perceive education.

From time to time many thinkers tried to understand the nature and concept of education in their times. What does it mean to be ‘educated’- is a question which reflects first, on the societal level- what a society has taken the meaning of being ‘educated’. Second, on the level of individual i.e. how an individual perceives the meaning of being educated.

The concept of education is intrinsically related to being ‘educated’. There are many understandings about the concept of education. One understanding about education is generally associated with its socializing function in which older generation pass knowledge, beliefs, its culture, art to the new generation of the society. John Dewey called this process of transmission a ‘self- renewal’ process of society (Dewey, 2004: 11). This process of educating young one’s is not a passive process and only associated to their raising rather it’s a ‘fostering, nurturing, a cultivating, process where attention is given to the conditions of growth’ (ibid). Thus education is not just a conditioning process of young ones but it is the transformation in the existing ideas, experience

---

<sup>7</sup> The reference to this point comes from the study of Margret Mead’s study *Coming in the age of Samoa*, where while comparing to American education, Mead mentioned how education in Samoa is related to their day to day life.

through the constant merging of young and previous generation's experience. Education is a social activity which starts from the "psychological insights into child's capacities, interests and habits" (Dewey, 1997, Pg.18). Educational process which is carried out in existing societal environment and resulted in creation of new societal beings is not just reproducing the similar society members rather it is continual process between individual and society, where they through action on each other create new meanings in action, beliefs. The role of school in relation to education is important, in terms of giving those forms of specialized knowledge which is not possible to give in family- kinship domain. School is not a place where individual is trained in a particular specialization and give information to children. It is a form of 'community -life' (ibid), where child learns continuously in relation to other.

Another important insight on 'education' was comes Durkheim. He was also tries to figure out the nature of education in his time, when religion was questioned through the logic of reason and the quest for secular- modern education starts. Due to the transformation in the society from community based mechanical solidarity (where education and values were limited to a particular community) to modern complex society which is based on organic solidarity (which is said to be based on universalistic values), the transformation in the nature of education took place. Unlike earlier, now we have schools as an institution which impart education and based on some universalistic principle on which modern society based upon. Emile Durkheim (1956) in his book *Education and Sociology* defines the education from social point of view and put emphasis on its character which is shaped by "essential conditions of the changing time" shows how the nature of education & content of education is changing with the changing of time. According to Durkheim (1956), "Education is the influence exercised by adult generations on those that are not ready for social life. Its object is to arouse and to develop in the child a certain number of physical, intellectual and moral states which are demanded of him by both the political society as a whole and the special milieu for which he is specifically destined" (Durkheim, 1956, pg.71).

Durkheim's emphasis on development of physical, intellectual and moral states shows whole development of individual not just expert. Durkheim sought out the nature

of education is moral<sup>8</sup>, which provide sacredness of our collective lives and save from anomie in society. Education which is moral in nature not only builds confidence and character in student, but for Durkheim, it is a thread of connectedness of our life. The important feature of moral education was discipline, which defines individual conduct simultaneously fosters the attachment within society. In this whole process, school becomes important to provide the kind of education which is intrinsically moral in nature. School because unlike church it is basis is on secular- moral principle and also not based on personal ties like family kinship centric relationship. School resembles society which prepares moral disciplined citizen for future. But Does education is the transmission of knowledge, training people and disciplining them or it also has another purpose.

As Durkheim mentioned about the ‘essential conditions’ of society which defines the nature and concept, and content of education. So what education is, in the modern specialized economy based society, where education is essentially understood as preparing the human capital for the development of economy and state. One understanding over this question of necessity of education and schooling in our times comes from Ivan Illich. According to Ivan Illich, education is the process of schooling which ‘schooled’ individual mind, way of seeing, and way of doing. In contemporary times the, schooling is general phenomena and one’s life can’t imagine without schooling. But Illich( 1971) said ‘the idea of schooling which was a necessary means of becoming a useful member of society is a myth’( Illich 1971:105). In schools what happened is, it creates confusion not clarity in students and that’s why we should Deschool our society. The competence of individual is decided by Grades advancement, diploma and certificate. We spent almost our whole life or large part of it in school or getting educated. In words of illich it shows that you got disciplined and ready to work and job. He argued the present system of education is based on myths – myth of institutionalized value i.e. education can took place in school only; no learning took place outside school. Schools, universities are specialized institutions which train you. But actually that ‘degree’ or ‘certificate’ is a proof of your disciplining and that now

---

<sup>8</sup> Durkheim (1968) refers Moralilty not in relation to religion, which generally has been seen but morality which is rational in nature and based on reason.

professional authorities can believe that you are eligible to follow their order and do work.

Schools are promised to teach you some skills, but in reality individual did not learn any skill and schooling is a process of making disciplined bodies and schooled mind. Another myth he mentioned is the myth of measurement i.e. everything is measureable- your learning, your experience, which was graded and individuals whole psychic is move around this measurable 'calculative' phenomena. The myth of packaging value transforms teacher- student relationship into consumer- distributor. According to Illich education is the process of social control which control individual consciousness through 'schooling' her/his way of seeing reality. For example- those who are not the part of present education system feel bad because they are not part of it, those who does not get good grade live in anxiety of grades and in the idea of achievement and those who achieved some position or status live with the notion of they have achieved and constantly trying to maintain it. The idea of achievement which is come in all three case and our vision and mind our so conditioned that without asking why we need education, we all flow in the existing notion, ideas, prejudices. Here in schools, learning is understood with relation to some roles & status which we do after our education. Does this whole process is really education and learning or is it conditioning, 'schooling' one's whole of seeing, listening.

These insights on 'schooling' individual consciousness from Ivan illich was also pointing out the ideological function of education. Louis Althusser (1971) in his essay on education shows us how education contributes in reproduction of society. In the modern secular society, education acts as an Ideological state apparatus. School plays an important role in shaping the ideology of students by giving skills to them and also shaping the subjectivity of future generation workers. Schools have students as captive audience for 6-8 hours, in which school does not inculcate critical attitude but makes the student understand that the system as given naturally and during this process school also inculcate right attitude within students. Althusser in his article tries to show how state uses education as a tool of enforcing his ideology and through this whole process of education how individual turns into subjected beings & submit to higher authority. Thus

we can say in Althusserian term, the process, content of education is not only transmission of knowledge but this knowledge is not free from the influence of prevailing state ideology and larger political economy.

The 'schooled' way of seeing reality and shaping of one's subjectivity according to ideology is refers to the disciplining aspect of education. Education and discipline has an important relationship. As Durkheim mentioned the first principle of moral education is discipline, which allow individual to accept the norms and restore the sacredness of school authority. According to Durkheim, this disciplining of child integrates her/him in society and also fosters the collectivity in the modern society. But on the other hand Michel Foucault (1991) in his book *Discipline and Punishment*, maintain that discipline is a delegate exercise of power that hierarchies, normalize, controls obedience through power. Through its regular rituals like prayer, class room period according to time table, regulate conducts and fixes the behavior of pupil. Another important aspect of disciplining is "Normalizing Judgments". Through its judgments about individual student in relation to his performance in examination, his marks, school tries to discipline student. Discipline is also inculcated through constant observation & constant monitoring of individual through teacher, CCTV camera in schools. These processes of disciplining of individuals are turning them into "docile bodies" (Foucault, 1991).

The production of disciplined pupil by school education produces simultaneously schooled consumer, who out of having falsity of frees choice, becomes the part of neo liberal education. With the transformation of industrial society into Post industrial society, when the focus shifted from production to consumption the nature of education is also transformed. The school education in neo liberal era gets mediated by the overarching presence of advertisements which are intended towards forming new norms and values in the society. These norms and values however promise a better lifestyle by offering innumerable choices in the name of freedom. In the era of consumerism and extensively specialized- technocratic age, education becomes a packed product which marketized and brought by people. Now the education as a commodity is saled on the name of specialized skills. However by doing this education has drifted away from its original purpose of integrating an individual with society rather it is creating more

fragments and divisions. The emphasis on profit oriented, success- oriented, and achievement- oriented education shows the influence of Neo- liberal agenda and policies on education.

On relation of education and market comes from Bowles. Sammel Bowles (1971) in his book *Schooling in capitalist America*, mention that in our times market is legitimized by education. He mentioned in his study on American education that schools are evolved in the USA to meets the needs of capitalist society. There is a need of capitalist society to discipline the working class, needs for mechanism of Social control. Schools exist for pursuit of equality but actually it is creating inequality. “Education is capital” for middle class in society. According to Bowles, physical property is directly handled but values can’t and therefore society drives a mechanism of elite reproduction of socially, culturally.

As we saw the concept of Education is defined in many way –

- 1) Education is a medium of socialization and the transformation of knowledge from one generation to other.
- 2) Education as a process of self –renewal of society through the interaction of old and young generation.
- 3) Education as a space which corrupts you through its “schooled” way.
- 4) Education as a site of dissemination of states ideology and as a tool of society to reproduce itself.
- 5) Education as a tool of acquiring capital.
- 6) Education as an instrument which is used by neoliberal power for their consumerist agenda, a place of disciplining through its knowledge, judgments.

In all definitions, we saw education and its nature were transformed in relation to changing in essential social conditions. But does Education means this only or it also has another meaning to explore. If we look around, in our contemporary times the role of education changed, it essentially dividing us on the name of merit, it causing violence to individual self by not taking into account its inner world into education and not generating compassion, sensitivity within us. This dissociation of education from our life

and merely transformation of education into information, knowledge into a theory which not helps us to lead inquiry & making us fragmented within oneself which causes problems in our society like violence to other etc. Another important insight over the relation to education and individual comes from Rousseau and Arthur Schopenhauer R.S Peters and Immanuel Kant.

Jean Jacob Rousseau did not agree with these ideas of education. Rousseau (1889) in his book *Emile*, the education which is provided by society is inherently corrupt in nature and providing education when it belongs to society is also become bad. He gave naturalistic understanding of education. According to him, children are inherently educable and they are capable for their learning. They have natural tendency to learn, curiosity, tendency to act upon world. So he asked why then we give education in the authoritarian fashion. According to Rousseau, children should not be educated in society, they should send outside the society. In Rousseau's view, Nature is everything and he said let nature be the teacher. The kind of education which Rousseau mentioned are basically to save children from the moral corruptness of society and he believes a perfect society is possible when individual is not morally corrupt.

Another insightful understanding on the concept and nature of education is comes from Arthur Schopenhauer (1851), where in his essay on education he distinguishes between artificial and natural course of education. According to Schopenhauer, natural course of education is related to "intuitive perception", and the concepts should arise through abstraction from it. He mentioned "the man who has for his teacher and book merely his own experience, then he knows quite well what intuitive perceptions there are which belongs to, and are represented by each of his concepts. He knows both exactly and accordingly deal accurately with everything that happens to him" (Schopenhauer, 1851, Pg. 372). Artificial education, on the other hand, is a education which is based on cramming concepts which is being lectured, taught and through reading before any direct relation to one's intuitive perception. The chief point in education, according to Schopenhauer, "is that an acquaintance with the world...which can be described as the purpose of all education, may be started at the right end i.e. intuitive perception" (ibid).



R.S Peter (1966) in his work '*The concept of education*' asserts that the word 'Education' has 'normative implication' i.e. education implies activities which are intrinsically worthwhile and has 'in build value'. He said education implies that something worthwhile is being or has been intentionally transmitted in a morally acceptable manner. He places education as a valuable thing and in his article he also asserts that if something new, valuable is not providing to students then its waste of money.

Throughout these understanding on Education is seeing in relation to its liberating aspect, which liberate individual from oneself. And in that sense education is understood as something which takes us to light from the darkness. Immanuel Kant (1784) in his essay *What is Enlightenment* defines "Enlightenment is man's release from his self- incurred tutelage i.e. man's inability to make use of his understanding without direction from another (authority)". The reason behind this self incurred tutelage is causes not having courage to use one's reason without direction of another because we are so guided by others that we did not bother to use our own reason. Another reason for dependence on other is fear- of failure and which makes us to take step back. The motto of enlightenment is "have courage to use your own reason".

Now the important question of our contemporary times is what education is essentially. The neoliberal agenda of our times focuses on production of human capital and specialized skill workers misses the other aspect of education. The sheer focus of our education on job, status and ignorance to the development of other side of human that is her/ his sensitivity etc. essentially causing crisis in the understanding and concept of education. The ideal of enlightenment i.e. free oneself from any authority and one can use one's courage to use her/his reason somewhere we found missing in contemporary education.

We usually associate and take Education as a mean of getting job, status ,power and for that we have to acquire certain skills but if we don't have then you are like out casted not only by education also by society. This exclusion of individual on the basis of things which we have formed and seeing reality from major given perspective not only make us prisoner of these concepts but we lost ourselves in achieving these. This shows flaw in our concept of education how we take it like- it is a mechanism or process

through which you surely get job, it is like reservoir of knowledge, acceptance of others authority- from which by acquiring some you achieve something rather seeing it in relation with life creation impact and its importance of life.

So the question remains the same and unanswered: what education is – after reading, writing and understanding different thinkers perspective and situating them in larger societal conditions, I think education is essentially finding meaning in everything-everything around yourself, meaning of your being and exploration in the unknown and the connection between one's self and outer world. Education is not which alienates you from your learning, from your life and your own self rather it is celebration of all and discovering, questioning and living in whole manner. Education is a process of creation where you create and learn without the burden of information, knowledge, and authority.

### **1.3 EXISTING CRISIS IN EDUCATION**

Before we focus on the existing crisis in education, I think first we should have seen what crisis means. The origin of the word 'Crisis' form Greek word *kpsis* which means discrimination or decision (Starn quoted by Shank: 2008). The word 'crisis' also saw in relation with dramatic and narrative act, where the situation of become the moment of truth where the significance of men and event came into light (ibid.) Crisis as critical phase refer in medical thinking where a patient fight with a deadly threat (Boin and Hart: 2006). In Sociology, 'Crisis' word is usually seen in association with Marxist, neo-Marxist and Post- Marxinst theories in terms of structural contradictions of economics (O'Conner:1987). Crisis, in sociology marks the phase during which order-inducing institutions stop to function- the threat of anomy creates ( Boin and Hart:2006). In the article on 'The idea of crisis in Modern Society', R J Holten understands 'crises by distinguishing it with 'normality'. Here, he described two forms of 'crisis', first is 'immanent perspective on crisis', which is related to social reform perspective, where first we identify crisis and then see its solution. The other form is 'Transcendental Deployment of crisis metaphor, where the idea of crisis is extended to indiscriminate manner that it becomes synonyms to modern social life itself where the 'hope' of normality becomes the aspiration (Holten: 1987).

In sociology, if we look at terrain of development of perspectives, we found explicitly little literature on Crisis but we implicitly every sociologist somewhere or the other answering the question of 'Crisis' of their time in her/his work. For instance Durkheim, he in his writing tries to understand society & the change which happened at his time, the kind of disruption caused by industrialization & modernity to social institutions and organization. In his idea of 'anomie' and 'lack of morality', he tries to trace the crisis of his time. Karl Marx in his work talked about structural contradiction in economy by capitalism, which is a kind of crisis he is referring. Max Weber, when he refers to 'rationalization' and 'iron cage of Bureaucracy', he indirectly point out the crisis caused by industrial modern capitalist regime to individual, where the action is based on rational, instrumental calculations.

Similarly we found very little literature on Crisis in education in general or we can say it depends on the kind of 'Crisis' we are talking about. We can understand crisis in education at two levels: macro and micro. On macro level, we can trace crisis in aims, ideas and goals in education which is problematic in the sense that it has very less linkage with the kind of education practices in schools. The lack of teacher aspiration and involvement in curriculum, job & pay related problems, problem of mono & bilingualism and multilingualism, similar criteria of assessment and related problems in examination, pedagogic problem and on the name of education, homogenization of pupils is counted under micro level of crisis. These crisis are visible so gaze of policy makers, educationist are always points on them. But if look at overall structure and history of our education of time, we are able to look at subtle level of crisis of our education.

Hannah Arendt in her article '*The Crisis of Education*', tried to understand the contradiction between the values of larger American society with the pedagogic practices in schools. M S Gore work and Geetha Nambissan work also presents the similar contradictions in values of our society and education, where education is essentially a process of exclusion rather inclusion. Ivan Illich (1971) in his book *Deschooling society* criticized the schooled way of looking & understanding reality which results in physical pollution, social polarization and psychological incompetence. These types of crisis of our education system like homogenization of thinking and diminishing the individual

creativity which Illich tried to understand in his work. Paulo Friere in *Pedagogy of the oppressed* targeted the 'Knowledge repository' crisis of education, where he through his 'Banking model of education', criticizes the role of education as knowledge depositor in children and also shows how teacher plays important role in it.

The existing aim of all the knowledge production throughout history has been an attempt to make sense of one's reality<sup>9</sup>. To define this reality, its content which exists inside and outside- has always been at the very basic of human's investigation. In the modern times, these endeavors of knowledge formation resulted in creation of several disciplines. The initial attempts being based on science This rupture between given knowledge and understanding created by one's seeing & reason and it gives space for development of new perspectives. After this, The Different disciplines are revolving around and understand the same reality by using different ways of looking and form knowledge around them. The different subjects which is taught in school are the part of these larger disciplines. But the givenness of this knowledge and acquisition by younger generation somewhere stop the quest and curiosity from where it started. Now only some people create and other follow and this resulted in creation of category of 'expert'. Now experts have authority and power over knowledge. As this relationship was analyzed by Michel Foucault in his book *The Archeology of knowledge*.

But how this knowledge are guided our lives and shape our world view is focused by David Bohm in his book *The wholeness and the implicate order*. In this book he relate how these knowledge are individuals insights into the reality and part of individual thought process. But when we start believing them as truth and as seeing our reality through them, it creates fragmentation within society and oneself. This whole business of knowledge shapes and forms our world view- and we start celebrating and acknowledging it with truth. For ex- what teacher said in school shows teacher has authority of knowledge but students believing and world view are shaped by this knowledge is created fragmentation with oneself as she/he did not see whole rather see what is shown. In our post modern time where there is multiple discipline with multiple truth first creates confusion and contradiction within individual. Second our focus on

---

<sup>9</sup> Here Reality includes both physical and social reality.

specialization makes us skilled in one field but completely ignored about other parts of life. So in our times after family, school and educational institution play major role on providing knowledge essentially that means it is causing fragmentation too. The Subject division in schools- leads to division in our perception to see world with further leads to fragmentation within oneself and the world. The knowledge which we gather in school shapes our common sense understanding also. And this leads to crisis in society and hierarchy as we now know about hierarchy- this is corruptness of education.

