

GURU GOBIND SINGH INDRAPRASTHA
UNIVERSITY



AWADH CENTRE OF EDUCATION



INSTITUTE OF VOCATIONAL STUDIES

PROGRAMME - BACHELOR OF EDUCATION

SEMESTER - 4th (2021-2023)

COURSE TITLE -KNOWLEDGE AND CURRICULUM

COURSE CODE - BED212

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ENROLLMENT NUMBER – 06013902121

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JIDDU KRISHNAMURTI

(1895-1986)



Jiddu Krishnamurti (11 May 1895 – 17 February 1986) was a philosopher, speaker and writer. In his early life, he was raised to be the new World Teacher, an advanced spiritual position in the theosophical tradition, but later rejected this mantle and withdrew from the organization behind it.[1] His interests included psychological revolution, the nature of mind, meditation, holistic inquiry, human relationships, and bringing about radical change in society. He stressed the need for a revolution in the psyche of every human being and emphasised that such revolution cannot be brought about by any external entity, be it religious, political, or social.

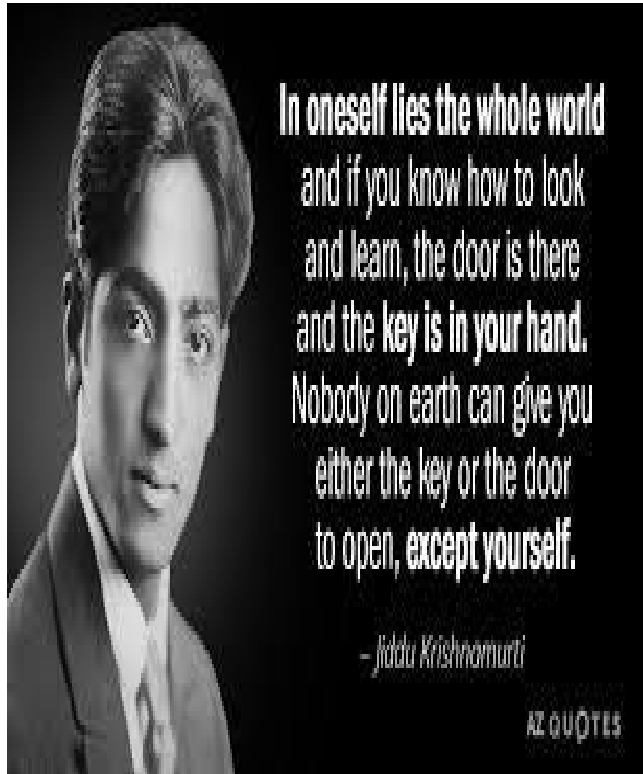
Krishnamurti was born in South India, in what is now the modern-day Madanapalle of Andhra Pradesh. In early adolescence, he met occultist and

theosophist Charles Webster Leadbeater on the grounds of the Theosophical Society headquarters at Adyar in Madras. He was subsequently raised under the tutelage of Annie Besant and Leadbeater, leaders of the Society at the time, who believed him to be a 'vehicle' for an expected World Teacher. As a young man, he disavowed this idea and dissolved the Order of the Star in the East, an organisation that had been established to support it.

Krishnamurti said he had no allegiance to any nationality, caste, religion, or philosophy, and spent the rest of his life travelling the world, speaking to large and small groups, as well as individuals. He wrote many books, among them *The First and Last Freedom*, *The Only Revolution*, and *Krishnamurti's Notebook*. Many of his talks and discussions have been published. His last public talk was in Madras (now known as Chennai), India, in January 1986, a month before his death at his home in Ojai, California. His supporters — working through non-profit foundations in India, Britain, and the United States — oversee several independent schools based on his views on education. They continue to transcribe and distribute his thousands of talks, group and individual discussions, and writings by use of a variety of media formats and languages.

Krishnamurti spoke not as a guru but as a friend, and his talks and discussions are based not on tradition-based knowledge but on his own insights into the human mind and his vision of the sacred, so he always communicates a sense of freshness and directness although the essence of his message remained unchanged over the years. When he addressed large audiences, people felt that Krishnamurti was talking to each of them personally, addressing his or her particular problem. In his private interviews, he was a compassionate teacher, listening attentively to the man or woman who came to him in sorrow, and encouraging them to heal themselves through their own understanding. Religious scholars found that his words threw new light on traditional concepts. Krishnamurti took on the challenge of modern scientists and psychologists and went with them step by step, discussed their theories and sometimes enabled them to discern the limitations of those theories. Krishnamurti left a large body of literature in the form of public talks, writings, discussions with teachers and students, with scientists and religious figures, conversations with individuals,

television and radio interviews, and letters. Many of these have been published as books, and audio and video recordings.



