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REVIEW

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PERSPECTIVE OF TEACHER EDUCATION AND EDUCATIONAL PHILOSOPHY OF JIDDU KRISHNAMURTI: AN EDUCATIONAL REVIEW

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ABSTRACT: *Jiddu Krishnamurti was an educational logician who accepted that one of fundamental targets of schooling is to enable youngsters with mechanical capability and teach those values which assist them to work with clearness and productivity in this cutting-edge time. In the paper "Thought Of Teacher Education And Educational Philosophy Of Jiddu Krishnamurti : An Educational Review" All the more significantly he had felt that schooling should make an air in which kids could create as complete people. He has composed broadly on issues of schooling, overall and the general character advancement of kids specifically. The research conducted in educational philosophy mainly Historical and Descriptive research methods have been implied. Kriashnamurti's philosophy of life and educational philosophy reflected in his thoughts have been analyzed and interpreted, as per him schooling isn't just about setting up a youngster for some piece of life, however it is a cycle where a adolescent is ready for a whole life season of learning.*

KEY WORDS: *Teacher Education, Educational Philosophy, Jiddu Krishnamurti*

Introduction

J. Krishnamurti is an instructive logician whose contemplations are centered around grasping its nuts and bolts as well as praxis of schooling. His perspectives on schooling are coordinated with the thoughts on life, humankind and world. He had a comprehensive comprehension of schooling and that is the motivation behind why his interests for instruction have extraordinary contemporary importance. In his view the right sort of training is worried about individual opportunity, which alone can carry genuine collaboration with the entire, with the many; however this opportunity isn't accomplished through the quest for one's own magnification and achievement. Opportunity accompanies self-information, when the brain blows away the obstructions it has made for itself through longing for its own confidence.

Background of study

Jiddu Krishnamurti (1895-1986) was brought into the world on twelfth May, 1895 in the modest community of Madanapalli in Madras Administration. His dad Jiddu Narayaniah had filled in as an authority in the English organization. His mom Sanjeevamma was extremely strict and this significantly affected Krishnamurthi during the later long stretches of his life. The adolescence of Jiddu Krishnamurti was not a simple one. He was a touchy and debilitated youngster who had experienced intestinal sickness during most piece of his experience growing up. He lost his mom at ten years old and her demise had a profound mental effect all through his life. Afterward, Krishnamurthi and his sibling were taken on by the Theosophical Society.

Krishnamurti 's encounters with the Theosophical Society profoundly affected his reasoning. He had a place with no strict association or group, nor did he stick to any political philosophy. All through his life Krishnamurthi voyaged broadly discussing the requirement for achieving an extreme change in people. The accompanying four perspectives give the premise to figuring out the instructive way of thinking of Jiddu Krishnamurti. They are broke down under isolated headings in the part that follows.

Objectives of the study

1. To find out the philosophical approach on education of jiddu krishnamurti
2. To know the thought of teacher education by Jiddu Krishnamurti

Research questions

1. What is the philosophical approach on education of jiddu krishnamurti ?
2. What is the thought of teacher education by Jiddu Krishnamurti ?

Methodology of study

The qualitative research method has been developed in this paper . Krishnamurti's teachings, talks, speeches, dialogues and writings have been compiled in the form of books, Audio and visual cassetts. Literature available in CD-ROM, Archieves or on the official home of the authentic teachings of J.Krishnamurti have been reserved into account to carry out this study. Likewise the research conducted in educational philosophy mainly Historical and Descriptive research methods have been implied. Kriashnamurti's philosophy of life and educational philosophy reflected in his thoughts have been analyzed and interpreted prior to assessing Krishnamurti's contribution in this research paper.

Review of related literature

Cadogan, Mary; McCoy, Ray,(2017), according to the journal depicts Krishnamurti's reality from within; as per a pundit it gives "a scene of the scene of Krishnamurti's everyday consciousness. specifically, the journal portrays Krishnamurti's insight of an almost long lasting, frequently intensely difficult condition he called the process, and signs of a state he alludes to as the otherness .

Moody, David Edmund (2015)., An express that frequently, however not generally, showed up simultaneously with the process. Just like with other Krishnamurti writing, the sections frequently incorporate his impressions of nature, people and society, the portrayals of which have a "wonderful quality" as per some.