The another focus on training without acknowledging it, knowing it leads to alienation with what you are doing and individual becomes cog in the wheel. Education is different from training. It is a cooperative process where we learn together. In training his original impulse is modified and he trained to get approval, recognition through the acquiring of certain skill. Dewey(2004) distinguish training from education, according to him training is a process which is used for training animal not education. Education is not training it is essentially has other meaning. But the changing in our times and conceptual understanding of education which now associated with success, becoming and achievement leads to corrupt our very being and how this corruptness turns into violence, hierarchy and war in our society.

#### **1.4 Implication of this crisis in Indian society**

As we are part of this technological advanced society and educational institution in our country always efforts and part of race to provide advanced technological education to their children. But what we forget is education is for life , education is for liberation which was the part of our culture. The more and more emphasis on becoming, achievement, and acquisition of knowledge, job leads to crisis in our society.

In the age we are living, sometimes we find the concept of education which we idealized or believe in lost its integrity. Now education, not explicitly but associated with the certain kind of jobs, skills and knowledge acquisition rather learning, exploring and cultivating criticality. And in our contemporary times, the institutionally organized education is becoming a part of very success oriented; achievement oriented & speed

oriented materialistic society giving importance only to certain skills & faculty and completely negating other faculty. So education in present times essentially causing violence to individual, exclusion one from other and not generating compassion & sensitivity.

And in the process of 'becoming', 'acquiring' and in its one-sidedness, our education forgot to provide the education which keeps one alive from within & the life side of being human and it seems like except our outer appearances we become machine-think and do work in a similar fashion. With the internalization of these notions of achievement and becoming, we start competition and comparing with others. We all through this process of education become the part of race called homogenization, where irrespective who we are, we trying to train and condition not ourselves but also planned how to condition our coming generation. Now rather liberating human's from their existence and help her/him in understanding of who we are & explore their world, the education which we now providing to children, it seems binding and caging individual in a certain notion and conception.

The authority and autonomy of society at large & teachers at school level over knowledge to individuals left no space for learning. The disciplining of individual, so that she/ he can fit in future society and carefully removal of dissent voices left no space for creative learning. And also simultaneously more emphasis on learning of some skills rather the focusing on holistic development of individual leads to fragmentation not only in individual but in society itself. Education is supposed to be a life-renewal process, a process through which you can discover the meaning in things around. The disjuncture between what educations is and what is given in our contemporary system leads to crisis, crisis in individual and society. On the one hand focusing on values like non- violence, love and on the other hand we are indulged in doing violence to other and hate other, results in contradiction and conflict within individual and simultaneously into the society.

In this chapter we focused on crisis in education and how these reflected back in society and we found with the changing time and changing in our education resulted in crisis in understanding and concept of education. In the next chapter in the light of existing crisis we will see what alternative Krishnamurti provides.

## CHAPTER – TWO

### J. KRISHNAMURTI: DISSENT, VISION, AND NEW POSSIBILITIES

---

“The ignorant man is not the unlearned but he who does not know himself, and the learned man is stupid when he relies on books and knowledge and on authority to give him understanding”

- Jiddu Krishnamurti (1956: 17)

#### 3.1 Introduction

‘Education’ (formal education) is something which most of us get introduced to from one’s childhood. We have play school, then primary school, higher school senior school- a long years of schooling, then college education and University education. We spent a very large part of our lives in being getting ‘educated’. With being educated we have certain notions associated like having a degree, manner etc. and in this race & competition of getting educated, we certainly forgot to see who we are and what we are doing. Does education associated and means to be like becoming good citizens, its importance for training individuals etc. or it has another role to play in relation to life also. Does the function or role of education is limited to knowing certain subjects and acquisition of knowledge about it or is it also to help us to understand our lives holistically- from its day to day problem which not only include individual problem but problems which we are collectively facing like poverty, war, gender discrimination, racism, misery’s to understanding one’s relationship with other.

Jiddu Krishnamurti with his sharp penetrating understanding about ‘life’ asks a very important and subtle question to us – ‘Why are you being educated?’ Are you being educated to become something, to fit in roles which were decided for you or you are being educated to know yourself, this world, your miseries, conflict, and contradictions?

But why he and his educational ideas become important now, this is the important question we have to see. If we look around and have a glance into our everyday lives, we find it in crisis- we are living in fragmented world, where everything is so mechanical and consumable that we live as a true consumer – consumer of ideas, knowledge and we don’t have time to sit and think on what are we doing? To understand our times and its crisis, does Krishnamurti writings have any insights to offer?

With these questions this chapter is an effort to understand our education system, our lives and his philosophical ideals. In order to understand Jiddu Krishnamurti’s educational philosophy, this chapter also focuses on his biography. As C.W. Mills mentioned, biography (individuals) is not something which is disassociated from history, but society and history, men and world, self and world is the product of constant interaction between the two. If biography is the account of individual personal experience in relation to the other people of society, history shows the evolution of society in that time period. Through these insights from Mills in relation to biography – history will be looked through the sociological imagination to the events which happened during Jiddu Krishnamurti’s time and influence of this over his philosophy and teachings in this chapter.

### **3.2 AWARENESS OF THE CRISIS: URGE TO OVERCOME THE CRISIS, PLACING J. KRISHNAMURTI**

The awareness of crisis in one’s life is always rooted in the events and changes happening in one’s society. Krishnamurti and his life time events which happened like world war, Independence of India can also be seen in the same light. However, for him, there was no difference between the daily conflict and violence in human’s life and the big historical events like world war or the partition of India. Overcoming the

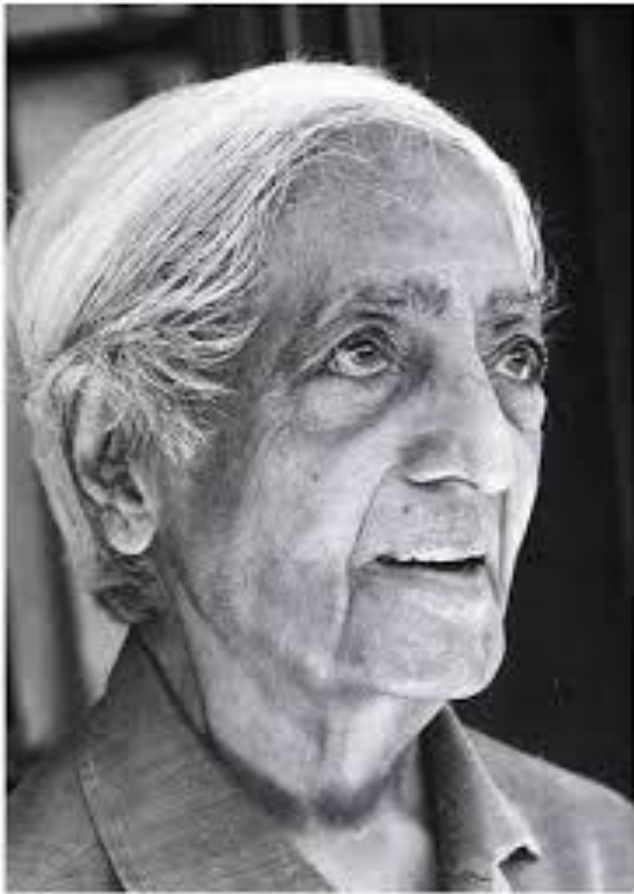


fragmentation in the common tendency to take wars as major historical events he rather focuses on the small acts and gestures of violence and hatred based on the division caused by religion, nationalism and so on, in our daily lives. For him, the penetrating question is why we become aware of the violent tendency of human only when there is an outbreak of war while ignoring the daily acts of violence like constant comparison and competition, the tendency of hierarchizing human beings on basis of some accepted traits are also as violent as a war. His teachings are simple yet full of depth, which without reflection on one's own self and what is happening around i.e. without awareness of societal affairs and yourself, it seems impossible to understand what he is saying. If this is not done, if his words are not realized and felt in one's own actions and life then his teachings remain as words only. But those who understand his words and go through an inner churning, since his words have an immense intensity to make one realize of the deep divisive behavior of humans and thereby through the process of reading and understanding his words one receives an entirely new way of looking without getting bind in the cage of any -ism or -logy or any religion or nationality.

Krishnamurti shows us a way of self development through self knowledge. In doing this he first asks his readers to discard all the authority working upon him/her and being able to decide for one own self what is right and wrong. His vision of a dystopian society is unique in its way as by focusing on an individual, by freeing him/her from the bindings of the societal understanding, his/her self development through understanding of one's own self he leads his individual to a state where the difference between two human beings is diminished. Therefore two individuals are different and yet same. In this way, he asks us to focus our energies inwardly and to heal our own self first from the violent ways of discrimination, comparison that one has undergone and then to understand everybody else in the same light thereby producing a society of care, understanding and love for all.

### **3.3 KRISHNAMURTI: A LIFE SKETCH**

The question of 'life' - its value, meaning, and purpose is something which made many philosopher, poets, and intellectuals to contemplate over again and again. If we pay attention, we will found all human workings and efforts to understand and gives meaning to one's life. But 'life' which contains all of human emotions, thinking, bias, misery is



*PHOTO :JidduKrishnamurti, Photo Courtesy: www.google.com*

always act like a puzzle, which difficult to solve and understand but not impossible. To understand others lives is surely a task, which is difficult to carry out completely because knowing other is related to knowing ourselves. But in the core as we all human beings are similar, while reading other biography; simultaneously help you to understand your life and your own context, beliefs, ideas. And I think that is beauty of social sciences and especially of Sociology, on the one hand it is enabling, make you understand your own action but on the other hand, it restricts you seeing other issues if you so much immersed

in yourself. As JidduKrishnamurti mentioned, words are not thing, similarly description of one's life is not what the person is and what she/he lived.

JidduKrishnamurti was a name, which I think in the field of education, people hardly don't familiar with. According to people of his times, those who listened and meet him, he was a great teacher. Some called him great seer, messiah, philosopher and the world teacher. He was well known throughout the world as a unique thinker and teacher. JidduKrishnamurti has neither developed any philosophical school of thought nor did he analyze any prevalent philosophy or related to any organized religion. He was always away from all *isms* and thinks any ideology and revolution driven by them is never complete and did not bring fundamental change. He had a world- view about human life, which usually sees as his philosophical thought and teachings. He lived a long life of eighty- nine years, in which he witnesses world in its turmoil. His time was full of events, wars, aggression towards each other which affected him and also helps in shaping his philosophy.

As JidduKrishnamurti's life is so vast and full of events that it is difficult to decide what is important and what is not. So in order to understand clearly I divided his life at two phases: one was from his birth to Theosophical Society and other was his independent life after he ended the 'Order of the star'<sup>10</sup> and left Theosophy.

JidduKrishnamurti was born in a Brahmin Telegu family as their eighth child, on 11 may 1895 at Madanapalle, a small hill town between Madras and Bangalore (Lutyens, 1990, Pg.3). His father was an official in the revenue department and a theosophist whereas her mother was a great devotee of Shri Krishna, an Indian God. His mother had a promotion that their eight child will be remarkable and which further assured by a well-known astrologer. JidduKrishnamurti was born in a Brahmin middle class family and brought up in a religious culture. Due to his illness from his childhood, he rarely went to school and spent most of his time with his mother (ibid, Pg.4). His illness kept him away from school. While staying at home, his mother introduced him to various chants and prayers.

---

<sup>10</sup> ' Order of the Star from the East', later renamed into 'Order of the Star', was an International Organization, founded in 1911, which was established to 'draw together who believed in the near Coming of the World Teacher and to help prepare public opinion to receive him'. (Lutyen,1999:13)

Mary Lutyens (1999) mentioned about JidduKrishnamurti's nature of being 'Observant' and 'selflessness'<sup>11</sup>, which was remain till his whole life. She described as 'He (Krishnamurti) was such a vague and dreamy child, and so bad at school work, which he hated, that he appeared to his teachers to be mentally retarded. Nevertheless he was very observant, as he was to be all his life. He would stand for long stances at a time, watching trees and clouds, or squat to gaze at flowers and insects' (Lutyens 1999: 4). Another characteristic which he retained throughout his life is his generous nature. He would often return from school without pencil, slate or books, having given them to some poorer child, and when beggars came to the house in the mornings to receive the customary gifts of unboiled rice and his mother sent him to distribute the food, he would return for more, having poured all the rice into the first man's bag (ibid).

While growing up he had build a close relationship and affinity with his younger brother Nitya.Nitya was a friend, family for Krishnamurti throughout his life. Nitya was sharp and clever at school which is another reason for Krishnamurti dependency over Nitya, who was unteachable at school. In 1904 JidduKrishnamurti's eldest sister died and later, in the following year his mother. (ibid: 5) After Narianiah's (Krishnamurti father) retirement, he moved with his sons to Adyar in January,23, 1909. He got job as assistant secretary in theosophist society. (ibid) During their stay in Adyar& playing on the shore of the sea, Mr C W Leadbeater<sup>12</sup> discovered Krishnmurti one day. Leadbeater picked out JidduKrishnamurti because he had the most wonderful aura he had ever seen, without a particle of selfishness in it; he predicted that one day the boy would become a great spiritual teacher (ibid: 7). Leadbeater after meeting Krishnamurti, told to Wood (his assistant), that this boy was to be the vehicle for the Lord Maitreya<sup>13</sup> a (world teacher according to theosophist) and he was directed to train him for the destiny.(ibid:8) After discovery of JidduKrishnamuti, his and his brother Nitya, training were started under the

---

<sup>11</sup> His this behavior of 'selflessness' is said to be the reason and choice behind his selection for the messiah by C W Leadbeater .( Lutyen,1999:7)

<sup>12</sup> C W Leadbeater was a former Church of England Clergyman and disciple of Madame Blavatsky( Madame Blavatsky was one of the founder of 'Theosophical Society' with Colonel Henry Steel Olcott).(ibid:2) Charles W Leadbeater was said to be second person in power in Theosophical Society, after Mrs. Annie Besant.

<sup>13</sup> Lord Maitreya, the Bodhisattva, was the higher master, who incarnated when the world had a special need of him. Earlier he had taken over the body of Jesus to found a new religion and JidduKrishnamurti body will be his vehicle. (Lutyens, 1999:2)

supervision of Leadbeater. Four teacher taught both brother different subjects from history to English. Leadbeater wants to train boys, so that when they meet Mrs. Besant they will have good impression over her. 'Krishna (referred to JidduKrishnamurti) enjoyed outdoor activities...but he still hopeless at lesson'. Instead of attending to tutor, he would stand by the open window, with his mouth open looking at nothing particular'( ibid: 9). After Leadbeater again and again telling to him to close his mouth, 'he obeyed but it will felt open again'(ibid: 9). Once Leadbeater slapped on his chin, when he saw his mouth open, Krishna mentioned this 'ended their relationship' and 'his mouth remained closed but he never felt the same about Leadbeateragain' ( ibid: 9). Leadbeater was more concerned with the occult training and initiation of Krishnamurti then any other training. Krishnamurti first initiation process took place in 10<sup>th</sup> January 1910, which was carry on throughout his life. After quite some time Krishnamurti with Mrs Besant went to England.Krishnamurti's Father Narianiah filed a lawsuit against Mrs. Besant to get back the custody of his sons. Narianiah win's this case but later Mrs Besant wins later after appeal. After hearing this verdict, Krishnamurti in his letter to Mrs. Besant thanks her and wrote 'I know that the only thing you want is that I should help others as you have helped me, and I shall remember this always now...'(ibid: 16-17).

During court hearing, Krishnamurti and Nitya went to England, where they got their education and prepared for Oxford University entrance examination. But here Krishnamurti felt so isolated, unhappy that once he asked 'Why they pick me' and he always wants a normal life (ibid: 21). Due to lawsuit and his reputation of 'Messiah', it becomes difficult to get him in any college. London University was the last option whose examination was much tough then other. In January, 1918 both brothers gave Four-day Matriculation exam in which Krishnamurti failed and his brother Nitya passed. Krishnamurti sit again and failed. He sat again in the exam and 'feeling that he had no choice of passing, he left the papers blank' (ibid: 25). Then he moved to Paris to learn French. He was so lonely and always felt homelessness. Authors mentioning of his loneliness and always surrounded by people to guard, to teach, to take care off. He must be felt him like a 'caged bird'. The discontentment within Krishnamurti started with the

question why they pick him and also he did not believe in the role ‘Messiah’ or ‘the coming teacher’<sup>14</sup>.

Later Krishnamurti interest’s in order of star was reawakened. In 1921, both brothers- Krishnamurti and Nitya returned to Adyar, India. Nitya was not well. After spending sometime in India, they went to Sydney, Australia and then to Ojai, California. ‘The Process’<sup>15</sup> was started again and Krishnamurti went through severe pain and suffering but he felt happy after coming back sometimes. On July, 13, 1925, Nitya died, Krishnamurti suffered a lot. He wrote later in relation to Nitya death was ‘An old dream is dead...a new one is born... A new sympathy and understanding is being born out of the past suffering’ (ibid: 60). As Mary Lutyens noted after Nitya death, Krishnamurti lost his faith in masters but also felt simultaneously a ‘cleansed vase’, absolutely impersonal. There is a division in theosophical society over initiation. One group was of those who claim to have their initiation process and on the other side was Krishnamurti who did not recognizing them. Krishnamurti own thinking seems to have changed till the coming of 1927, his emphasis on truth not on masters and gurus, shows a constant turmoil within him. Throughout his life understanding the ‘truth’ remain the prime importance rather fellowship, discipleship. In one gathering in Ooman in 1928, some questions were asked to Krishnamurti on discipleship, on rituals, ceremony and God, to answer of this question he replied

“Everyone of you is a disciple of the truth if you understand the truth and do not follow individuals...truth does not give you hope; it gives understanding...I say liberation can be attained through understanding...not through worship of personality...do not quote me afterwards as an authority. I refuse to be your crutch”.

\_\_\_ Lutyens, 1999, Pg .75

---

<sup>14</sup> As in a letter to Lady Emily (Mary Lutyens mother and a devoted theosophist, whom Krishnamurti loves like a mother) in 1920, he wrote ‘I really do believe in masters etc...personally I don’t want to belong to anything of which I am ashamed...if I am to occupy a leading position in the T.S.it will be because of I am not what other people think of me or have created a position of me’ (Lutyen, 1999: 29).