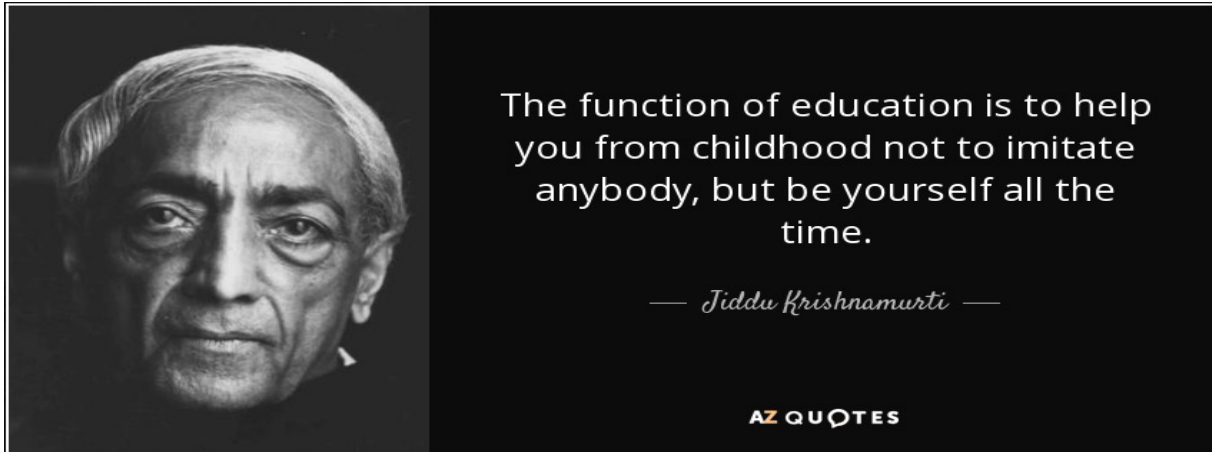
JIDDU **KRISHNAMURTI ON** **CURRICULUM**

‘Krishnamurthi favoured the inner development of a child.’

J. Krishnamurti said education should be provided technique free, natural education which is follow child centre approach. He believed teaching is not the mere imparting of information but cultivation of an inquiring mind. To educate a child is to help him to understand freedom and integration. To have freedom there must be order, which virtue alone can give; and

integration can take place only when there is great simplicity.

Education was always close to Krishnamurti's heart. He established nearly a dozen co-educational schools in India and abroad. He translated his philosophical ideals through these schools. These schools followed ordinary curriculum with adequate opportunities and freedom to grow up. The school system is against to any regional, racial class and cultural prejudice. He aimed to develop children as true human being without any such prejudices, it is a concept of progressive of education.



According to Krishnamurti Education is not merely acquiring knowledge gathering and correlating facts it is to see the significance of life as a whole. Education helps us discover lasting values so that we do not merely and to formulas or repeat slogans it should help us to breakdown our national and social barriers, for the breed antagonism between man and man. His schools were operated with two major educational ideals: development of integral education and development of integrated personality. The idea of development of an integrated personality through integral approach to education is highly commended by almost all thinkers. Jiddu also believed on the idea that **"school is to provide for the fullest possible development of each learner for living morally, creatively, and productively in a democratic society."** For Krishnamurti, education is educating the whole person. Education should help an individual to discover the true values which come with unbiased investigation and self-expression.

CURRICULUM AS PER KRISHNAMURTI –

- He emphasised on the “Art of Listening” it will help us to connect with person.
- He emphasised on comprehensive curriculum or all round development of students is must.
- Krishnamurti emphasis on the development of new technology, research work in education.
- Curriculum should develop the working efficiency.
- Development of curriculum should encourage the patriotism in students. Curriculum should give the knowledge to find the solution of problems.
- Curriculum should encourage the interest for research and developments in students.

- Curriculum should Develop the self-expression ability in the students.
- Curriculum should encourage National Integrity and harmony in the students.
- Teacher should use interactive resources or methods while transacting curriculum.
- Curriculum should encourage curiosity in the students.
- Curriculum should be able to develop praise and aesthetic opinion in students.
- Subject matter should be transacted through discussion method or process.
- Students should have the freedom to analysis their surroundings (nature) and to think independently and to find himself (Atma gyan).
- He also added that knowledge without love can be harmful so curriculum should teach humanity and goodness.