Padmanabhan, Krishna (2015).,The diary starts (and finishes) without prelude; in no time before he began composing it, Krishnamurti supposedly encountered a repeat of the cycle during May and June 1961 in London, saw by partners.

Lutyens, Mary (2005)., In this paper , the time span covered by the journal, comparative occasions were seen by different partners while Krishnamurti was in Switzerland in the mid year of 1961; the journal and the occasions or states portrayed, again supposedly saw by others,

went on upon his appearance to India in late fall of that very year. All through this period Krishnamurti went on with his normal timetable of public discussions and conversations.

Williams, Christine V. (2004)., in this ground , It is the capability of training to assist every person with finding this multitude of mental preventions, and not simply force upon him new examples of lead, new methods of thought.

Lutyens, Mary (1983) , Such burdens won't ever stir insight, innovative comprehension, yet will just further condition the person. Clearly, this is what's going on all through the world, and to that end our concerns proceed and increase.

Analysis and Interpretation of study

As per Objective – 1

To find out the philosophical approach on education of jiddu krishnamurti

Krishnamurti much of the time expressed the goals of educational focuses he established in exceptionally unequivocal terms and strict terms. He was of the view that 'youngsters should be properly taught so they become strict people's (Krishnamurti, 1974). As per Krishnamurti these focuses of training demonstrate a lifestyle which did not depend on the objective of accomplishing delight. The accentuation should be on the comprehension of smart activity, building significant connections and the holiness of strict life. These focuses of learning exist as Krishnamurthi says for the edification of individuals. In the most natural sounding way for him "Definitely they should be focuses of learning a lifestyle which did not depend on joy, on conceited exercises, yet on the comprehension of right activity, the profundity and excellence of relationship, and the holiness of a strict life".

Krishnamurti generally reprimanded the sort of training which just satisfies the goal of getting a degree or a task utilizing information just for smugness. He never felt that training is to be viewed as an instrument for pushing a great deal of data on the youngster. Instruction is typically taken to be a coordinated, purposive action, with pre-laid out objectives. That's what krishnamurti's view "truth is a pathless land... it can't be coordinated... " gives a base to reexamining the actual objective of instruction. He found training in the dynamic, existential, living present and thought about it as an agreeable investigation by the educator and understudy (Krishnamurti, 1912).

The genuine expectation of instruction is to accomplish opportunity and the general change of society. Here, Krishnamurti involves opportunity as a greater amount of an inward part of people as opposed to being political in nature. The two guardians and educators need to give understudies the opportunity to pick their future choices. Instruction isn't intended to develop specialized skills, yet its essential spotlight should be on causing individuals to understand the genuine worth of opportunity. In the advanced world, most frequently instructive organizations focus on specialized domains in which understudies precisely learn without considering results. This, thus prompts obliteration and doesn't accomplish something useful to humankind.

Krishnamurti sees training not with the eyes of a reformer or as a way to serve either end, yet as an inborn, inevitable experience requiring no further defense. The capability of schooling, he said, is "to achieve a brain that won't just demonstration in the prompt yet go past... a psyche that is exceptionally alive, not with information, not with experience, but rather alive". "More significant than making the youngster mechanically capable is the production of the right environment in the school for the kid to foster completely as a total person". This implies offering him "the potential chance to bloom in goodness, so he is appropriately connected with individuals, things and thoughts, to the entire of life".

Nature of Instructive Focuses:

Every one of the schools began by J. Krishnamurthi are known for their satisfying actual mood, which is tranquil and tastefully engaging. A satisfying school climate isn't just about excellence, yet stylishly engaging environmental factors are important for legitimate improvement of a kid's character. J .Krishnamurti associated feel to religion. He anticipated that his staff should foster an appreciation for excellence and consistently guaranteed that they complied with this standard. In the planning of instructive focuses Krishnamurthi gave a critical spot to nature. He felt that relationship with nature fundamentally affected the improvement of a kid's character. His schools are for the most part situated in the open country and places near nature.