<sup>15</sup> ‘The Process’ which according to Nitya was a *Kundalini* Jagran, which Leadbeater disputed and this was explained as aintiation process in Theosophy society.

Many people left him after what he said about lord and gurus and simultaneously new people joined him. In Ooman camp, August, 3, 1929, he dissolve the order of the star by saying:

“Truth is a pathless land and you cannot approach it by any path whatsoever, by any religion, by any sect...if you first understand that, then you will see how impossible is to organize a belief. A belief is purely an individual matter, and you cannot and must not organize it. If you do, it becomes dead, crystallized; it becomes a creed, a sect, a religion, to be imposed on others”.

This is what everyone throughout the world is attempting to do. Truth is narrowed down and made a plaything for those who are weak, for those who are only momentarily discontented. Truth cannot be brought down rather the individual must make an effort to ascend to it...that is the first reason...why the order of star should be dissolved...I do not want to belong to any organization of a spiritual kind; please understand it”.

\_\_\_Lutyen, 1999, Pg. 78.

With these words JidduKrishnamurti ended the order of star. As he knows he can't change others and most theosophist are not happy be what he said, he decided to go his own way and fro here his new free journey of giving talks around the world started. Krishnamurti's emphasis on truth and find truth by own self is question on the nature of truth. Does truth based on reality. Everyone has their own beliefs, ideas which shape their reality. How one sees the truth in this multicplicity of experience, ideas, and beliefs. Does their one truth or everyone have their own truths –these are the question, which we also face now in our contemporary times.

JidduKrishnamurti dissolved order of star because he did not want people follow him or any kind of discipleship, but after Ooman gathering many people left him and new people tries to understand what he mean by what he said earlier in relation to truth, discipleship, God, life, joined him and the trail of gathering, speaking, personal interview carry on throughout his life'. He love speaking so much, during his last years, when he was not

well when doctors said he should cut down his gathering, he did not feel good, communicating these teaching to other is what is his passion and from whom he live.

During 1936-37, Krishnamurti visited India and was shocked by the seeing the poverty, misery, hatred among people in India. Unlike Nationalist, who believes these problems overcome by social- political transformation, Krishnamurti maintained that any revolution or social transformation does not bring any transformation in society because it is superficial till there is the change in the individual, because society was the result of individuals. According to Krishnamurti, all kind of ideology, isms, organized beliefs are problematic and removal of one over another does not bring change. For Krishnamurti there is no difference between German aggression and British imperialism because both of them are based on violence, greed and brutality. He was aware of crisis of his times and constant violence –like racism in U.S.A, poor treatment with Jews in Germany, Brahmins inhumanity with untouchables in India, fight between Hindu and Muslim. According to him, the outer appearance may be different and one might be less brutal as compare to other but these are all same because these are the result of greed for power, wealth and position. He wrote in one of his letter “it’s so easy to curse Hitler and Mussolini and Co. but this attitude of domination and craving for power is in the heart of almost everyone; so we have wars and class antagonism. Until the source is cleared there will always be confusion and hate’ (Lutyen 1999: 93). He refused to belong to any nation, caste, religion because these are the things which condition human perception, thought and stops him seeing the actual facts of life. The teachings of Krishnamurti do not give you comfort or hope, they stir you till the end of your bones and like true scientist he shows you facts of us, of life rather binding you in explanation and analysis.

In 1934, another school, RajghatBeasant School was established on the banks of Ganga in Banaras. Once while his stay in Ojai Valley, California, he gave lecture in Berkeley University, California and he was so influenced by the natural environment of this university and Krishnamurti later wanted to open a University in India which have natural serenity like Berkeley and scholastic environment of Indian Intellectual’s. For that purpose the approx 450 acres land were taken in Adyar near Rishi Konda hills, where now situated his first school Rishi valley was established. After Rishi Vallley another



Krishnamurti school came up in subsequent years- three in India, one in Brookwood Park, England and one in California. In his letter to school, Krishnamurti mention that these reason for existence of these schools is to bring profound transformation in human beings.

According to Krishnamurti the right kind of education is necessary and it should starts from early age before children get conditioned by society. Through that education, which gives space to flower children without any prejudices, religion, traditional ideologies, nationalism and competitiveness only bring real psychological revolution and peace in the world. Throughout his life, Krishnamurti met many people who inspired him, give stimulation for new understanding which include Aldous Huxley, David Bohm, Bernard Shaw are few of them. During Second World War, he wrote his commentaries of living, after encouraged by Huxley.

Krishnamurti during his forty years of speaking to people spoke on various topics from death, love, sorrow, sex to attachment, understanding, God etc. His philosophy is so vast and wide ranging, without any particular method which creates discontent within you and cleanse you till the bottom. The tendency to possess Krishnamurti was always there in people of his time as Indian tries to possess him as Indian but always has very impersonal- detached relationship with everyone & to his body itself. He calls himself as third person as 'K'. Throughout his life he maintained that 'truth is the pathless land', which you have to find by your own. His teachings are core of life and he gave importance to teaching not to himself. He calls himself a teacher not in traditional sense of word but who are sharing and learning together. Once, when Mary Lutyens asked him 'how these teachings comes through a vacant boy', Krishnamurti replied this came through the vacant mind, not from thinking or thought, a mind which did not contaminated through anything, any ideology...these are like revelation. He always believed in the sense that his life was planned and was protected. In his last time, on his deathbed, Krishnamurti maintained that 'nothing will be change from the teachings... if someone goes wholly into the teachings perhaps they might touch that...if you only know what you have missed- that vast emptiness' (Lutyen, 1999, Pg.206). On asking who he

was he said to Lutyens ‘you can find out...he could not as how water know what water is’ (ibid, 211).

He once mentioned ‘He is a teacher not in the way we understand, Christ, Buddha not in traditional sense but in pure sense’.

## **BASIC PHILOSOPHIC IDEALS OF KRISHNAMURTI**

Krishnamurti was deeply concerned about bringing a basic change in the consciousness of humans (Krishnamurti: 1953). For him, the concept of evolution does not seem fit as an attempt to understand the change in human society and thereby human minds. Because according to him evolution is a concept which is dependent on time, but for Krishnamurti the change to be brought in the society could not depend upon time. He was deeply sad about the condition of human beings and repeatedly said that the technological advancement is an outward development of humans and tremendous energy has been focused on this development whereas inwardly we remain the same. We as humans have not changed inwardly at all and the urgent requirement to bring any change in the society, to bring love in the daily actions to replace the daily conflicts we need a radical inward change which if described in his own words is a “mutation in one’s consciousness” (ibid). The ‘concept of time’ in Krishnamurti’s words is entirely different from what we understand it in our daily lives. He differentiates between ‘time’ which we use for functioning in our daily lives and the psychological time which is the past, present and future. Therefore if we want to bring order in the society, one first needs to bring order in one’s ownself. To probe into this, He asks the question to his readers and listeners, what is society? As against to the sociological definition of society, as a group of individuals interlinked with each other sharing some common norms and values, the definition of Krishnamurti is rather too simple but quite apt. For him, society is what, human is. By this he means that the society is the product of the human thought therefore if human in him/herself is corrupt the society he will be a part of will also be corrupt. In this light, one can understand his emphasis on bringing change in the consciousness of an individual being, transforming from the fragmented, corrupt, violent self to a loving and caring

being, because what a person is reflected in the society he is a part of (Krishnamurti: 1973).

In all his teachings therefore, there is a constant focus on relationships between human beings (Krishnamurti: 1973). He says the mind of a person is conditioned by the thoughts of centuries of human beings and the same gets transferred from one generation to another without any change. Therefore the present society we live in is the result of the old conditioning, the human relations are thereby the product of the stale thoughts and there is no newness in the way we see others and also ourselves (Krishnamurti:1978). We function from our own past hurts, which we carry with ourselves. This hurt is personal, collective at national level, at the level of race etc. therefore when a person is feeling anger towards another because they both belong to different religions and the history tells them that there was a war and conflict between the two religions they belong to, in this case these two people are in a relation with each other which is based on past hurt (Krishnamurti: 1973). The concept of psychological time then becomes clear in the sense that how one is carrying the past hurt to the present and therefore the same process is being repeated in the society and we are never able to create a harmonious society.

How this radical inward change in one's consciousness is to be brought? The answer to this question is answered by him in rather a very common term that we use .i.e. awareness. He asks us to be aware of how in our daily lives, in our relations with each other we bring in past, when we develop an image of a person in our mind about how he or she is and then when we meet the person the next time, we are again seeing, talking and conversing with that person with the image we created about him/her in past. Then he asks us to first become aware of the fact that one is conditioned in a way which affects the perception, of how one sees, thinks, feels and reacts in a kind of pre-decided manner (Krishnamurti: 1999). After one becomes aware of this fact one has to start observing this fact in daily actions and reactions. Krishnamurti takes his readers on a journey of observation (Krishnamurti: 2007). The process of observing has also been blocked by our stale perception and therefore we are not able to think, feel anything anew. Even when we observe a tree we observe it as a tree, i.e. with an image which we have created in our mind with the help of the usage of the word 'tree'. Similarly, when we are observing

anything, any person or ourselves, the image becomes a hindrance in truly observing what a thing actually is. The role of language therefore becomes restricting in the above sense. Since childhood a person is taught to look at the world through the lenses of the parents and society one belongs to. There is no scope of questioning anything given. No school and no other social institution allow us to question the given understanding of world and life.

In Krishnamurti's terms, the process of awareness then starts with the process of questioning and thereby rejecting the authority of others (Krishnamurti: 2013). As already said that the mind of a new born is conditioned, in its every aspect the way one sees, one feels, and one thinks, the definitions of right and wrong are given to us and our whole life ends in what he says as a 'second hand' life. So, questioning the given fact is the first step towards moving to our ourselves, looking at our own second handedness, and thereby moving beyond the words. Not taking the words as they are told to us but actually learning to see what the word represents through our own eyes and heart and observing beyond the words which cannot be described perhaps in words. The phrase that is repeated in his sayings is 'word is not the thing' (Krishnamurti: 1983). The seriousness with which he emphasizes this, is evident in his gestures that one can see in his videos where he is so much concerned about going beyond the words and actually feeling the things which these words represent. And the range of these things is not restricted to the outer world .i.e. to a flower, to a river, to the objects around like a bird, but also to the inner world i.e. anger, jealousy, desires and so on. The conditioned thought actually stop us from enquiring into these words beyond which lies a vast abstractness that is not describable and any attempt to describe that abstractness in words is futile since words do not sufficiently represent what actually is felt by a person on observing without the previously given understanding.

In further explanation into the process of observation, he describes the role of the observer that is the person who is observing (Krishnamurti: 2002). As per Krishnamurti, our thoughts play a very important role in our observation. Because the image that is explained above as the producer of the hindrances during the process of observation is the

product of the thought and thought as Krishnamurti says is the product of the past. Thought is always conditioned and therefore when we use our thoughts to see or listen something we are actually listening and seeing an image of the other person through our own image about ourselves. Therefore whole relationship between two persons is always distorted and never actually taking place. While observation one needs a silent mind where there are no thoughts, because it is only then in complete silence when one is able to understand the other and oneself. This, Krishnamurti himself acknowledges is a tremendous thing to do, to be aware of one's ownself regarding the reaction one is producing by observing the other and simultaneously being aware of the feelings and thoughts of the person who is being observed. If there is the presence of thought in between this process, the observer can never become the observed, which is the basic aim of Krishnamurti's philosophy. To bridge the gap between two humans created by the thought or the image there is supposed to have a merger between the observer and the observed. An observer has to be aware of one's own feelings first and has to remember that the feelings of the observed are not different from his/her own. When he says, 'You are the world' he means the same thing (Krishnamurti: 1972). That in order to bring a social order one first needs to be ordered within oneself that is mitigate the difference between 'I' and 'you'. By first understanding oneself, one's own desires at play, one's own reactions towards other human beings one can become aware of the other person, which actually is not the other but the same as the observer. And in observing the other person, one has also to be aware of the one's own reactions which come from the conditioned way of thinking. In order to replace the daily conflict between people, one has to transform from the reactive mode to an active mode based on care and love that emerges from understanding the basic nature of human being. Society in this term is violent when it expects its members to confirm to its existing norms and values and therefore as he says we are still in the same condition and have actually never changed inwardly. And this inward corruptness, violence gets reproduced through our actions(Krishnamurti:1992).

Another very important aspect of his teachings is that his constant effort in stopping people to follow him, not merely accepting his words and actually seeing in one's own self, in relation to others, like a mirror and after seeing this being able to be

aware of how the human actually is in its inner layers (Krishnamurti: 2014). According to him, a human is nothing in himself but only exists in relationship with one another. Therefore every other person becomes a reflection of one's own. Human beings are therefore not separate from each other despite the fact that present society is divided among lines of nationalism, religion etc. He was always in opposition of institutionalization and throughout his life he maintained that truth is a pathless land. His teachings include, that nobody can show anyone the path of life and therefore no one can give you the truth. One has to first reject the authority of every other person, group to which he/she belongs to, religion, ideology based groups, and even nationalism, because these words directly separate one being from the other in terms of belief system and thereby causing conflict when the interests do not match (Krishnamurti: 2008). On separating oneself from the authority of all such groups one has to then find out for one's own self what life means and what path should one follow.

### **SPECIFIC HIGHLIGHTS OF KRISHNAMURTI'S IDEALS OF EDUCATION**

Krishnamurti metaphorically defined the importance of education "Life is like a vast ocean, sea and only we know is a little river. Education is whole of that, not only know how to sail on river but also know how to meet the ocean with its changes, deep currents, strong winds, terrible dangers (Krishnamurti: 2002)

According to him, 'Education, in the true sense, is the understanding of oneself, for it is within each one of us that the whole of existence of whole of the humanity is gathered. Understanding of oneself comes only through self-knowledge, with its awareness of one's total psychological processes' (Krishnamurti: 1953). Education helps us to discover higher and wider significance of life. The role of education is to awaken the integrated understanding of life. He equates education with life itself (ibid).

The main focus of Krishnamurti in terms of education is to develop a whole personality which is not fragmented inwardly and outwardly. It is not to say that Krishnamurti is trying to find out answers for the effects of modern society upon individual and vice-versa but he is concerned with the development of all the faculties of

a person, of making him/her aware of all the processes going inside the body including thoughts, feelings, and also of the phenomenon going outside in the society, the daily violence, the daily conflicts and the intentions of greed, jealousy, desires and so on.

The basic premise of Krishnamurti is that the society is its individuals. What a human being is, the same will be the product of his thoughts that is the society. Society is nothing but the product of the thought of its members. Therefore in order to build an ordered society, a holistic society which is not 'coercive' upon its individuals instead should offer them an environment where by they could grow in totality, develop all the faculties in them, and a deep integration among the individual and society could be developed. For this holistic development, Krishnamurti says that the most important of all knowledge is self-knowledge. In order to overcome the technological advancement which has in return become lethal for the human itself, the aim of all his teachings is to develop a consciousness which will be the result of the inward focus of one's energy. He gives examples like, while we talk with someone we always talk based on the knowledge we possess. For Krishnamurti any form of knowledge other than self-knowledge is the product of the past (Krrishnamuriti:1999). When a doctor speaks to his/her patient he speaks from the knowledge, which is the product of the past accumulation of information. The question is that is the doctor aware about what emotions, what sentiments, what thoughts, what fears are going on in the minds of the patients including his/her own reactions coming from the doctors own conditioning and is he/she then able to act not react by trying to understand that which is going on at that moment. These emotions and these reactions are facts according to Krishnamurti, which are to be observed and lived by the person who is observing them. The tendency to communicate based on the knowledge of accumulated information has become the general practice of the society and all throughout life we seek pride in one's own knowledge. For Krishnamurti, learning is the essential part of education which he defines as a continuous process which goes on throughout the life (Krishnamurti: 2002). This continuous process of learning includes the process of being aware about the self therefore self becomes a living entity. Being aware includes to be able to see how one is reacting to the present situation from the hurt or appreciation collected from the past interaction therefore what is at play here is the psychological time. The notion of death is also central to Krishnamurti in this sense

where he says that one has to die to the past and learn to live in the present. The killing of the psychological time every moment and everyday begets a fresh approach towards life. This means that when we carry on the hurt from the past we are actually not living in the present. In this term he talks about history as a subject and asks his students as to what history is actually? A mere collection of facts and remembering who hurt whom. Then one should ask what has one learnt from the past? He does not hierarchies between types of hurts, for instance hurts caused by the big wars and hurt caused by mere gesture which are symbolic in nature are the same. The fact of the matter is 'hurt' irrespective of its causes. And all the energy is to be focused inwardly at actually seeing how the hurt makes you feel bad, how it makes you react, how it creates an image about another person or group and the same image is carried forward in the next interaction. Therefore the process of awareness includes self-healing in the process and also healing the other person by this understanding.

All the focus of Krishnamurti is inwards on the knowledge of the self, and an attempt to integrate the existing duality between inner and outer world. However this does not mean that the knowledge of other subjects is less important. For example, an engineer will use his own thoughts to solve a problem in a machine. But in relationship with an object or a person, the work of the thoughts has to be stopped. Instead one has to learn to be aware with a silent mind and thereby not communicate as an engineer but as one self communicating to the other self, which at a deeper level are the same.

### **KRISHNAMURTI'S IDEALS: AN ALTERNATIVE TO THE PREVAILING CRISIS**

As already discussed, that the prevailing crisis in education and in society has its lasting and deepening effects upon the individual. The crisis can be defined in many ways. Living in the modern society many sociologists have tried to understand this crisis and defined it in terms of the normlessness and the feeling of alienation on one hand and on the other the crisis according to Krishnamurti is defined as the fragmentary lives that we live today which is divided between the inner self as distinct from and the outer society.



Modern society which has its roots in science and scientific thinking which treats the world as an object of study is also characterized by the separate bodies of knowledge in order to run its daily course. These separate bodies of knowledge being specialized in one domain are also utilitarian in terms that they are only the means to earn a livelihood. Education has also not remained free from this utility aspect. At the micro level, the modes and ways of education, that we follow today, as already discussed, force an individual to become the part of the race. This race is based on sheer feeling of competitiveness and constant comparison which inculcates the same attitude in the individual who undergoes it.