METHODS OF TEACHING AND ROLE OF TEACHERS ACCORDING TO KRISHNAMURTI

ROLE OF TEACHERS -

The right kind of education consists in understanding the child as he is without imposing up on him an ideal of what we think he should be. Ideals are an actual hindrance to our understanding of the child and to the child's own understanding of himself.

The right kind of a teacher doesn't depend on a particular method. He will study each pupil closely. He is fully aware of the fact that the pupils are living beings who are impressionable, volatile, sensitive, affectionate and often timid. He knows that he should have a lot of patience and love to deal with them. The absence of these qualities makes a teacher mechanical in his attitude and shirks away the demands of the profession.

● **Keen observer –**

The best way for a teacher to understand a child is to observe him at play, work, and at different moods. The teacher should not be tempted to project upon the child

his prejudices, hopes and fears. The ideal teacher will desist from molding him to fit his idiosyncrasies, prejudices and ideas which gratifies himself.

- **Integrated Educator-**

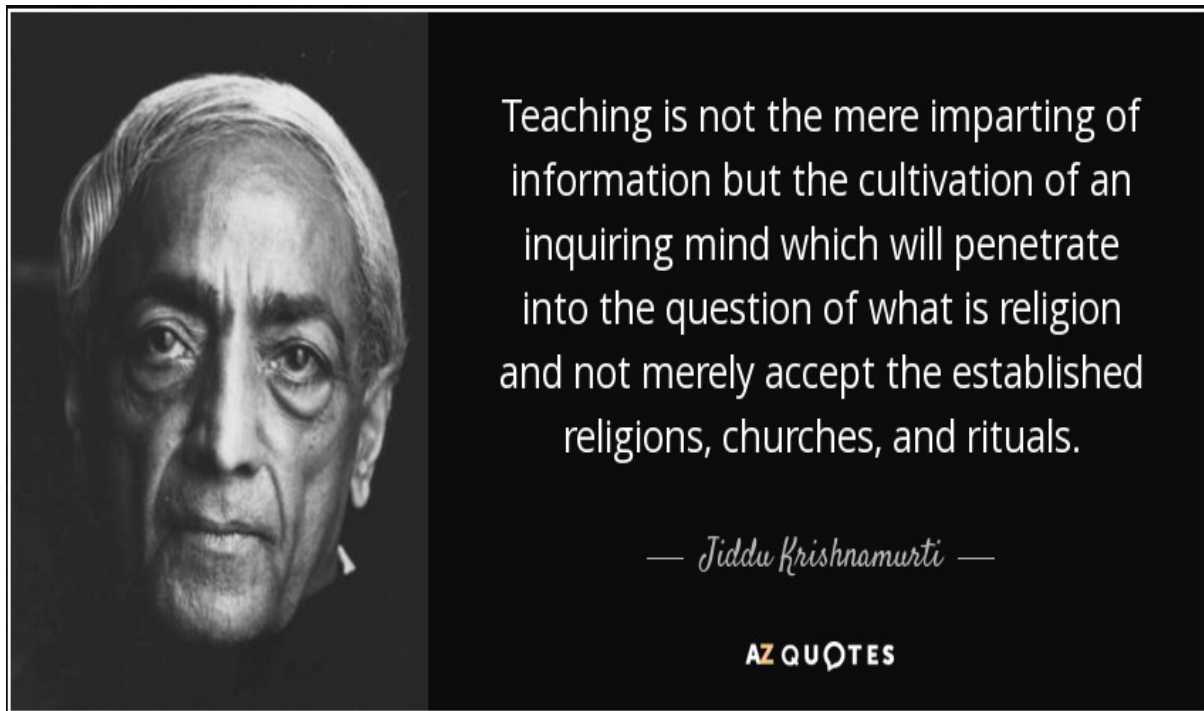
If a lamp doesn't burn itself, it cannot light other lamps. If the teacher himself/herself is not an integrated personality, we cannot expect him to help the children become integrated personalities.

- **Should be able to understand and observe students.**

METHODS OF TEACHING-

1 - We should not teach the student 'what to think' and 'how to think'. Allow him freedom to think for himself.

2- Study the child thoroughly and employ such methods that suit him best.



3- The student should be treated as an equal partner.

4 - Problem solving and explorative methods should be encouraged. Repetition encourages the mind of the child to be sluggish.

SCHOOL AS PER KRISHNAMURTI –

According to Krishnamurti an ideal school should have limited number of student because mass instruction cannot help develop integrated personality.

The school will have teachers who are dedicated, thoughtful and alert. The school takes interest in a careful study to understand the child of his potentials and limitations. The ideal school is maintained through spirit of self-sacrifice.