Extraordinary Regions in Focuses of Schooling:

J. Krishnamurti demanded that each instructive focus should have unique regions to keep up with quiet and legalism. He frequently addressed the understudies of the significance of a calm psyche or quiet with the goal that they could focus on their viewpoints. He used to tell his understudies "... you see contemplation means to have an extremely peaceful, still brain, not a jabbering mind; to have a truly calm body, calm psyche so your psyche becomes strict" (Krishnamurti, 1981). He was of the assessment that the "brain of a strict man is extremely tranquil, normal, levelheaded, consistent - and one requirements such a psyche..." (Krishnamurti, 1963). He accentuated that such exceptional spots should be in the focal point of instructive foundations as opposed to in the fringe.

Aside from the environment made by feel and exceptional regions in instructive establishments Krishnamurti expresses that essentially a piece of the air should be made by the actual members. This environment is one more connection in figuring out the legalism of schooling. A spot might convey an environment, yet individuals make it or obliterate it. To represent this he would refer to places that at one at once to have had extremely unique and strong climates yet which were annihilated through disregard, inadequacy or degenerate way of behaving.

Krishnamurti noticed that there are two classifications of members in schooling staff and understudies. He saw staff as the people who are in customary contact with instructive climate, while perhaps not straightforwardly with understudies. He used to say that each capability of the staff, notwithstanding how little it could be was exceptionally huge for the development of a youngster.

He separated the members of training from the members of some other association, for example, medical clinics, police and so on. The single explanation he gives for such uniqueness being found in the members of training is their strict enthusiasm, demeanor and conduct which stand unmistakable in an instructive setting. In the J. Krishnamurti model of model of schooling there was no progressive request wherein staff and understudies were put. Be that as it may, there were a distinctions among them concerning their experience and obligations. However he laid accentuation on the requirement for an instructive enthusiasm in training, he kept up with that the members in this framework have a place with no group, faction or to any coordinated religion.

It is clearly relevant that staff had some power over specific pieces of instructive exercises such as, organization or cultivating. Anyway the significant objective of instruction is to accomplish internal freedom and opportunity. Krishnamurti over and over brought up that both staff and understudies are students and in this manner both are equivalent. That's what he noticed "... authority has its place as information, yet there is no otherworldly power for any reason... That is, authority obliterates opportunity, yet the power of a specialist, science instructor and how he educates, that doesn't obliterate opportunity" (Krishnamurti, 1975).

As per Objective – 2

To know the thought of teacher education by Jiddu Krishnamurti

J. Krishnamurti's perspective was that schooling is essentially the specialty of learning, from books, however from the entire pattern of life. An understudy needs to find out about the idea of the keenness, its predominance, its exercises, its tremendous limits and its damaging power. Gaining isn't from a book however from the perception of the world about you... without speculations, biases and values ((**Krishnamurti, 1981**)). Krishnamurti expounds on the technique for training in the accompanying entry. "In the event that one truly has a comment, its actual saying makes its own style; yet learning a style without internal encountering can prompt triviality... In like manner, individuals who are encountering, and hence educating, are the main genuine educators, and they also will make their own method" (**Krishnamurti, 2000**). To J. Krishnamurti tutoring was without rivalry and examination: When A is contrasted with B, who is cunning, splendid, self-assured, that very correlation obliterates A. This 'annihilation appears as rivalry, of impersonation and adjustment to the examples set by B. This breeds threat, envy, nervousness and even trepidation; and this turns into the condition where A lives until the end of his life, continuously estimating, continuously looking at mentally and truly... Goodness can't blossom where there is any sort of seriousness' (**Krishnamurti, 1981**). To him learning is unadulterated perception, which isn't consistent and which then, at that point, becomes memory, yet perception that should happen each second, of the things outside us as well as of what's going on internally. One should not look with one's brain but rather with one's eyes. It is just that you figure out that the outside is within... that the eyewitness is the noticed (Krishnamurti, 1974). Krishnamurti's perspectives on schooling plainly demonstrate that he gave a great submit to opportunity and request in the educating educational experience. He laid extraordinary weight on values like reliability, benevolence, liberality and dauntlessness. One needs to find discipline through the act of these qualities. By staying away

from imperative one doesn't turn out to be free, there is need to foster lucidity of discernment, which is generally independence from self. Just regard for opportunity could prompt advancement of solid connections.