The whole life then runs on these principles and we become separate from another. Acknowledging the fact that all human beings are the same at their core, yet we are divided on the basis of religion and nation, which then becomes a source of conflict and hence crisis becomes the part of our lives at the macro level as well. Living in a highly charged and mobile society of the contemporary times, the teachings of Krishnamurti become essential in several ways. First, it makes us realize that we are madly running in the race of society based on sheer greed and hunger for money, power and status. This realization is so important because being an insider to the ongoing race means one is completely blind and deaf towards any other possibility of living life. Second, after the realization Krishnamurti makes us stop in between and see what is going on around? He makes a person break his notions of belonging to a group of religion and nation and break away from any form of authority and develop one's own way of thinking and perceiving the world.

His teaching have the potential to actually be in touch of one's own self, be aware of it, be with it, be with its movement, and learn from it and grow not only outwardly as is the focus of the present society but also inwardly. Therefore overcoming the duality of inner and outer world, having being able to realize the importance of human relations which is never considered in the present day discourses specifically in the context of India. The tendency to seek solutions to present day crisis in the government policies and all the external sources gets a reality check through the teachings of Krishnamurti when he locates all the causes of the disorder of the society inside of us all. Therefore in this

realization there is also a possibility to overcome the deep individualization of the society and overcoming the crisis by coming together as a community and moving beyond our self constructed divisions of religion and ideologies.

## **CHAPTER-THREE**

### **‘INTEGRATING KRISHNAMURTI’: AN INQUIRY**

---

#### **3.1 INTRODUCTION**

The meaning of education and different perceptions related to it appear as half knowledge if these are not seen in the light of existing contemporary educational reality. Educational reality is shaped by our social reality and vice-versa. The educational reality of India has been continuously changing after Independence and after advent of economic reforms post 1991. There is a sharp change in the orientation of education due to the intervention of neo liberal economic policy. Now education becomes more profit-oriented, success-oriented and achievement-oriented. And due to more and more emphasis on getting good jobs, skills and over acquisition of knowledge, individuals lead fragmented lives. This resulted in the crisis in society in terms of violence towards each other, war and corruption. This chapter in light of such crises, is an effort to understand the existing educational reality and search for possibility to integrate Krishnamurti with it. Simultaneously in this chapter I try to understand the nature of Krishnamurti school from my fieldwork notes and lastly in this chapter I will see the awareness about Krishnamurti teachings’ in teachers and in students.

#### **3.2 EDUCATIONAL REALITY IN INDIA: IS IT POSSIBLE TO INTEGRATE KRISHNAMURTI?**

Educational reality of Indian education system can be seen and understood through contemporary happenings of many events and incidences around education and through its long historical development. The historical development of education can be divided into 3 phases- pre-colonial, colonial and after independence. India has a long history of education. Earlier, during ancient and medieval period education was given through Gurukul and Madrasa, but education at that time also was not for all, it was given only to upper strata of society. There were many famous centers of education in India during this

time like Takshila, Nalanda University etc. Education curriculum was based on *veda*, *kuran* and goal of education in *Vedic* culture was self-realization. More emphasis was placed on the internal development of the individual rather than external. Learner was able to connect with what was learnt and education was for self-development and was skill oriented. Earlier economy and education both had relationship but not in a profound way which we can see now. In contemporary times, education is directly related to occupation and occupation is related to lives of people, no occupation or jobs implicate no availability of food. Education has become a necessary part of life and become more occupation oriented, earlier education and occupation has very little dependence on each other. But this system was diminished after the intervention of colonial power in education system. 200 years of colonial rule that left a deleterious impact on Indian economic and social development. Education was particularly affected as British rule destroyed the network of indigenous schools and left in their place a poorly developed education system. The process of colonization not only colonizes the physical body of original inhabitant but also their mind, psyche and culture. As Ashish Nandy (1983) rightly points out that ‘the west had to be established not only in structure but also in mind’. The first step towards this was Macaulay’s Minutes, 1835 which proclaimed the whole idea of English education over vernacular education system and gave slogan of “Indian in blood, English in taste”. The motive behind this British education system is to form a clerical class for clerical work. This objective made education more occupation oriented and compelled it to come out from internal realm to external realm. This legacy of colonization period education system such as private school for the Indian middle class elite (called public schools at that time) and English, the language of the colonial power, as a cultural resource, has left a deep imprint on Independent India as well. After Independence, India is still agricultural based economy but Nehruvian model of development and his whole fascination with science and technology, idea of social justice and state’s commitment to social upliftment of backward class and group, mark the urge for changes in education system. In the post-independence period, education came to assume a key role in the political economy of nation and contributing to the economic and social progress that was needed at that time. Kothari commission (1964-67) and National policy of education (NPE, 1986) are some steps towards changes in education

system in India. The education slowly became more occupation oriented and it came under full control of state of India.

The scenario changed after India's adoption of liberalisation, Privatization and Globalisation (LPG) in 1990's. India was forced to carry out structural adjustment policies and liberalize its economy in 1991, more than a third of the population was not literate and less than 50% of children in the relevant age group completed primary education (Nambissan & Lall 2011). Like other sectors, education system was also opened up to global world and to neoliberalism. India was increasingly drawn into global markets for education and labour state policies in education, which are influenced by global economic agreements such as the GATS and WTO and setting up of the international standards for education and skill development. In case of India, state didn't totally step back in terms of education but allow others to invest in education system arguing that the state doesn't have capital. The major policy shift was the bringing of external aid/grant to supplement funds for elementary education. Foreign funders who supported the programmes like DPEP (District Primary Education Programme) included the World Bank, European Union (EU), The Department for International Development (DIFD, UK) as well as other multinational organisations (Nambissan & Lall 2011). The higher cut down of state funding during this period actually gave way to bring private sources of funding. Education has become one of the booming economies in India and privatization justified itself by saying that it improves the quality of education and enhances the efficiency of teachers and students. This is evident through the number of increase in private education institution in previous 20 years in India. This marketization of education is justified by their supporters by focusing on improving educational provision and outcomes by giving parents greater consumer sovereignty in their choice of public schools and by assuming that the motivation of parents is to ensure that their children had a sound education. The class who benefitted most from these reforms is middle class and through more and free flow of opportunity in education, they build cultural, social capital for their social mobility in social hierarchy. But there are also some groups that not able to choose school as per their own choice because of economic constraints, experience structural exclusion and also because of their location in the social hierarchy like caste, ethnic identity etc.

After 1990's economic reforms, rules of game have changed. Earlier the education sector which was taken care of by the state has now become site of execution of neoliberal policies and also site of production of knowledge which legitimize it. This whole legitimization of new economic reform is done by with the help of government. Foucault (1991) notion of governmentality rightly puts forward this idea and show the nexus between state and economy. In his notion of governmentality, he shows how the art of governmentality is not confined to state only but it also governs and work on the 'self' of individual, which he called biopolitics. 'Biopolitics' refers to complex and multiple operation of power that govern 'people', where 'people' itself is created by systematic exclusion and strategic control, and it is their 'life' that becomes the object of control. In neoliberal era, neoliberal policies also work like this and institutions such as World Bank legitimize their action in the field of education through global governance or through notion of 'global village'. Neo-liberalism basically requires two things, which is the globalization of market and opening up different sectors to them and creating the expansion of market friendly social structure to facilitate the expansion of domestic as well as foreign capital. David Harvey (2007:3) rightly puts that 'Neo-liberalism has...became hegemonic as a mode of discourse. It has pervasive effects on ways of thought to the point where it has become incorporated into the common sense way many of us interpret, live in, and understand the world'. Media and whole culture industry (Adorno 2002) plays important role in enhancing and projecting this hegemonic discourse. The whole sectorisation of education took place, which works on the principle of Neo-liberalism. Education system becomes education sector now, where you can enter through state centered institution but for higher education you have to spend money to buy education. For example -The Right to Education Act, 2009 which ensures free education up to 14 year but after this if you have money to pay for your fees than you can enter into the system else you are out. On one hand, state is acting as a welfare state and on the other hand it acts as a supporter of neoliberal forces. This actually shows the conspiracy of state and private institutions, here state acts as a manager. This affects state policies also, state policies are modified by investors according to their benefits so that they can make money out of it but those who suffer more from this state- private group's nexus are poor people. This also opens up the trajectory between politics, economy and

education. State also tries and works as to prevent leakages in the system, which gives way to generating critical ideas and understandings. As Bowls and Althusser (1971) rightly point out that the state acts as a 'servant' of capitalism and state was active in the maintenance of class inequalities in society. This education system was designed and works in a manner that which reproduces the same system of hierarchy, where ruling class is always in upper position and it also reproduce the illusion and 'false consciousness' among masses that education system is working for them and provides equal opportunity to all. This education system is also producing skilled labor and attitudes required to maintain a capitalist economy. Education system, far from promoting progress by reducing inequalities and preparing individuals for democracy, actually acts as the instrument of 'oppression'. For example-those people who belong to social backward class and are not able to pay fees cannot access higher education, their status remains the same and whole system of social hierarchy is reproduced by it. Their chance of mobility also goes into vain and produces inequalities in societies. As they are not able to access the education, this also creates two classes of people 'haves of education' and 'havenots with little education'. In this sense, education system becomes production site of inequalities, hierarchy and differences. Education which is thought to be as a means of achieving a balance between equality, liberty and community in the modern world actually becomes the site of wealth creation. The role of economy in education we can see through the human capital theory which states that, investment in education and training are profitable because it is helpful for both the individual and the society. After adopting LPG, we can see a range of schools from international schools to small private schools, which serve every class of people in India and similarly diverse forms of universities. These diverse educational systems cater parental aspiration for the success of their children and also those who believe in meritocracy. The possibility of choosing school benefits the middle class in India whereas poor classes have to make do with the leftover. Apple (2007:7) points out this kind of appearance of new education system i.e. based on meritocracy, has underneath the big patterns of global economic policies in globalization; the 'dense relationship between the massive material and structural shifts associated with globalization and everyday life'.

The new education sector works on the basis of crisis model, similar to Naomi Klein idea of disaster capitalism. The logic behind the crisis model of education is that, in a situation when crisis of educational attainment is so huge, it is better to accept any programme, funding, initiative that comes i.e. first creating crisis then providing funding to overcome the crisis. The issues of poverty and inequality are also supported by this because it only poses hope for betterment and improvement. This model also shows crisis like quality of education, less number of teachers and resources, non- hygienic food in Mid-day Meal and provide substitute in terms of world class education, world class teachers and resources, packed food so that they can take over whole education system and make benefit out of it without doing anything. The other factor which compels students to become part of the education system is the notion of direct placement in work place. Introduction of vocational education and professional system also tempts young generation to become part of the system and capitalists make profit out of it. In India, the central government schemes such as CSS i.e. common school system which promise to provide equal opportunity to every Indian child to access an education of good and similar quality was also affected by increasing intervention of market and also cut down of state spending.

India is said to be have largest youth population. There are efforts of various institutions especially government, to find out a way to turn this large population into human capital. That's why there is more focus on education. But in our contemporary times, the institutionally organized education is becoming a part of very success oriented; achievement oriented and profit oriented materialistic society giving importance only to certain skills and faculty, to aim to get a job and completely negating other faculty and aspects of life. So education in present times is essentially causing violence, exclusion and not generating compassion and sensitivity.

In contemporary time, when one looks at the process of education, one observes that how the tendency of competition and comparison has left no scope for life of individual. And individual is not a human but the status he/ she possesses by the virtue of the job one is in and by the designation. The individual is forced into already ongoing race without his or her knowledge. Unfortunately this race starts quite early in one's life and gets



operationalised through the existing examination system and the glorification of higher marks. The next phase of this race is highlighted by the prevailing system of competitive exams and thereby selecting and eliminating students on the basis of cut-offs. In between these two phases, that is of the school system on one hand and the higher education system on the other, there is a presence of the ever pervading coaching institutes which are ready to sell the education as a commodity in the market. The high price of this “commodity” and the high stress faced by the students and their families has been the cause of suicides. It has become quite normal for the society to listen to such news without getting disturbed by it. This is another face of the same reality, which is constantly being ignored by the state as well as other stake holders. In this whole process the neoliberal forces have a tremendous role to play through its power of money and more importantly for its ability to create norms in the society. Advertisements then become the vehicle for creating these new norms and values by setting a new trend to be followed. An individual is fixed as a cog in the wheel between his own aspiration and the means to achieve them. It is the advertisement which tells an individual which college or institution to choose in order to be able to earn and it is the same advertisement which tells what to consume after he starts earning. Therefore in the name of many choices an individual is trapped under false needs and thereby has no sense of awareness about his real self. In this context Krishnamurti offers possibilities to revive the lost self through his teachings, which have already been described in the second chapter.

### **3.3 NATURE OF KRISHNAMURTI INSPIRED SCHOOLS: ‘POCKETS OF UTOPIA OR INSPIRING POSSIBILITIES?’**

The nature of Krishnamurti inspired schools I got to know first from Jiddu Krishnamurti writings itself, where he defined his vision of school and education. The other understanding of Krishnamurti schools comes from my ten days short ethnography of Rajghat Besant School, Banaras. Rajghat Besant School is situated inside the Rajghat fort, Banaras. This school has more than eighty years of history and it was started by Krishnamurti himself in 1934 and now is taken care of by the Krishnamurti Foundation India (KFI). Rajghat Besant School is one of the five other Krishnamurti schools which

were established by Krishnamurti. It is a co-educational English medium school. Rajghat Besant School was established on 300 acres of land near banks of river of Ganga. It has around 350 students and 50 teachers. Rajghat Besant School is affiliated by Central Board of Secondary Education (CBSE), New Delhi. According to Jiddu Krishnamurti, these schools are religious centres where Children can learn and live together. The school is very close to banks of two rivers –Ganga and Varuna and presence of these two mighty rivers, villages and natural environment contribute and makes the ambience of school life here. Even having presence of near railway station and continuous sound of distinct moving trains, moving of village people and college girls, are not creating any disturbance or distraction. It seems everything is in sync and harmony there, from road to river, from train to trees, from birds chirping to children voices.

Going back to school was always a different experience for me- earlier I went to school as a student, then a trainee teacher in alternative school, then as a trained pedagogue. This time going to Rajghat Basent school was a very new and different experience, not as a researcher but as an explorer, learner. Although teachers in the school were very happy and overwhelmed by the name of my university, they were a little scared of my being a researcher, which later vanished away. I went there with full of my knowledge, understanding, ideas but on the second day I realized how vain and futile it is to run behind them and it is a vicious circle of ideas, knowledge, information which never stops and which becomes a cage if you are merely reproducing and not been able to find meaning and actually see them. And I realized in same afternoon, after having lunch, sitting under tree that – what I am doing is not different from others, I am running in the understanding of my understanding and others in theirs. By calling it an intellectual or scholar pursuit, we see this in hierarchies. And some thought with words come to me by watching some small insects walking here and there on ground- no one in same direction, but they are all the same, moving in that limited space. This movement of these insects reminds me something about me, about movements of us –I penned down in words:

*Here I am*

*Running from here to there*

*From this idea to that*

*From one state of mind to another*

*From one type of consciousness to other*

*From this comparison to that*

*From this essentialisation to another*

*From one image to another*

*From this running to that*

*From this place to the place*

*And.....here I am*

*But question is where I am?*

From this question the whole journey to Rajghat Besant School Started.

## **FIELD NOTES AND OBSERVATIONS.**

**Day – 1, January, 25, 2015, 8.30 P.M**

Today around 8.30 am, I reached at Rajghat Krishnamurti study centre, Banaras. This was my first train journey and I am little scared. During my journey I was reading a book 'A myth of Syssipus and other essay by Albert Camus. I have not read much but what was most striking point I found from this book is the author tries to understand the question of 'life' from suicide. He wrote we all here try to understand this question of life. With darkness of night this question, question of life settles somewhere in me and again and again I was trying hard to understand, think and contemplate over it. With grayish appearance of sky, mist and images of villages, which is similar to my childhood winter morning and which I started missing and craving from long, made me to wonder and think.....think on our age and time .....wonder what time has come....now we have

to think on life.....before living it. It's not I am asking this question in sarcasm or it is redundant but I am curious to know what circumstances, process or I can say crisis of our lives lead us to question life. Are we really not living our lives? I don't know the truth or falsity of this question but an observation of train, showed me a glimpse of our lives and profundity of question. We were eight people co-traveler in train. The striking observation is everyone seems interested in their work and not in the presence of other but this is actually other way around. Everyone looking at each other, seeing what other is reading, talking on phone or doing. But no one is talking to each other. It's not they are not interested but they are actually living in fear- fear of talking to unknown, fear of one's security. The really big destruction done by constant security announcement and presence of cameras to our lives is stops us to believe and trust other. We are living in a culture of fear and security, which leads alienation not in society but in oneself. And I thought that's why somewhere this whole search, understanding and quest for life becomes important.

After Breakfast around 9.30 am I decided to go to school and meet principal. Illisma ma'am told me, he was in Madras for a meeting and will be coming in evening or the next day. I asked her to allow me to see school and promise her that I am not going to disturb anyone but she seems little convinced then she did not allow me. Then I decided to go back to the study centre and when I was leaving on the left side of the school building, a tree caught my attention it's a wonderful tree ...green which is not usual green, dense, leaves are perfectly shaped and together. It caught my attention, I don't know why but I stopped near it for a second. Illisma ma'am was standing there so that she can see me going and showing direction also. And when I said I am going in a minute, I am just watching this tree, she seems little un-agreeable and skeptical. It's like what I was said was lie. This whole little interaction with illisma gave me little laughter and little shock simultaneously. Little laughter because the way she was looking at me-it's like I am a kind of spy who come to their school to extract information and shock because she was also thinking what is this thing looking at tree , huh?.

Then I left school main building and thinking to go see school but guard on gate came and showing me the way out. I negotiated with him and told him that I just want to see

school and roam around. He with little fear in his mind and after asking some questions like who I am? Does I will be teaching there allow me to go and see school. I explore school and its premise- it's so beautiful, spacious and close to nature, that I don't have words to explain its vastness. Trees there in Rajghat are so alive, so colorful that their being greenness is unique in itself. They are so big and vast; you really need your time to see each one of them completely. I am amazed by the trees in campus; they are living and taking breath, which sometimes I miss in my campus. In JNU tree and their leaves are like coated in dust and pollution and they are just become another machinery which is providing oxygen to Delhi.

More I look towards trees more they are attracting me and unfolding themselves in front of me. Every tree is so unique, vast and musical, that even their branches takes shape like they are dancing. I start loving this place and I don't know but I felt harmony between things which exist here.