The school of his vision functions without the influence of any ideology. In his school, there is an atmosphere of collective responsibilities. There is sincere co-operation among all the teachers. A student council is formed to discuss all matters relating to the wellbeing of the whole group. The school has an atmosphere where the students can discover what is and what he is interested in. There is a provision for proper guidance for all. An atmosphere of confidence and co-operation prevails in the school.

BOOKS WRITTEN BY HIM

PRE-1933 WORKS

These works by Krishnamurti cover the years 1910 to 1933, which include his involvement with the Theosophical Society and with the various incarnations of the Order of the Star.



- At the Feet of the Master (1910).
- Education as Service (1912).
- The Immortal Friend (1928). Poetry collection. Krishnamurti composed over 60 poems, published in the official bulletins of the Order of the Star, book collections of his poetry, and elsewhere.
- **The pool of wisdom (1928).**
- Life in Freedom (1928).
- The Song of Life (1931). Poetry. The final collection of poems Krishnamurti published.
- Early Writings Series (1969-1972). Seven-volume series of early works by J. Krishnamurti. The series compiles material from 1927 to 1933, originally in bulletins, journals and pamphlets published by the Star Publishing Trust.
- From Darkness to Light (1980). Poetry, prose, and parables originally published between 1923 and 1931.

POST-1933 WORKS

- War abolished: One way to permanent peace (1943).
- The First and Last Freedom (1954). Includes a comprehensive foreword by Aldous Huxley.
- This Matter of Culture (1964), Rajagopal Desikacharya, editor.
- Think on these Things (1970). Republication of This Matter of Culture with new title and publisher.
- Freedom from the Known (1969). Mary Lutyens, editor.
- The Only Revolution (1970). Mary Lutyens, editor.
- The Urgency of Change (1970). Mary Lutyens, editor.
- The Impossible Question (1972).

- The Awakening of Intelligence (1973). Cornelia and George Wingfield Digby, editors.
- Beyond Violence (1973).
- Meditations (1979).
- The Network of Thought (1982).
- The Flame of Attention (1984).
- The Way of Intelligence (1985).
- Total Freedom: The Essential Krishnamurti (1996).
- Krishnamurti: Reflections on the Self (1997). Raymond Martin, editor.
- To Be Human (2000). David Skitt, editor.
- The First Step is the Last Step (2004).
- Facing a World in Crisis (2005). David Skitt, editor.

WORKS ON EDUCATION

Proper education was a major, lifelong concern of Krishnamurti. He and his associates established a number of schools during his lifetime, in an effort to apply his holistic educational philosophy. Although he was not involved in the daily running of the schools, Krishnamurti visited often, engaging teachers and students in talks and discussions. Starting in the 1970s, he also addressed a number of open Letters to Schools, which were later compiled in book form. Education and the Significance of Life (1953). One of several books containing Krishnamurti's educational ideas and concerns. This was the first Krishnamurti book to be published by a commercial publisher.

Krishnamurti on Education (1974). Talks and discussions with students and teachers of the Krishnamurti Foundation India-affiliated Rishi Valley and Rajghat Besant schools.

Beginnings of Learning (1975). Edited transcripts of Krishnamurti's discussions on education with students and staff at the Krishnamurti Foundation Trust (UK)-affiliated Brockwood Park School.

"Intent of the Krishnamurti Schools" (1984). Statement by Krishnamurti distributed during his talks and discussions at Ojai, California in 1984. Later published in the Journal of the Krishnamurti Schools, an in-print and online publication of the Krishnamurti Foundation India. The Journal's articles primarily authored by teachers at Krishnamurti Schools around the world - broadly cover the areas of philosophy and practice in education."

The whole movement of life is learning: J. Krishnamurti's letters to his schools (2007). Contains material that was originally published as Letters to Schools in two volumes (1981 and 1985). In addition, seventeen previously unpublished letters are included. Ray McCoy, editor.

CONCLUSION

"One Must Be Free to be completely a light to oneself. This light cannot be given by another, nor can you light it at the candle of another. If you light it at the candle of another, it is just a candle, it can be blown out. The very investigation to find out what it means to be a light to oneself is part of meditation."

While delivering his discourse, he urges listeners "not to accept what I am telling you but just listen to me". The connection he establishes with listeners creates very deep impact. I can say that by listening to his reasonable and rational discourse one may detach oneself from society and its conventional setup.

Finally, his philosophy is not rigid, it is very rational and with no prejudice. He makes listeners to think and His discourses are very helpful for those who wants to drift away at the edge of deep introspection.

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