Thought of Teacher Education by Jiddu Krishnamurti and NEP-2020

Krishnamurti's compositions as well as talks cover the whole range of training as well as work as a guide the instructor as well as shown about a lifestyle and brings clearness of psyche. Krishnamurti's reasoning of training is still a lot of significant in this day and age of man-made consciousness and AI. Krishnamurti's lessons assist us with perusing our own life, its different sections, and multitudinous secret pages. He expected that training ought to prepare a person so that the individual can adapt to everyday issues furthermore, track down arrangements in their own specific manner. Krishnamurti supported for a free from even a hint of harm learning climate, comprehensive advancement in the youngster, coordinated schooling, no order of information, and outer as well as inward advancement of person. His thoughts are a lot of reflected in the most recent Public Training Strategy 2020. With the execution of the **National Education Policy 2020**, Krishnamurti's vision of making another brain, another individual and another general public will turn into a reality. Like His lessons, NEP urges people to augment the improvement of their novel gifts and capacities.

Findings of Research

- Krishnamurti is basically a thinker of instruction. His lessons had a center worry for schooling. He likewise tracks down a spot as a significant instructive scholar in seminars on instructive hypothesis and theory. The instructive issues raised by Krishnamurti — spot of information in training, opportunity and discipline, gaining from nature, job of tactile experience and perception, correlation and rivalry are of such withstanding worry that they have been talked about by a few instructive scholars before and keep on holding contemporary importance.
- He managed issues relating to instruction not similarly as being essential for a mechanical instructing growing experience, yet as worries that must be addressed assuming a significant arrangement of training must be developed. His instructive considerations give a structure to returning to the strategies and results of the current arrangement of training.
- J Krishnamurthi's works, talks and reflections on instruction have likewise created a ton of reasoning on different parts of tutoring, educating and learning.
- The section beneath gives a thought of what J. Krishnamurti visualized as schooling, and gives the peruser enough contemplations to consider over, particularly with regards to changes happening both in the public eye at-large and the field of training: "Training isn't just gaining from books, retaining a few realities, yet additionally figuring out what to look like, how to pay attention to what the books are talking about, whether they are offering something valid or misleading.
- All that is important for training. Training isn't simply to pass assessments, take a degree and a task, get hitched and settle down, yet in addition to have the option to pay attention to the birds, to see the sky, to see the unprecedented magnificence of a tree,

and the state of the slopes, and to feel with them, to be truly, straightforwardly in contact with them. As you become older, that feeling of tuning in, seeing, sadly vanishes on the grounds that you have stresses, you need more cash, a superior vehicle, more kids or less kids.

- It became desirous, aggressive, covetous, jealous; so you lose the feeling of the excellence of the earth. You realize what's going on the planet. You should concentrate on recent developments. There are wars, revolts, country separated against country. In this country too there is division, partition, an ever increasing number of individuals being conceived, neediness, filthiness and complete hardness. Man doesn't really mind what happens to another inasmuch as he is completely protected. What's more, you are being instructed to squeeze into this.
- Realize the world is distraught, that this is frantiness - this battling, quarreling, tormenting, tearing at one another? Also, you will grow up to squeeze into this. Is this right, is this how training is affected, that you ought to readily or reluctantly fit into this frantic design called society. Also, do you have any idea about what is befalling religions all through the world? Here additionally man is breaking down, no one trusts in anything any longer.

Conclusion

The pith of J. Krishnamurti's considerations on training could be checked in the accompanying statement "The reason, the point and drive of these schools is to outfit the kid with the most brilliant mechanical capability so he might work with lucidity and proficiency in the cutting edge world, and, undeniably more significant, to establish the right environment so the youngster might foster completely as a total person. This implies offering him the chance to bloom in goodness so he is properly connected with individuals, things and thoughts, to the entire of life. To live is to be connected. There is no right relationship to anything in the event that there isn't the right inclination for magnificence, a reaction to nature, to music and craftsmanship, a profoundly evolved tasteful sense. I think it is genuinely certain that cutthroat training and the advancement of the understudy in that cycle — the example which we currently develop and call schooling — is extremely, damaging. You train him to peruse and compose inside the current arrangement of disappointment then the blossoming of the psyche is obstructed. The inquiry then is: if one drops this cutthroat schooling, could the psyche at any point be taught whatsoever in the acknowledged feeling of the word? Or on the other hand, does training comprise truly in removing ourselves and the understudy from the social construction of disappointment and want and, simultaneously, giving him data about math, physical science, etc. We should be exceptionally clear in ourselves what we need, clear what a person should be the complete individual not simply the mechanical person.

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