Then after some time I come back to guest around 12.45 and after that I had lunch. During Lunch I met a family. They were come to leave their son in school, he is studying in RBS . I interacted with them I got to know from their daughter Mihika ,that they are from Kanpur, a Business family and by their appearance I figured out that they are highly elite and I don't know but from where my fear of English pops up, which stops me more communicate with them. But this little interaction shows the social economic background of children, those who are studying in RBS. Then I decided to go and see study centre library and which later I found closed on Monday. Then while exploring study centre I get chance to see River Ganga which is flowing very near to south- east side of Rajghat wall. This moment is so marvelous, sun is shining, little cold around, fisherman are coming to their work again after lunch. This place is so amazing, that I felt like sitting under a tree and read something. This place is so natural, so peaceful that you start feeling yourself, which I thought by living in the world of ideas and knowledge where we emphasize on thinking, we forgot to see life and its different aspect and in the race of production of knowledge we lost somewhere in thought and mind.

**Day- 2, January, 26, 2015 7.30 pm**

26<sup>th</sup> January is celebrated as republic day in our country and whole India celebrates it and this program which celebrated in our schools also very promisingly. This is from my own school memory, I remember that preparations of this program was started earlier around one month and those teachers who had responsibility to prepare everything properly how much they are afraid and trying to do things in a disciplinary manner and also handling students in discipline. Discipline is the main thing which I am able to relate with the school and these celebrations. So I also wanted to see how krishnmurti schools celebrate these events because kishnamurti was always focusing on awakening and freedom- from everything.

In Rajghat, Republic day is celebrated with Basanta College. So all students, teachers are present in Basanta College. Celebration was started with Flag- hosting and National anthem. Then it is carry on by some musical performances by college and school together. The things which we can saw common in Republic and Independence day celebration in school is Dressing, discipline and cultural event. Here it's very different like doing a ritual, no speech, no cultural event, it is like a holiday and they are celebrating this out of compulsion. The color of students dress is white- girls are wearing white suit and boys white Kurta pajma, same for the teachers also except female teachers are wearing sarees. Another important aspect of this celebration is no or very minimal disciplining- like no sitting and standing on drum beat, no compulsion of being punctual and its individual choice to participate in celebration.

After National anthem, I met a group of children, who are actually study in 1<sup>st</sup> and 2<sup>nd</sup> class in RBS. They are showing each other the national flag which they have made and discussing something around on it. When I introduce myself, they all met very confidently and introduce themselves. Then later when they become my friends they showed me their flags and one of them told he does not like it because it has only three color and other say it should be white and then everyone gave their own point of view. What fascinates me their openness, confidence to speak and discuss, even they don't know who you are and also their innovative idea about flag!

After this college organized tea for teachers of both school and teachers, here I met some school teachers. One of teacher, after introducing to each other told me this that there is

very little or no connection with college teachers and usually on these celebration they have had tea together but college teacher are always laying in their camp and school teacher in there. There is very little interaction. This sounds little shocking and weird as being a part for Krishnamurti School and college teacher. Because when Krishnamurti said we are individual means we are indivisible i.e. we all are one and in one whole world rest, then why these boundaries, inhibition and differences.

The other activity which is organized in school is football match. I found student here very enthusiastic about football. From class 3 to 12 everyone is playing football except girls and a thought which popped up in my mind was why not a girl team, why they are only spectator or if they present in field it only for appreciation for their friends.

After football match, I went to see the rural centre of school. Krishnamurti foundation India owns around 400 acres land in banaras, India. River Varuna divided Rajghat in two space- one side lies Rajghat Beasant School and Study centre and The rural centre is located other side of River Varuna. Rajghat Rural Centre has their own rural school, animal hospital, hospital for locals, sheds for cow and fields. Basically in rural centre there is hostel for Besanta college girls and school. Students in rural centre school are basically come from near villages and children of those who work in school like gardener, security guard. Because today is 26 January, school is closed I am not able to see it properly and interact with teachers but difference in very architecture and ambience of rural school gives me a sense of difference in its very nature, pedagogy and education. I don't know why I felt little upset at that time and was thinking Does Krishnamurti, his teachings and his school belonged and served to certain group and class. This question and its pain were with me from my graduation, where I first introduced to his writings and also met a girl who passed out from Rishi Valley School. That girl was also belonged to very elite family, which not only sacred me but also that question made me to think, rethink on Krishnamurti and his school. Somewhere at that point I lost interest in him because of these difference and division in education. These moments not only recall that question but also my lack of understanding. Earlier I was always looking him from an image and I thought that's why I thought I never give a try to understand him and I thought That's the reason when my teacher said to include him in

my dissertation, I was little skeptical. My relation with Krishnamurti and his philosophy was never linear and always in to and fro. I read him, abandon him, and then again read him because of my friends, left half read. Now here I am, doing my dissertation on his educational ideas. Whenever I look back and reflect, I found it's my arrogance which stops me learn and explore his ideas and I found sometimes how we reject and carry forward some thought, ideas, concept according to our schema.

### **Day 3, January 27, 2016**

#### TIME LOG

10- Meeting with Principal

11.30- 3<sup>rd</sup> Craft class

12.00- discussion with Kappu

12.30- lunch

2.00- theatre Practice

3.00 – teachers meeting

I tried to meet principal form past 2 days, as Monday he is not here and on 26<sup>th</sup> he is busy. Finally today I met him. He asked about my work and discussed with me in length. While discussion he asked me to also consider social context of children and from where they belong to. I am actually not able to understand what he was trying to say and its importance also. But I thought this point is worth considering in terms of – it helps me to see being aware about their conditioning, socialization and the group which they belong. But I think in my research I am looking and focusing on the overall nature of education and its crisis, which irrespective of location, class and caste is same across society. When Principal asked me about my plan that is what I am going to do and how? I felt little embarrass but tell him I came here with no plans, just with certain ideas, question which will guide me. I know this sounds vague but this time I want to see things the way they are not through any lens, in their actuality.



Then principal sir introduced me to Kappu. She is junior school coordinator and also teaching maths. With penetrating eyes and understanding of Krishnamurti, she asked me some questions related to my research, life and how and when I started reading Krishnamurti. We talked around half an hour and while discussing with Kappu, she introduced the idea of negation which K used in his work and talk. This is new idea which I got to know and I have very less read K's writing. The reason behind this is I found them very abstract and till then you are not see their practicality these are just information.

Then I went to craft class in which a mathematics teacher, trying to teach one concept through the help of a piece of matt cloth, wool and needle. It was interesting to see the combination of mathematics and craft. After craft class, its lunch time I went with Kappu for lunch in their dining hall. This is good to see teacher and student are doing lunch together. Many eyes are watching and try to inquire but it's good to back in school especially when you are not student. I don't know why I was feeling awkward and I want to go out for some time. Then I finished my lunch and come outside. Winter with good sunshine what I missed in Delhi and here you can feel nature in every pore of things. I sat under a tree and just tried to see what is going on in my surrounding? I was little surprised because nearly every teacher who was going for lunch asked me about lunch. This was so caring and loving I found of them.

After lunch Kappu introduced me to Shivani ma'am. She is teaching English to senior students. We had a little talk on my research and then some on literature. Then she took me to theatre practice class. It was nice and here I met Shantani Ma'am. She did her master's from JNU and she is teaching geography in RBS.

Theater practice was good, students and teacher both working hard and this is part of their one assignment. And then after that teacher has some which I am not allowed so by this way my first day in school ends.

**Day-4, January, 28, 2016**

TIME LOG

8.00- 8.30- Assembly

9.00 – 10.45 K meeting

3<sup>rd</sup> period- INTERACTION WITH 5<sup>TH</sup> A

RECESS

11.00 – 12.30 –IN 1<sup>ST</sup> AND 2<sup>ND</sup> CLASS

Today I attended schools assembly –it’s wonderful simultaneously fascinating. I can’t imagine in any school and in assembly, MJ songs played. This is very unique and new I found here. Assembly starts with description of MJ- his style, genre. Three songs of MJ played- we are the world, heal the world, Mirror. I really like this different way of assembly and also simultaneously calmness of children’s there. May be its new for me, not for them and that’s why I did not saw any whispering, laughing and embarrassment. It is something totally different from what happen in normal schools. The other aspect which I like is there is no outer disciplining rather focuses on inner discipline, which is also visible on 26<sup>th</sup> January. But when one teacher said ‘message was loud and clear’ through these songs it’s something which irks me. And I was thinking if in assembly or in other activities we focus on “message” and trying to pass on our “wisdom” and understanding – do we really educating them or just it is a other way of conditioning? I am not scholar on Krishnamurti but what I little bit understand him is that his whole quest was to set men free, free from everything. Here I thought when we trying to give anything to student in terms of ideas it is caging, binding. I thought yes, assembly here is might be different from normal school but when I look at the very basic idea behind both of them, I found both same.

Then I went with Kappu for K meeting, Ruchi and Rupam ma’am was also there. Today’s discussion starts with MJ song Mirror and whole idea of Change. It’s a very long and intense discussion. Its start with ‘Change’ and ‘need not to change’ and went to children, oneself, judgments, experience and being questioning and critical about oneself. This discussion reminds discussion with my friends in JNU. I think our whole way of questioning reflects why we are questioning- sometimes we question to understand,

sometimes to resolve and find answer and sometimes to come out from the dilemma we are in. And in this whole process of questioning what prominently works is our mind. We understand and deconstruct things, idea, problem, question intellectually but not in actuality. I am saying this because I felt and saw again and again that we are not listening each other while discussing, we are working and speaking from our own realm and vantage point, which leads me to question this whole idea of communication. And I ask do we really communicate? Similarly do we really see, listen and read.

After this meeting I went to junior school again and I saw some 3<sup>rd</sup> grade students especially boys sitting in the assembly hall from morning and not going for class. I asked one of them why they are out of class and sitting there. Then I found What one child did in Gokul house yesterday and this is by actually sitting them away from each other, not talking and make them do anything make me to think reconsider the idea of reward and punishment. Because I what I saw, is the modern form of punishment, in which unlike traditionally punishment is not physical but psychological i.e. keeping mind in isolation. What I saw today not in a very strict manner punishment but it is punishment.

After this I met some 5<sup>th</sup> A students they were playing outside, played with them, then little introduction and my interview. They asked me lot of questions liked them, their curiosity. But segregation of one child from whole because as they said he speaks Hindi, fight with other and always cry. I found this situation little dilemmatic, where it's difficult for me to say anything.

After recess I went to see class 1<sup>st</sup> and 2<sup>nd</sup>. These are mostly those, whom I met on 26<sup>th</sup> January. She was telling them a story. After story she gave everyone different work according to their proficiency level. I also talked to teacher like how she managed to teach different age group children in same class. As she mentioned because its small class and she is teaching them English, she manages. Then we discussed on pedagogy and classroom planning. Her style of pedagogy is mix i.e. both kind of approaches- innovative and traditional approach.

After this class I went to meet Principal for my further schedule of work. While I am waiting outside his office I heard two teachers talking. They were talking about me and

sociology. The way they were talking and mocking about sociology left me surprised. I am surprised because I did not expect this from a teacher or even from a teacher from Krishnamurti School. Their talk left me shocked and hurt simultaneously. It's not because what they said about sociology is wrong or right but as a teacher or as a human this is highly insensitive behavior. The way they are looking at subjects, it's might be true that they are looking themselves and their student in those category only. I felt pity for them because after having job in one of the best place, where you have opportunity or leisure to know one- self, discover yourself; they are losing all in their ignorance. Today I felt education is not limited to books or any age group or till certain age, it's a ongoing process, every moment is educating, enlightening, we just need those eye to see this and also more than younger children, I thought, our teachers needs education.

#### **Day-5 , January, 29,2016**

Time log

8.30-9.00- Assembly

9.10- 10.15- CRAFT CLASS (5<sup>TH</sup> A)

10.15 – 10.45- MATH S CLASS (6<sup>TH</sup> A)

RECESS

11.50- 12.30 – ASL TEST

12.30- 1.15 PM- ENGLISH CLASS( 9<sup>TH</sup> A)

2.00-2.30- MATHS TEACHER MEETING

2.30 -3.00 –WITH CLASS 7<sup>TH</sup> A+B

Today the day starts with assembly of RBS, which usually takes place in assembly hall of junior school. for assembly they don't have any fix prayer, rather they choose different songs, chants for each day from their prayer book ' Gita-saar'. The book 'Gita Saar ' is the compilation of different songs, ragas and chants, compiled by one of their Sanskrit teacher. In the morning when all of them teacher, students singing together the songs

from book, the hall filled with some very soothing vibrating nodes and whole ambience of school, environment becomes very rhythmic and calm. All of them are so attentive and interested in what they are doing. But after 30 sec silence, with ending nod, everyone moves so fastly to their work, I was thinking standing there that Are they actually, really part of it or it's just another ritualistic activity.

After assembly I want to go and see middle class but as all classes have performing arts class for first two period I moved to art complex. Then one teacher sends me to Satya Sir's origami class. I met Satya sir on 26<sup>th</sup> January and he is teaching craft and mathematics here. Today he is going to show children how to make boat. His instruction, the way he manage class was very creative and clear. The class was wonderful. Students are free to learn and explore by their own, teacher respect their integrity and best part is both of them learner in class. He through teaching and by his instruction tries to instill some values in them like helping each other, there is nothing right and wrong, be confident, questioning but also explaining and clarifying, tries to keep things simple and explain other so that there is less space for ambiguity.

Then I attended math's class in 6<sup>th</sup> A. it starts with teacher checking home work and little scolding on those who did not do. Then they i.e. teacher and student, start solving together questions from unit 10.3 on finding area of a rectangle. She gave students freedom to explain other- how they reach to certain point. The profundity of the class was their no restriction on solving question by using one pattern and there is multiple way of solving, which might be true. Students are free to explore and teacher is relating to their previous knowledge.

Then after maths class its recess time. In recess teacher usually have tea and snacks together and they usually discuss their schedule and duties. Today I did not feel like going for recess, so I sat outside with 1<sup>st</sup> and 2<sup>nd</sup> class children.

Then 11.50 onwards their one test for listening for class 9<sup>th</sup> called ASL, as directed by CBSE. It's good to see school and teachers are following CBSE and NCERT guidelines seriously. It's a good experience in terms of now at least in curricula also start focusing on other important skills other than reading and writing. But when I saw teacher's

presence in test and no for cheating, it really makes me to think ‘do we really have to remind student about no cheating’. The reason behind wondering is presence of idea of cheating in school and need for invigilation and also exploring other ways where we don’t have to copy, imitate other. Do we really able to discuss this with student like other issues and also by our activity and way of teaching we help them to not only thinking but exploring one’s own idea and self. Because cheating, be it in exam or in life it is same. I thought logic is same, just faces are difference.

After test with Shivani ma’am, we went to her English class in 9<sup>th</sup> A Class. She explained some sentences and exercise of chapter from their book. She is so fast, I was wondering how students catch up with lesson or I can say I face this problem because I never took English as serious subject. I also interacted with students, students are very good, honest and pure hearted as they are in other schools.

I think the beauty of teaching and learning, we don’t know who teaches who but surely ‘doing’ is going on together between two groups of individuals, which we called teacher and student. And when learning and this relationship become part of race, speed, in categories, authority (not in terms of physical but authority of Knowledge) works its beauty somewhere wither away.

After lunch I went to middle school in class 7<sup>th</sup> A where Satya Sir and one other teacher were discussing with students about their excursion. This was session one- planning with children about trip and telling them important information. This session was interesting because here, teacher is not only planning, students are equally participating. And this session becomes interesting when student asked some questions related to place and train and how teacher skillfully assign them as their matter of inquiry like when teacher told distance and timing of the train and now students have to find out the distance. The basic purpose behind this excursion is to understand reality outside school and understand relation between education and school.

**Day-6, January, 30, 2016**

Time log

8.00- 8.30- assembly

9.00-10.15- Discussion on an article by Siddharta Menon from K school journal

10.00- 10.15- EVS (CLASS 8A)

10.15- 10.45- ENGLISH (CLASS 8A)

RECESS

11.00-11.45- SOCIAL SCIENCE (CLASS 7A)

11.45- 12.30- MATH (CLASS 6A)

Today, the day starts with discussion on Siddharta Menon article 'Mending the wall'. As Kappu said they choose this article because somewhere or other they all are facing the similar problem and it is related to their life. Discussion was good, as everybody tries to understand together by sharing their own experiences. This article is about 'limitation' or 'horizons', which we as individual set within oneself. This reminds me my teacher's words he always saying to us 'go beyond your horizons', which I always took in relation to outer world and my inhibition which stops me from interaction. But today I was wondering, how as an individual's we set psychologically these limitation, fences on inside us, which not only stops to open up but also segregate us from 'other'. These 'walls', which Siddharta Menon talks about in his article, I found quite similar to what Krishnamurti said 'centre'. How these psychological division, wall, centre, limitation set by us and our horizons inside us is reflect back in the division outside us. The best part of this discussion or gathering was all teachers irrespective of who they are – come together, honestly tried to discuss and understand, contribute through experience and question one's own self.

After discussion I went to 8<sup>th</sup> A EVS class. As teacher mentioned it was actually a revision class and teacher was explaining what they did yesterday.

I really felt that it's a being challenge to teach someone, to make understand what you have understand but I also thought art of possibility lie within us, within each moment we are living. Science as a subject is something which always fascinates me in school. And I

thought, all credit, for introducing and creating our interest in science in school, go to our science teacher, Pathak sir.

In the same class, after EVS I attended Ruchi Ma'am class. She is teaching English. She brought some books for students, so that they can read and share to each other. Then class starts with the poem which sometimes written by students or they choose to read other's poem in class. After poem reading session, she starts with paragraph and article and the difference between two. Teacher tries to intrigue students by questioning, explaining and made them to think by themselves and arrive at the difference between paragraph and article. The way she was teaching by focusing on thinking and understanding was nice and students were also keenly interested and participate in class. After discussion on paragraph and article, she asked to children about their homework and except few everyone has been done. But what was striking is the teachers telling students (those who have not done) that it's their responsibility to do their work and largely for their learning. And also she will tell about this to their house parents. What irks me is the whole notion of 'responsibility'. What responsibility is? Do we really know or we are just carrying the idea which is given to us by our society and why this sense of responsibility is not coming from inside and why we need some form of authority in any kind (at home may be parents and at school – house parents) to remind me responsibility of my work or which I should ought do?. Another question related to this question is- by 'saying' or telling anyone do we really makes other to 'do' things?

After attending her class, I was thinking on one question- why we are teaching English to students and here in school also why there is so much emphasis on English?. These are two different questions but linked to each other and both were pointing on purpose of having English in our curriculum and schools. As the answer of first question comes from some teachers and most of them focuses on its importance in communication. But I am trying to understand is -Do with providing different skill in one language like talking, reading, writing, listening, helps to cultivate the imagination in particular language also? Because Language is not free it is imbedded in certain culture and its imagination, in some power domain too.



As teacher was focusing on skills not on chapters and no NCERT, tries to include poem, stories, her class was good. But having all necessary components, don't know I found somewhere life and beauty- beauty of learning and beauty of English was missing.

After English class and recess, I have attended the Social science class of 7<sup>th</sup> B. Today they were having parliamentary debate on qualification of leaders. They have form two group and debating and dramatized like parliamentary session. This was a wonderful experience and I am little shocked to see the arguments which students places in front of each other. After that I got to know they were preparing for this debate and read by themselves to frame their own arguments. What I like about most of this school is teacher and students are equally participating in their learning process. Teacher also playing role of speaker and simultaneously point out when children arguments got personal or when they took some politicians name. Students were very enthusiastic and participated in debate fully. This role play was good introduction of students to parliamentary session but it also become more enriching if students were not just debating like real parliamentary session but also simultaneously learning the intrigues of debate, where we are not just tries to prove our point and refute others but also understand why we are doing and how we are doing or we are doing just for the sake of doing or we are learning something.

After parliamentary debate I went to attend 6<sup>th</sup> Mathematics class. They were having a test and the purpose behind this test is to know the level of children i.e. how much they know and learnt.

DAY-7, 8 ,9 are mostly used in taking interviews and discussion with teachers and students.

It is now possible for us to highlight the salient features of this ethnographic journey that would help us to situate an 'alternative school with us possibilities and contradictions.

### ➤ **REPUBLIC DAY CELEBRATION**

Before coming to RBS, I actually wanted to see how they celebrate republic day. 26<sup>th</sup> January is celebrated as republic day in our country and whole India celebrates it and this

is the one which is celebrated in our schools also very promisingly. This is from my own school memory, I remember that preparations of this program was started earlier around one month and those teachers who had responsibility to prepare everything properly how much they are afraid and trying to do things in a disciplinary manner and also handling students in discipline. Discipline is the main thing which I am able to relate with the school and these celebrations. So I also wanted to see how Krishnamurti schools celebrate these events because Krishnamurti was always focusing on awakening and freedom- from everything.

In Rajghat, Republic day is celebrated with Besanta College. So all students, teachers are present in Besanta College. Celebration was started with Flag- hosting and National anthem. Then it is carry on by some musical performances by college and school together. The things which we can saw common in Republic and Independence day celebration in school is Dressing, discipline and cultural event. Here it's very different like doing a ritual, no speech, no cultural event, it is like another day, and they are celebrating this out of compulsion. The color of students dress is white- girls are wearing white suit and boys white Kurta pajama, same for the teachers also except female teachers are wearing saris. Another important aspect of this celebration is no or very minimal disciplining- like no sitting and standing on drum beat, no compulsion of being punctual and its individual choice to participate in celebration. No disciplining by teachers, students are the ones who are managing all.

After National anthem, I met a group of children, who are actually study in 1<sup>st</sup> and 2<sup>nd</sup> class in RBS. They are showing each other the national flag which they have made and discussing something around on it. When I introduce myself, they all met very confidently and introduce themselves. Then later when they become my friends they showed me their flags and one of them told he does not like it because it has only three colors and other say it should be white and then everyone gave their own choice of color in flag. What fascinates me their openness, confidence to speak and discuss, even they don't know whom they are speaking and also their innovative idea about flag!

After this college organized tea for teachers of both school and teachers, here I met some school teachers. One of the teacher, after introducing to each other told me this that there

is very little or no connection with college teachers and usually on these celebration they have had tea together but college teacher are always laying in their camp and school teacher in there. There is very little interaction. This sounds little unexpected as being a part for Krishnamurti School and college teacher. Because when Krishnamurti said we are individual means we are indivisible i.e. we all are one and in one whole world rest, then why these boundaries, inhibition and differences.

The other activity which is organized in school is football match. I found student here very enthusiastic about football. From class 3 to 12 everyone is playing football except girls. I am not aware about Does they are having girls team or not but girls are not playing there and they were watching boys match.

After football match, I went to see the rural centre of school. Krishnamurti foundation India owns around 400 acres land in Banaras, India. River Varuna divided Rajghat in two space- one side lies Rajghat Besant School and Study centre and The rural centre is located other side of River Varuna. Rajghat Rural Centre has their own rural school, animal hospital, hospital for locals, sheds for cow and fields. Basically in rural centre there is hostel for Besanta college girls and school. Students in rural centre school are basically come from near villages and children of those who work in school like gardener, security guard. Because today is 26 January, school is closed I am not able to see it properly and not able to interact with teachers but difference in very architecture and ambience of rural school gives me a sense of difference in its very nature, pedagogy and education. I don't know why I felt little upset at that time and was thinking Does Krishnamurti, his teachings and his school belonged and served to certain group and class. Why this disparity. This question and its pain were with me from my graduation, where I first introduced to his writings and also met a girl who passed out from Rishi Valley School. That girl was also belonged to very elite family, which not only sacred me but also that question made me to think, rethink on Krishnamurti and his school.

Somewhere at that point I lost interest in him because of these difference and division in education. This moment not only recall that question but also my lack of understanding. Earlier I was always looking him from an image and I thought that's why I thought I never give a try to understand him and I thought That's the reason when my teacher said

to include him in my dissertation, I was little skeptical. My relation with Krishnamurti and his philosophy was never linear and always in to and fro. I read him, abandon him, and then again read him because of my friends, left half read. Now here I am, doing my dissertation on his educational ideas. Whenever I look back and reflect, I found it's my arrogance which stops me learn and explore his ideas and I found sometimes how we reject and carry forward some thought, ideas, concept according to our schema. Now I realized due to my ignorance I stop reading him but I still want to know why this inequality, why our education system based on idea of exclusion not inclusion and also why education become so much important part of our lives that if someone not part of this race of becoming it creates despair within one self and in those who are associated with them.

### ➤ **ARCHITECTURE OF THE SCHOOL**

It was written in the manual of Rajghat Besant School (RBS), that when Tagore got to know Krishnamurti decided to open a school on the banks on river Ganga in Banaras, he sends his architecture Surendranath Kar to Krishnamurti, who designed Shantiniketan. The main building of school i.e. assembly hall is designed by Surendranath Kar. The architecture of the school is so marvelous- in the morning when school starts its all buildings filled with natural air and life, windows are approachable to children and they can easily see trees, plants and flowing river from them, proper ventilation, no desks.

The presence of school buildings and hostels are in harmony with its environment- classes are not overcrowded. As one teacher told me they are also not increasing their intakes of students because for that they have to build hostels and for hostels they have to cut trees and which hampers their environment. In Krishnamurti words, "First of all school has to be an atmosphere of immensity. The feeling that I am entering a temple. There must be beauty, space, quietness, dignity. There must be a sense of togetherness in the student and the teacher, a sense of flowering, a feeling of extraordinary sacredness. There must be truthfulness fearlessness. The child must put his hands to the earth; there must be in him a quality of otherness." It is evident from their whole way of living, teaching in school that Krishnamurti schools are not like the other school which is driven by market economy and make students proficient in some skills. As mentioned by

Principal, education there in Rajghat Besant School is not cultivation of one aspect of life or some skills but its whole movement of life where from inner to outer all included. And having similarity with other schools in terms of presence of all prerequisites for school like teacher, student, examination, assembly, Rajghat Besant School is different in its very way of spirit.



Photo- Rajghat Besant School, Photo Courtesy :[www.google.com](http://www.google.com)

In Rajghat Besant school they try to understand and cultivate those values and ethos, which is very necessary of free human existence with harmony with other. The architecture of school is not similar like to other existing public and private schools. The features of existing architecture like the thought behind its creation and the effect that is has upon the students studying inside the structures can be understood through Michel Foucault concept of “Panopticism”. Where he argues that the whole structure of schools is build in such a way so that it becomes easy for teachers and supervisors to observe in order to control the students. Like the warden who conducts act of surveillance over the of the prison in order to able to see the activities of the inmates, similarly that activities of the student are to be known by the teachers in order to correct them and tell what kind of

conduct is good or bad. This reflects the interplay between knowledge and power and the architecture helps in implementation of such interplay. In this process the students are confined within the four walls of the classroom under the authority. Whereas the architecture of Krishnamurti's schools reflected the thoughts and philosophy of Krishnamurti. The higher proportion of the windows to the walls of the classrooms provide an unrestricted view of the nature, that these windows offered to the child who sitting on the ground inside the classroom. As I observed, the teacher here is also not restricting the child to look outside the classroom but the very observation is the part of educational process in the Rajghat Besent School.

### ➤ **DRESS**

The dress for students in school is grey pants, skirt (for girls) and light blue shirt. There are no ties, belt and no formal shoes. They can wear floaters, shoes what they have. Here in Rajghat Besent School( RBS) the dress code of students are not formal like in other mainstream school. The focus of less on formal dressing but they had maintain the code of conduct.

### ➤ **CURRICULUM**

For secondary and senior secondary school, they were following CBSE and uses NCERT in their classroom. Form class Third till Eighth, they choose syllabus, according to skills which a particular grade students must have and from various books including NCERT and by using NCF, they choose and form their own contents after having meetings with different teachers of same subject. Teachers were collectively constructing their curriculum by using different publishers book, not following a single book. They were having life skills classes in which children learn gardening, carpentry, cooking and stitching. It is compulsory for every student to choose two skills according to their interest. Besides life skills, they also have music, art and craft and clay subjects. In RBS, without imposing any subject on children and without being part of knowledge accumulation they make students learn everything leisurely. Another important thing what I found is they use NCERT and National curriculum framework (NCF), tries to understand it, question it and see its significance in their classrooms. After primary

school, they had a course called 'Culture', in which they usually discuss issues related to their age, Krishnamurti's writings and social issues. I attended one class which is based on 'Gender Sensitization', in which they showed an episode from 'Satyamev Jayete', in which they discussed what reasons behind gender bias in our society are. This class is usually taken by their Principal. They did not explicitly teach or preach Krishnamurti to students rather in school teacher tries to focus on making one's own understanding and through their interaction with students and practice in their own life these pass on to children. The ambience of the school is like that, that nobody left out from self inquiry. Earlier it starts from outside i.e. from classroom and its problem and during reflecting on these, they start inquiring. I did not found Krishnamurti explicitly in curriculum, in physical school but the very basis of his educational ideals: freedom and understanding of life is there in the very air of school, in its members, in its soil and in plants too. I don't know how this is part of curriculum, but they showed movie to children and ones or twice in a year they take students out for movie in to the mall.

#### ➤ **PEDAGOGY**

As Krishnamurti and in his writings, we are not directly able to decipher any method and way of teaching. So in school also there is no one way followed by teachers to teach students. Here teacher with his/her understanding of education and life teaches in the class. There pedagogy is mixture of innovative and traditional pedagogy. I had attended some classes from class one to ninth of different subjects. Every teacher is unique in their pedagogy but the similarity in their way of teaching is their emphasis on questioning, inquiring and not conforming to other even it is teacher (that's why I thought this is one reason I did not see students here fearful, hesitating rather they are free to ask, to interact). Teachers here are not possess any professionally trained knowledge (not all) and they usually learn, develop and inquire in their way of teaching through discussion with other teachers and by observing their classrooms. They have had regular K's meetings in the morning and on Saturday for first two periods, where those who have no class, go there and attend. In these meetings they basically discuss and read Krishnamurti writings on education and collectively try to understand them and also if someone has any doubt, query and experience to share. They shared with each other.

Here teachers are free and clear to teach in classrooms not acting like ‘meek dictator’<sup>16</sup>. After observing their classes I found teacher here does not understand themselves as teacher rather learner and the base of their pedagogy relying on the concept of ‘trying’ and simultaneously exploring. But somewhere while attending classrooms, I found teachers running while teaching (usually in language classes) and it makes me to ask question does any learning took place there? For example – during English of 9<sup>th</sup> A, teacher while explaining some exercise and concepts.....she was literally running and quoting Shakespeare.( I am not able to get what she was teaching, I was wondering how students were able to understand). However, here in RBS, I thought, as a teacher you have lots of opportunity to do things and experiment in the classroom, explore the world inside and outside. But having a less students’ strength, where you can easily focus on individual and their development, I found very few teachers are motivated to create new things. It is like questioning, inquiring and criticality becomes a part of the pattern, pattern of their pedagogy, which lost its beauty, its beauty of newness, of creativity, of wonder.

### ➤ ASSEMBLY

I also attended their assembly regularly- it’s wonderful and simultaneously fascinating. I can’t imagine in any school and in assembly, where Michal Jackson’s (MJ) songs were being played. This is very unique that I found here. Assembly starts with description of MJ- his style, genre. Three songs of MJ played- we are the world, heal the world, Mirror. I really like this different way of assembly and also simultaneously calmness of children’s there. May be its new for me, not for them and that’s why I did not saw any whispering, laughing. It is something totally different from what happens in normal schools. The other aspect which I like is, there is no outer disciplining rather focus is on inner discipline, which is also visible on 26<sup>th</sup> January. But when one teacher said ‘message was loud and clear’ through these songs it’s something which irks me. And I was thinking if in assembly or in other activities we focus on “message” and trying to pass on our “wisdom” and understanding – do we really educating them or just it is an

---

<sup>16</sup> Meek dictator is a term which is used by Krishna Kumar in his book *What is worth of teaching*.



another way of conditioning? I am not scholar on Krishnamurti but whatever I have understood of him is that his whole quest was to set men free, free from everything. Here I thought when we trying to give anything to student in terms of ideas it is caging, binding. I thought yes, assembly here might be different from normal school but when I look at the very basic idea behind both of them, I found both same.

Every teacher from primary and secondary has responsibility to organize assembly. It's all depending on teacher how she/he wants to organize and others will coordinate with them. Assembly in RBS usually takes place in assembly hall of junior school. For assembly they don't have any fix prayer, rather they choose different songs, chants for each day from their prayer book 'Gita-Saar'. The book 'Gita Saar' is the compilation of different songs, ragas and chants, compiled by one of their Sanskrit teacher. In the morning when all of them teacher, students singing together the songs from book, the hall gets filled with some very soothing vibrating notes and whole ambience of school, environment becomes very rhythmic and calm. All of them are so attentive and interested in what they are doing. But after 30 sec silence, with ending nod, everyone moves so fast to their work, I was thinking standing there that are they actually, really part of it or it's just another ritualistic activity.

### ➤ EXAMINATION

As told by teacher, there is no exam till 8<sup>th</sup> class in school. So that children's development and development of essential skills took place in the competition, comparison and fear free environment. And by then students, as she said, has sense of learning. They did not stop any child in any class and with work sheets and through test they assess their level of acquisition of particular skills. Teachers are concerned and working on with every level of student. For example - when students go from primary to middle school and then to senior school. In the higher school, students sometimes ask regarding marks, so at that moment teacher explain not to compare with other and see how they can improve it. As with learning, marks automatically come.

This field visit was an exploration for me, from my running life, form expectations and becoming something. It gives me space to see, as the things are not moving with

chattering mind. And with this place, my inner world unfolds in front of me. I can see my attachments, my desire and layers on psychic, which not only show me how I am shaped by world but there is nothing called 'me' exist. There is only vast space and there is no meaning in things which I gave them. With this understanding comes the dilemma of 'doing' and question arises than why I do whatever I do, what is the meaning of doing things if everything is futile.

Another important observation was that everybody was friendly in RBS. My presence did not bother students except few teachers, who did not allow me to participate in their classes. Students were interested in communicating with me but this was not digestible to the teacher who decided my schedule and for meeting a group of students I had to take permission before, from their house parents and have to tell coordinating Ma'am who is coordinating all things for me. I was not aware of that and one day while talking to students of class 7, we decided to have a discussion in evening. I asked them regarding permission and they said they had informed their house parents and I thought that will be fine. When we were discussing in school, she came their and asked about permission to children, which they said they had already informed. I apologized but it had no effect on her. Her concern was that they the children cannot directly interact with anybody and I should have taken permission before head. It was surprising for me as to why she was so much concerned about meeting students with an outsider. Thought I was not a complete outsider because of my presence in the campus for the last few days. Another incident was, when I went to meet Eighth class boys (their house parents invited me which they call 'home coming home'), I inform my coordinator before head but she seemed skeptical and she asked is this is fine for me to meet boys as they might be in their half pants?, and it was little shocking for me, the way and what she asked? And while we were going to boy's hostel, two students (boy and girl) sitting on stairs, when she saw them- she started asking to them why you were sitting there? Do they don't have any activity class? She seemed furious but when students said they don't have any class, she left and said 'ok I will check'. This whole question of relationship seems very crucial to this school and when I asked this question to primary school head 'she said we have to maintain status quo and those who have any problem they can come and discuss'. I don't know I found

something wrong here. Rather than having a dialogue with students, Is it right to maintain a discipline from outside.

In my first meeting with Principal, he mentioned about many things about Krishnamurti School like no comparison, no competition and they did not believe in Rewards and punishment. But one day I saw students of class 3<sup>rd</sup> sitting whole day in assembly hall. When I asked primary school head about this, she explained to me that one student in junior section spread something on wall and while explaining this she said she know what a child does was out of fear and that's why they were sitting in the assembly hall- no class, no talking till one of them told her who did it. This incident, by actually making students sit away from each other, not allowing them to talk made me reconsider the idea of reward and punishment. Because what I saw is the modern form of punishment, which unlike traditional punishment is not only physical but psychological as well i.e. keeping mind in isolation.

Another important thing I want to mention was when I went to RBS; I was so much overwhelmed by the environment of this place, school and people that I had to realize myself that I should be critical. In school also earlier teachers thought of me as a researcher and little scared but they treat me like a grown up but someone who was in RBS to learn.

There were lots of experiences outside RBS, I met many people in study centre and those also who did not belong to study centre. I had attended 2 weekly meetings in study centre, in which mostly school teachers, director, people from study centre and visitors participate. The discussion was around Krishnamurti and his teaching. The most thing striking I found was that all of them were there to understand Krishnamurti and his teachings and find a right path in their lives. However, they were quoting him, making each other understand but not going beyond Krishnamurti's words and see them actually happening in and around their lives. It seemed like he became a new 'ism', which he himself always condemned. And I thought that whatever great mystic told us by their writings was their experience, they can guide us but Krishnamurti said it's a pathless land; we can't live in their words and follow them. And I thought the role of education

essentially understands meaning in our existence, writings, ideas, in phrase but not get stuck in them.

### **3.4 AWARENESS OF KRISHNAMURTI'S VISION**

#### **❖ AMONG SCHOOL TEACHERS**

Teachers are the main agents who are working very hard to keep moving the school. It seemed very democratic and egalitarian but authority was invested in key members. As the principles of school and value was very clear i.e. cultivation of mind, freedom, no competition and comparison, no direct answering and not believing in rewards and punishment, they become part of their daily life, pedagogy, thinking and communication. Teachers are very caring and almost everyone asked me about food during lunch. There are all types of teachers- very committed, reflexive - not reflexive, some are only interested in teaching, sensitive- not very sensitive but all very caring. The ambience of school was that, those who don't know about teaching as much, being a part of school they will get to know. I tried to interact with mostly all the teachers but there was one group of teachers which was not very much keen to communicate or to allow me in their class. Other group was totally opposite, it was enthusiastic about me being from JNU and Delhi and interacted, invited me in their classrooms. Both groups were seeing me in hierarchy. After interaction with many teachers, I got to know many teachers are not familiar with Krishnamurti's philosophy and they have not read much and through discussions on Saturday and first two periods in the morning, they got to know about him. I took eight interviews and discussed on theme of 'Education and life' with a group of six teachers. In interviews I asked a question to everyone – from where the inner churning starts and I found a similarity in every ones response. The answer was that it started with their discontent in life and effort to understand it except Principal, who started reading by chance and according to him this question was not valid. This question was similar to when everybody asked me why I am working on Krishnamurti. Another similarity in their response was that those who know about Krishnamurti, were merely trying to reproduce what he said. The application part was missing. When I asked the Principal about his idea of education, he quoted Krishnamurti, which seems weird. I want to know his understanding. But after trying a lot he did not open up and when I was

thinking why he did not open up, I thought two reasons behind it- first it might be I am a very bad interviewer and second there is nothing left which he can speak or analyze about and he completely believed in Krishnamurti. Except two teachers, I did not find they have their own perception and while I am coming back I was thinking – were they not ‘second hand being’, which Krishnamurti spoke about, don’t have their own understanding and I think clearly you don’t need to rely on any innovative or traditional pedagogy. It will come automatically, whatever you are doing. It was missing in classroom. As I mentioned teachers were running while teaching in their classroom. If there were no competition why they were they worrying about students’ results, for instance preparation for mock viva and invigilation in exam.

Other question which came to me while attending classroom was the question of classroom management. The size of the classroom was small and ratio was 1:22. There are no strict instructions from teachers like to keep silence and to manage class.

One day I was standing outside Principal office to meet him and in front of his office was a teacher’s room. Two teacher was talking to each other about sociology and I overheard ‘One said who takes sociology now.....it was a sub c (secondary ) subject in school.....It’s not a compulsory subject’ .....and they talk a lot later and then I left. I was very disappointed at that moment, not because they were saying about sociology (that is true sociology did not have a compulsory subject status in our school curriculum and not every university offered this course, this is also important to think on it) but what makes me feel disappointed was those who were speaking about sociology was teacher’s there in RBS- one is teaching Economics and other is Geography. Both subjects too come under the umbrella of Arts and if teacher has these personal bias towards any subject and they sees subjects in hierarchy, what they will teach to their students. The ignorance and utter lack of sensitivity hurts me. On the other hand, what affects me was both of them spoke to me very well form first day and Geography teacher was from JNU.

There was also lots of experience outside RBS, I met many people in study centre and those also who did not belong to study centre. I had attended 2 weekly meeting in study centre, in which mostly school teachers, director, people from study centre and visitors participate. The discussion was around Krishnamurti and his teaching. The most thing

striking I found was all of them was there to understand Krishnamurti and his teaching and find a right path in their lives. They were quoting him, made other understand but not going beyond Krishnamurti's philosophy. It seems like he became new 'ism', which he himself always condemned. And I thought that whatever great mystic told us by their writings was their experience, they can guide us but Krishnamurti said it's a pathless land; we can't live in their words and follow them. And I thought the role of education is essentially understanding meaning in our existence, writings, ideas, in phrase but not get stuck in them.

### ❖ AMONG STUDENTS

Every child is unique even living in the similar social settings and all students here are very pure hearted. Those five I met on republic day regularly came to me and talk with me. Students, here till elementary class are full of energy they were passionately questioning, inquiring, and full of life. But Students of class 9<sup>th</sup> onwards, they were free, not fearful, hesitant and keen observer but live in their own world. I felt that teacher's are expecting more from students at this level, there is more focus on perfection not excellence which Krishnamurti talks about. They observe me, question me and do not hesitate, or shy because of my presence and freely interacted when I started talking to them.

I interacted usually by going to their classes and being part of school. Other than these I had some informal interactions with class 7, 8 and 9 and 11 class students. With class 7 boys, I had a discussion on 'qualification, education and life', the arguments which they gave was so unusual to their age. They had all sorts of understanding about education and they critically think on it. One student said education was not just about doing sum, geography, it should not include paper, sometimes you feel like through away and commit suicide', Another say 'education and life are related....in a way like if you take a walk and you see a tree if you are not educated you don't know what tree it is and its process of photosynthesis. Another child said yes it is important to be educated but education should not be like you are waking up in the morning at 5, go to school at 6, than after coming back have tuitions and music class....and nobody there to ask you how was your day, no one to talk, only asked about your study, no time parents have'. I was

shocked to see their arguments and curious to know Does these are related to their experience or it's just someone told them. One child Ratnam replied it's what he faced earlier before coming to RBS. These children are thoroughly aware that RBS is an alternative school and there is no competition, comparison here. One girl, Charu class 12 students, who was our guest in discussion said that ' education is not confined to school only- passing 12<sup>th</sup> and getting good marks, its overall development- people should be human, not machine...everybody is making machine'. After interacting with these students I realized how freely they are engaged with their education and they are enjoying their lives, I don't know about how much they were missing their family, I didn't ask but they are free to learn here and through this discussion, I got to know they were thinking beings. Interaction with class 11<sup>th</sup> girls was not a discussion rather. They were not opening up and told me about school education style and they were not feeling fearful here. They seem very calm even some have exam next day (even their teacher seems nervous) and asked about me. Some girls were very keen to know what their future prospects were. I told them a story, try to converse with them but they did not opened up and during whole time they were sharply observing me. I had another informal interaction with class 8<sup>th</sup> students in their hostel which they called 'Home coming home', I introduced myself, my work and purpose of visit, they asked me some question related to my research and my life. Pushing these girls and boys to discuss on some topic seemed vague at that moment, and I decided not to ask them and go with the flow and let them open up by themselves. School provides very less opportunity to meet senior students and I thought some more time will help me.

One day one girl suddenly came to me and asked 'What I want to be'. The simpler this question is, the more difficult to answer. And this question earlier asked by one student in 'home coming home' meeting. I don't know what I want to be, I was thinking.....when I was in class 9<sup>th</sup> I wanted to be a doctor because there was no good medical facility in my village, then when time passed I met struggles in life and being a girl and also meeting with my Father's Boss and my father's aspirations for IAS, I wanted to be an IAS then. But some questions related to education system and a teenage girl's anxiety on education system lead me to teaching course and an aspiration to become teacher and after getting admission in JNU, and interaction with the world of Ideas, thinkers, which gives voice to

my discontent made me to become an academician and now after interacting with world of poems, great novelist, philosopher I want to be a writer. When I went home and work with my father in our field, sometimes I wish to become a farmer and now I am here in RBS, exploring school, our lives, a new city shows me I am essentially an explorer-explorer in the world of ideas, and the more I dwell inside the question, the more I found I want to be nothing. So I didn't know how to answer her question but she was a very good poet and once she made me read her poem, I asked her what you want to be and she said she wants to be writer (not very sure), but her parents both are doctors and they want her to be doctor. Another girl told me she wants to be journalist because they have own media house and her father is no more and she has to help her mother. These students were so innocent, so pure and clear from their heart, even saying anything scared me. On my last day, when I was sitting on the bench and watching mighty river Ganga and feeling euphoric about that place, one girl from class 8<sup>th</sup> came to me. While having her recess, she shared a problem with me. She had a problem in her back. This problem was there from quite some time and doctor had suggested her to not carry heavy bags to school. On the other hand her teacher wants her to bring all her copies and books (else she scolded her) and her mother insisted to take less. And while speaking she starts crying and she wants to know what she will do. I told her to speak with her parents and they will tell this problem to their teacher or else go and tell Principal. I really want to know what stops her and why she was not able to tell anyone else because everybody seems very friendly there. We were not able to complete our conversation because some student came later.

I don't know when I saw these students and school everything looks perfect from outside but there is something which was missing- laughter and wonder in their eyes. Every student was so sophisticated that this elite sophistication swapped the abundance of life, its wonder, its dirt, its ugliness and its color. Except one girl I didn't saw students looking at flower, nature, river, villagers.

About their hostel life, after class 6<sup>th</sup>, it's compulsory for everyone to stay in hostels. Their timing is fixed and after 9 P.M, not even a single bird you can see there. Schedule of the day starts from assembly, then after school, there was physical exercise and



activities, then homework and going to bed around 8 P.M. All students washing their plates after having food and their other work was done by their hostel attendants.

Another important thing was very few students know who Krishnamurti was? When I asked them, their response was he was a good man and he had very good English.

## **Conclusion**

In this chapter as we have tried to integrate Krishnamurti with the social reality of the present scenario of neoliberal education. The ethnography study was also about searching the possibility and an effort to see his teachings in workings of a school. Through ethnography I got to know that no doubt his teachings provide us a way to deal with actuality of life and existing crisis of it. But to integrate his teaching is a difficult task because as Krishnamurti said parents and teachers needed education more than children. The reason behind this is that as an adult, we are already conditioned by the society, so to know one's conditioning and freeing oneself from it is the prerequisite for transformation of society. So how an adult who is conditioned can teach children who are just started blooming and may in his/her effort of 'educating' destroy them. So education which liberates individual is necessarily not only for student but teacher too. And in Rajghat, teachers are not trying to follow die hard Krishnamurti philosophy but they try to see, understand and through their self awareness it automatically goes into their pedagogy.

Integrating Krishnamurti in present educational reality is not only necessity but essential. But to go in depth of his teaching is a difficult task. The reason behind this is that you can't teach anyone but you have to work on yourself and through individual transformation simultaneously transformation comes into society. But in our times of neo liberal age when we all act as a consumer there is not any space we find to see the falsity of the existing world and simultaneously we were so immersed in the present world that there is very less scope to see beyond our existence.

## CONCLUSION

Education is something which liberates us. But in our times education becomes success oriented and achievement oriented and somewhere we all missed life within our lives. This research started with the some observation and discontentment in relation to education and our lives- observation of someone who have to left school because of sheer superficial morality and values of society, which supported someone not another made me discontented, the helplessness felt by a parents in standing in the long queue of admission, the anxiety of teenager over 'bad' scoring and not getting admission in good college, the parents and child shattering of hope over not clearing some competitive exam and lastly the miseries of those students who silently suffering in the present education system and struggling every day. These are the problems which is existed today in our education system, compeld me to ask what is education- does it is a system which suffocates and chokes individuals natural process of learning and 'schooled' her/ him in a standard way, does it is a system which produces only disciplined docile body or it also has some fresh air which makes one dead people alive and find meaning's in their lives.

The another effort to understand the concept of education comes after seeing brutalities of men to women, men to men, one caste to other, one religion to another which leads not only to a state of anxiety, fear among masses. But we are living in so technocratic world which is running so fast and shapes our consciousness that having seen these we don't have time to stop and reconsider about our surrounding, think about our society. And we all behave like dead women/ men walking. This insensitivity of one's to another and corruptness within oneself take me to find answers & more or less understand it. Before doing this research, my quest to understand these existing problems of our lives made me think and somewhere I thought this is because there is something inherently going wrong in our education system. Due to focus on development of certain skill and certain faculty in individual and one-sidedness of our education system fragmented individual inertly. This whole process made us understand what education is in our present social system. This is researcher tries to understand in first chapter. While understanding education from different perspective, I realised education is actually finding meaning in your life, in what is given to you and becoming aware about your surroundings. During this process of

understanding the concept of education, researcher saw education has both potential to liberate and corrupt. Liberate in the sense it frees from your who you are (which is given) and helps you finding the truth of your own self. It corrupts one's if one is in the race of achievement, success and constant becoming, in the sense that you have sea of knowledge which was based on discovery of someone else and by blindly following and quoting result of lost of your 'self' and simultaneously life within you. Another understanding of Enlightenment in relation to oneself comes from Kant 'self- incurred tutelage' i.e. free oneself from all authority. We always seek authority outside but what about the authority which was created by oneself, our ideas, our concepts, our emotions and feelings. And I think here Krishnamurti's becomes important. Understanding Krishnamurti was not an easy task. His teaching absorbs you and you did not leave untouched. And I also think Knowledge is knowledge till it was given to you but when you find meaning, feel it, it becomes part of your blood. Krishnamurti was the man who was so impersonal to himself that he did not want any disciple and urge to the reader of teachings, to see things clearly in these teachings like a mirror and break them. He maintained throughout his life that "truth is a pathless land". But in our lives, the truth which is given by family, school, society, media conditions us and stops to see actual truth. The right kind of education for education according to Krishnamurti which frees you, which help you to know yourself and helps you to understand contradictions and conflict within you.

Krishnamurti is his understanding of life, sounds pure scientist than scientist and more religious than anyone. He stirs ones conditioning, thoughts- feelings, ideas and from there a new human born who is pure in nature like vase. According to him to bring the transformation in society, we need transformation in man which only comes through self-knowledge, psychological change. And that's why he wants that kind of education which does not contaminate child but save her/his innocence. Krishnamurti teaching not only gives a new way to look at the present existed education but also gives life which we lost in our society while living. His teachings were is not belong to any time and they are as fresh as these were earlier. He himself called a water reservoir from which it depends upon you how much water you take. But Krishnamurti focus on transformation of individuals sometimes makes this impossible for individual to transform.

Integrating Krishnamurti in present educational reality is not only necessity but essential. But to go in depth of his teaching is a difficult task. The reason behind this is that you can't teach anyone but you have to work on yourself and through individual transformation simultaneously transformation come into society. But in our times of neo liberal age when we all acts as a consumer there is not space we found to see the falsity of the existing world and simultaneously we were so immersed in the present world that there is very less scope to see beyond the our existence.

A research is an ongoing process and seeing the importance of Krishnamurti writings to understand the crisis in our life and education in limited period is not Justice with his teachings.

But Krishnamurti teachings provide important insights in terms of life, education and oneself. Without understanding oneself it is not possible to understand crisis of our lifes also. So if we incorporate Krishnamurti insights in our education system, we can say we will develop immense possibility to change society and live in peace.

*Life, Life...oh my dear life....*

*Where I have lost you....*

*Its shocking when everyone crave for you,*

*Tries to understand you and see you as final destination....*

*With the brew of morning breeze and sparkling rays of sunshine....*

*My heart sets in to the question and quest of life....*

*Its sometime enchanting, sometimes blowing..*

*Sometimes insightful, sometimes deadening....*

*Oh my dear life....where I can found you...*

*The epiphany of losing you in explanations..*

*in my desires, in my greed & consuming...*

*in rat race of our lives....*

*I question where is life, where is life....*

*With pain & suffering, with stillness & calmness...*

*I want to come near to you....but no matter how much I try....*

*I found you away from me....*

*With reality & actuality, with truth & false....*

*In search of you....in every book, ideas and concepts...*

*But what a grief.... I did not found you.*

## REFERENCES

- Arendt, Hannah (1954). 'The Crisis of Education', Accessed from: <http://learningspaces.org/files/ArendtCrisisInEdTable.pdf> on 3/9/2015.
- Althusser, Louis (1971). *Lenin and philosophy and other essays*, New York: Monthly Review Press.
- Apple, Michael (1979). *Ideology and Curriculum*, London: Routledge and Regan Publisher.
- Aikara, Jacob (2004). *Education: A Sociological Perspective*, Jaipur: Rawat Publication.
- Babbie, E. (2001). *The Practice of Social Research: 9th Edition*. Belmont, CA: Wadsworth/Thomson Learning
- Basu, Aparna (1982). *Essays in the History of Indian Education*, New Delhi: Concept Publishing Company.
- Bandeka, Gijubhai (1991). *Divaswapna*, New Delhi: National Book Trust.
- Barton, Len and Walker, Stephen (ed.) (1984). *Social Crisis and Educational Research*, London & Canberra: Croom Helm.
- Ball, Stephan J. (ed.) (2004). *The Routledge Falmer Reader in Sociology of Education*, London & New York: Routledge Falmer Taylor & Francis Group.
- Baronov, David (2012). *Conceptual Foundations of Social Research Methods*, London: Paradigm Publishers.
- Blackledge, David and Hunt, B. (1985). *Sociological Interpretations of Education*, London: Croom Helm.
- Berger, Peter (1963) *Invitation to Sociology*, Australia: Penguin Books.
- \_\_\_\_\_(1972) *Sociology: A Biographical Approach*,
- Berger, Peter L. and Thomas Luckman (1966). *The Social Construction of Reality*, New York: Anchor Books.
- Bohm, David (1980). *Wholeness and The Implicate Order*, London and New York: Routledge Classics.
- Bourdieu, Peirre and Passeron (1990). *Reproduction in Education, Society and culture*, New Delhi: Sage Publication.

Boin, Arian and Hart, Paul 'T, 'The Crisis Approach' in Rodrigues ,Havidan., Quarantelli, Enrico L., and Dynes, Russell R. (ed.) (2006) Handbook of Disaster Research Studies, USA: Springer Science Business Media.

Cargan, Leonard (2008). *Doing Social Research*, New Delhi: Rawat Publications.

Carry, Jonathan (1996). *Techniques of the Observer: On vision and Modernity in the nineteenth century*, Massachusetts: MIT Press.

Dewey, John (2004). *Democracy and Education: An Introduction to the Philosophy of Education*, Delhi: Aakar Books.

\_\_\_(1997). 'My Pedagogic Creed' in D.J Finders and S.J. Thorton (eds) The Curriculum studies Reader, New York: Routledge.

Durkheim, Emile (1956) *Education and Sociology*, translated by Sherwood Fox, New York: Free Press.

\_\_\_(1968). *Moral Education: A study in the theory and application of the Sociology of Education*, New York: The Free Press.

\_\_\_(1982) *The Rules of Sociological Method*, New York: The Free Press.

Foucault, Michel (1991) *Discipline and Punish: The Birth of the Prison*, New York: Penguin Books.

\_\_\_(2002) *The Archaeology of Knowledge*, London and New York: Routledge Classics.

Freire, Paulo (1993) *Pedagogy of the Oppressed*, England: Penguin Books.

\_\_\_(2005) *Education for Critical Consciousness*, London and New York: Continuum Publications.

Freud, Sigmund (2002) *Civilization and its Discontent*, London: Penguin Books.

Ghosh, Suresh Chandra (2009) *The History of Education in Modern India 1757-2007*, New Delhi: Orient BlackSwan Private Limited.

Gouldner, Alvin (1970) *The Coming Crisis of Western Sociology*, New York: Basic Books Inc.

Gorky, Maxim (1921) 'Anton Chekov: Fragments of recollection in the The Reminiscences of Anton Chekov, Published on April, 6, 1998 on <http://www.eldritchpress.org/ac/gorky.htm>, accessed on June,16, 2016.

Habermas, Jurgen (1968) *Knowledge and Human Interest*, Cambridge UK: Polity Press.

Holton, R.J (1987) The Idea of Crisis in Modern Society, in The British Journal of Sociology, Vol. 38, No. 4 (Dec., 1987), pp. 502-520, Published by: Wiley on behalf of The London School of Economics and Political Science, Stable URL: <http://www.jstor.org/stable/590914>, Accessed: 07-09-2015 05:37 UTC

Horkeimer, Max and Adorno,Theodor (2002). Dialectics of Enlightenment, USA: Stanford University Press.

Illich, Ivan (1971) *Deschooling Society*, England: Penguin Books.

\_\_\_1971.*Celebration of Awareness: A call for Institutional Revolution*, Australia: Penguin Books.

Kneller, George F. (ed.) (1971) *Foundations of Education*, New York: John Wiley & Sons, Inc.

Krishnamurti, Jiddu (1953). *Education and Significance of Life*, Chennai: Krishnamurti Foundation India

\_\_\_(1956). *Commentaries of Living: From the Notebooks of J Krishnamurti, first series*. Chennai: Krishnamurti Foundation India Publication.

\_\_\_(1958). *Commentaries of Living: From the Notebook of J Krishnamurti, Second Series*, Chennai: Krishnamurti Foundation India Publication.

\_\_\_(1960). *Commentaries of Living: From the Notebook of J Krishnamurti, Third Series*, Chennai: Krishnamurti Foundation India Publication.

\_\_\_(1964). *Think on These Things*, Chennai: Krishnamurti Foundation India Publication.

\_\_\_(1971). *The Flight of Eagle*, Chennai: Krishnamurti Foundation India Publication.

\_\_\_(1972). *You are the World*, Chennai: Krishnamurti Foundation India Publication.

\_\_\_(1973). *Beyond Violence*, Chennai: Krishnamurti Foundation India Publication.

\_\_\_(1974). *On Education*, Chennai: Krishnamurti Foundation India Publication.

\_\_\_(1978). *The Awakening of Intelligence*, London : Victor Gollancz Ltd.

\_\_\_(1977). *Truth and Actuality*, London: Victor Gollancz LTD.

\_\_\_(1978). *The Transformation of Man: The Wholeness of Life*, Chennai: Krishnamurti Foundation India Publication.

\_\_\_(1982). *Krishnamurti's Journal*, Chennai: Krishnamurti Foundation India Publication.



- \_\_\_(1983). *The Flame of Attention*, Chennai: Krishnamurti Foundation India Publication.
- \_\_\_(1995). *Conversations: J Krishnamurti*, Chennai: Krishnamurti Foundation India Publication.
- Krishnamurti, Jiddu (1999). *This Light in Oneself: True Meditation*, Chennai: Krishnamurti Foundation India Publication.
- \_\_\_(1999). *Freedom from the Known*, Chennai: Krishnamurti Foundation India Publication.
- \_\_\_(1992). *Social responsibility: from the talks and writings of J Krishnamurti*, Chennai: Krishnamurti Foundation India Publication.
- \_\_\_(1995). *Krishnamurti for Beginners: An Anthology*, Chennai: Krishnamurti Foundation India Publication.
- \_\_\_(2001). *The Benediction is where you are: The last Bombay Talks 1985*, Chennai: Krishnamurti Foundation India Publication.
- Krishnamurt, Jiddu (2002). *Why Are You Being Educated: Talks at Indian University*, Chennai: Krishnamurti Foundation India Publication.
- \_\_\_(2002). *What Are You Doing With Your Life*, Chennai: Krishnamurti Foundation India Publication.
- \_\_\_(2002). *Life Ahead*, Chennai: Krishnamurti Foundation India Publication.
- \_\_\_(2003). *Krishnamurti's Notebook*, Chennai: Krishnamurti Foundation India Publication.
- \_\_\_(2004). *What does Fear do to You?*, Chennai: Krishnamurti Foundation India Publication.
- \_\_\_(2004). *What is it to Care?*, Chennai: Krishnamurti Foundation India Publication.
- \_\_\_(2005). *A Flame of Learning: Krishnamurti with Teacher*, Chennai: Krishnamurti Foundation India Publication.
- \_\_\_(2006). *The Whole Movement of Life is Learning: J Krishnamurti Letters to his Schools*, Chennai: Krishnamurti Foundation India Publication.
- \_\_\_(2007). *Choiceless Awareness: A Selection of Passage from the Teachings of J Krishnamurti*, Chennai: Krishnamurti Foundation India Publication.

\_\_\_(2007). *Facing a World in the Crisis: What life teaches us in challenging Times*, Chennai: Krishnamurti Foundation India Publication.

\_\_\_(2008). *In the Problem is the Solution: Question and Answers Meetings in India*, Chennai: Krishnamurti Foundation India Publication.

Krishnamurti, Jiddu (2009). *J Krishnamurti and A World In Crisis*, Chennai: Krishnamurti Foundation India Publication.

\_\_\_(2011). *Exploration and Insights: Dialogues with J Krishnamurti*, Chennai: Krishnamurti Foundation India Publication.

\_\_\_(2013). *The Impossible Question*, Chennai: Krishnamurti Foundation India Publication.

\_\_\_(2013). *Educating the Educator*, Chennai: Krishnamurti Foundation India Publication.

\_\_\_(2014). *Reflections on the Self*, Chennai: Krishnamurti Foundation India Publication.

\_\_\_(2016). *School without Fear*, Chennai: Krishnamurti Foundation India Publication .

Lee, Harper (1960). *To Kill a Mocking Bird*, London: Arrow books.

Lee, Mark R. E. (2015). *Knocking At The Door: My Years with J Krishnamurti*, India: Hay House Publishers.

Lucini, Barbara (2014). *Disaster Resilience from a Sociological Perspective*, Switzerland: Springer International Publishing.

Lutyens, Mary (1999). *Life and Death of Krishnamurti*, New Delhi: Srishti Publishers & Distributers.

Lahri, Dev (2016) School for the future : education needs to be delinked from ideology and job market India: The Indian Express, july, 4, 2016.

Mahajan, Gurpreet (1992). *Explanation and Understanding in Human Sciences*, Delhi: Oxford University Press.

McLaren, Peter and Giarelli, James M. (1995). *Critical theory and educational Research*, New York: State University of New York, Albany.

Masny, Diana and Cole, David R. (2014). *Education and the Politics of Becoming*, London and New York: Routledge Taylor and Francis group.

- Marshall, Gordon (2004). *Oxford Dictionary of Sociology*, London: Oxford University Press.
- Mills, C. Wright (1959). *The Sociological Imagination*, New York: Oxford University Press.
- Murphy, Mark (2013). *Social Theory and Educational Research: Understanding Foucault, Habermas, Bourdieu and Derrida*, London and New York: Routledge Taylor & Francis Group.
- Martin, Luther H., Gutman, Huck and Hutton, Patrick H (1988). *Technologies of the Self: A seminar with Michel Foucault*, London: Tavistock Publications.
- National Curriculum Framework (2005). New Delhi: NCERT
- National Council of Educational Research & Training (2005). Position Paper on Aims of Education.
- Nambissan, Geeta and Lall, Marie (2011). *Education & Social Justice in the Era of Globalisation: Perspectives from India & the UK*, New Delhi: Routledge Taylor & Francis group.
- Nandy, Ashish (1988). *The Intimate Enemy: Loss and Recovery of Self under Colonialism*, Delhi: Oxford University Press.
- O’Conner, James (1987). *The Meaning of Crisis*, New York: Basil Blackwell.
- Parsons, Talcott (1959). ‘The school class as a social system’ in Sureshchandra Shukla and Krishna Kumar (ed) (1985). *Sociological Perspective in Education*, New Delhi: Chankaya Publication.
- Peters, R.S (ed) (1967). *The Concept of Education*, London: Routledge & Kegan Paul Ltd.
- Pathak, Avijit (2002). *Social Implication of Schooling: Knowledge, Pedagogy and Consciousness*, Delhi: Rainbow Publishers.
- \_\_\_\_\_(2009). *Recalling the Forgotten: Education and Moral Quest*, Delhi: Aakar Books.
- \_\_\_\_\_(2011). *The Rhythm of Life and Death*, Delhi: Aakar book.
- \_\_\_\_\_(2015). *The Chaotic Order: An Unknown Teacher’s Pedagogic Travelogue*, Delhi: Aakar Books.
- Patnaik, Nandani (2012). *J Krishnamurti: The making of a world teacher*, India: SET Publications.

Roberts, Brain (2002). *Biographical Research*, Buckingham: Open University Press.

Robinson, Philip (1981). *Perspectives on the Sociology of Education: An Introduction*, London: Routledge & Kegan Paul.

Rousseau, J.J (1889). *Emile*, Boston: D C Health & Company.

Saltman, Kenneth J. and Gabbard, David A. (2003). *Education as Enforcement: The Militarization and Corporatization of Schools*, New York and London: Routledge Falmer & Taylor.

Starn, Randolph (1971) Historians and “Crisis”, Source: Past & Present, No. 52 (Aug., 1971), pp. 3-22 Published by: on behalf of Oxford University Press ,The Past and Present Society Stable URL: <http://www.jstor.org/stable/650393>

Shantz, Jeffrey (2009) Biographical research: struggles over an emergent Sociological Practice, No.-1, Volume- 24, pp. 113-128 Published by a/b: Auto/ Biography studies. Accessed on: January,1,2016 Stable URL: <https://muse.jhu.edu/article/394174/pdf>.

Shah, A. B. (ed.) (1978). *The Social Context of Education*, New Delhi: Allied Publishers Pvt Ltd.

Shah, B.V(2012). ‘Sociology of Education- An attempt at definition and Scope in Indira, R. (ed.) (2012) *Studies in Indian Sociology: Themes in Sociology of Education*, New Delhi: Sage Publication India Pvt Ltd.

Shank, J.B (2008) Crisis: A Useful Category of Post-Social Scientific Historical Analysis?, Source: The American Historical Review, Vol. 113, No. 4 (Oct., 2008), pp. 1090-1099 Published by: on behalf of the Oxford University Press American Historical Association Stable URL: <http://www.jstor.org/stable/30223247>

Tagore, Rabindranath (1933) My School, accessed from : [http://www.swaraj.org/shikshantar/tagore\\_myschool.html](http://www.swaraj.org/shikshantar/tagore_myschool.html).

T. S. Eliot. BrainyQuote.com. Retrieved July 15, 2016, from BrainyQuote.com Web site: <http://www.brainyquote.com/quotes/quotes/t/tseliot121647.html>

Whitman, Walt (1968) *Leaves of Grass*, USA: Chandler Publishing Company.

Gandhi(

## **Annexure- I**

### **Reflexive Journal of Ethnography**

I am not able to understand where to start. Before going to Rajghat Besant school, Banaras, I was very curious and little nervous. Curious to see how life will unfold in next 10 days, curious to know about a new city, people, school. There were many questions in my mind or also I felt there was no question simultaneously. This was my first experience travelling outside Delhi alone by train. I was never travel earlier except Delhi metro. I was little nervous about what I am going to do in school –Is it observation, interview, and if it observation then what kind of it, what should I know before going to school? Because if I am going to Krishnamurti School I should know his philosophy, his views etc and I was trying to keep all my equipments ready like a doctor before operation. But somewhere a little voice within me was saying you don't need anything and everything within you and with this dilemma here I am to my way to school. With so many unsettled questions and being nervous, excited, and confused I started my first journey to unknown.

Rajghat Besant School is situated inside the Rajghat fort, Banaras. This school has more than eighty years of history and started by Krishnamurti foundation India (KFI). The school is very close to banks of two rivers –Ganga and Varuna and presence of these two mighty rivers, villages and natural environment contribute & makes the ambience of school life here. Even having presence of near railway station and continuous sound of distinct moving trains, moving of village people and college girls, they are not creating any disturbance, distraction. It seems everything is in sync and harmony there, from road to river, from train to trees, from birds chirping to children voice.

From past some time or I can say after getting admission in M.Phil, I don't know why I was running from here to there psychologically and trying to make sense of everything and also of what research is?. I spent lots of time in finding answers and tries to understand various things, issues which came to me. Where on other side my classmate started writing and this was makes me so anxious that I am not able to pay attention to what I am doing, searching and I was thinking why I am surrounded by so many questions not them - questions like why I am doing what I am doing, what my M.Phil

research is going to do and after 3-4 days I had to find some purpose which made me doing or carrying over my research. I joined M.Phil with a thought that now I can read freely but I found myself in terribly anxious- don't know what to do, what to read then how to read also , how to go and talked to your guide( which everyone suggested me how to do) etc. By not knowing 'how' and lost in ideas, thought, I started coping, imitating and being very mechanical. Till January, I was thinking for a break- break from my mind, with thoughts and from ideas (which I started enjoying being in them but I felt something missing, missing is what I found later is that I used to deduce and reached to some point intellectually but not really feeling them and there is break in thinking and feeling). With this background and fragmented Komal I started my journey to school or I can say towards Life (which some of my friends say I am not 'living normally', and always in the ideas).

These 10 days journey was a journey back to life, a journey to know Komal and every single day I witnessed removing 'layers' from my psyche, sometimes very brutally sometimes very subtly. The first question of 'life', which came through the book 'A myth of syssipus and other essay by Albert Camus. I have not read much but what most striking point I found from this book is the author tries to understand the question of 'life' from suicide. He wrote we all here tries to understand this question of 'life'. With darkness of night this question, question of life settles somewhere in me and again and again I was trying hard to understand, think and contemplate over it. With grayish appearance of sky, mist and images of villages, which was similar to my childhood winter morning& it reminds me of going to school early in the morning when everything was surrounded by fog, fields, roads and which I started missing & craving from long, made me to wonder and think, think on our age and time & wonder 'what time has come....now we have to think on life.....before living it and are we not living. I am curious to know what circumstances, process or I can say crisis of our lives lead us to question life. Are we really not living our lives? Where we have lost it. I don't know the truth or falsity of this question but an observation of train, showed me a glimpse of our lives and profundity of question. We were eight people co-traveler in train. The striking observation is everyone seems interested in their work and not in the presence of other but this is actually other way around. Everyone looking at each other, seeing what other

is reading, talking on phone or doing. But no one is talking to each other. It's not that they are not interested but they are actually living in fear- fear of talking to unknown, fear of one's security- security of unknown. The constant security announcement on railways station and flash of advertisement on television related to not being friendly and trust other leads to stop us believing and trusting other. We are living in a state of fear and security, which leads to alienation not in society but in oneself. And I thought that's why somewhere this whole search, understanding and quest for life become important.

First day on January, 25, 2016, I went to meet principal but He was in Madras for some meeting and will be coming in evening or tomorrow. I asked his secretary to allow me to see school and promise her that I am not going to disturb anyone but she seems little convinced then she did not allowed me. Then I decided to go back to the study centre and when I was leaving on the left side of the school building, a tree caught my attention it's a wonderful tree ....green which is not usual green, dense, leaves are perfectly shaped and together. It caught my attention, I don't know why but I stopped near it for a second. She was standing there so that she can see me going and showing direction also. And when I said I am going in a minute, I am just watching this tree, she seems little un-agreeable and skeptical. It's like what I was said was lie. This whole little interaction with illisma gave me little laughter and little shock simultaneously. Little laughter because the way she was looking at me- it's like I am a kind of spy who come to their school to extract information and shock because she was also thinking what is this thing looking at tree , huh?. This is how my first day starts.

I explore school and its premise- it's so beautiful, spacious and close to nature, that I don't have words to explain its vastness. Trees there in Rajghat are so alive, so colorful that their being greenness is unique in itself. They are so big and vast; you really need your time to see each one of them completely. I am amazed by the trees in campus; they are living and taking breath, which sometimes I miss in my campus. In JNU tree and their leaves are like coated in dust and pollution and they are just become another machinery which is providing oxygen to Delhi with no lives in themselves. More I look towards trees more they are attracting me and unfolding themselves in front of me. Every

tree is so unique, vast and musical, that even their branches takes shape like they are dancing.

During Lunch I met a family. They were come to leave their son in school, he is studying in RBS. I interacted with them I got to know from their daughter Mihika ,that they are from Kanpur, a Business family and by their appearance I figured out that they are highly elite and I don't know but from where my fear of English comes out, which stops me to communicate with them anymore. But this little interaction shows the social economic background of children, those who are studying in RBS. Then I decided to go and see study centre library and which later I found closed on Monday. Then while exploring study centre I get chance to see River Ganga which is flowing very near to south- east side of Rajghat wall. This moment is so marvelous, sun is shining, little cold in the breeze, fisherman are coming to their work again after having lunch. This place is so amazing, that I felt like sitting under a tree and read something. This place is so natural, so peaceful that you start feeling yourself, which I thought by living in the world of ideas & knowledge where we emphasize on thinking, we forgot to see life and its different aspect and in the race of production of knowledge we lost somewhere our self in thought and mind.

After meeting Principal next day, I was thinking what I will do here- so I decided to see school in its entirety- from school as a space to classroom to interaction with teachers, students, their curriculum, meetings, and hostel life.