

The Intent of the School

It is becoming more and more important in a world that is destructive and degenerating that there should be a place, an oasis, where one can learn a way of living that is whole, sane and intelligent. Education in the modern world has been concerned with the cultivation not of intelligence, but of intellect, of memory and skills. In this process little occurs beyond passing information from the teacher to the taught, the leader to the follower, bringing about a superficial and mechanical way of life. In this there is little human relationship.

Surely a school is a place where one learns about the totality, the wholeness of life. Academic excellence is absolutely necessary, but a school includes much more than that. It is a place where both the teacher and the taught explore not only the outer world, the world of knowledge, but also their own thinking, their behaviour. From this they begin to discover their own conditioning and how it distorts their own thinking. This conditioning is the self to which such tremendous and cruel importance is given.

Freedom is not conditioning and its misery begins with this awareness. It is only in such freedom that true learning can take place. In this school it is the responsibility of the teacher to sustain with the student a careful exploration into the implications of conditioning and thus end it.

A school is a place where one learns the importance of knowledge and its limitations. It is a place where one learns to observe the world not from any particular point of view or conclusion. One learns to look at the whole of man's endeavour, his search for truth and essence, his search for truth and essence of violence. So far education has not been concerned with this, but in this school our intent is to understand actuality and its action without any preconceived ideas, theories or beliefs which bring about a contradictory attitude towards existence.

The school is concerned with freedom and order. Freedom is not the expression of one's own desire, choice or self interest. That inevitably leads to disorder. Freedom of choice is not freedom, though it may appear so; nor is order conformity or imitation. Order can only come with the insight that to choose is itself the denial of freedom.

In school one learns the importance of relationship which is not based on attachment and possession. It is here one can learn about the movement of thought, love and death, for all this is our life.

From the ancient times, man has sought something beyond the materialistic world, something immeasurable, something sacred. It is the intent of this school to inquire into this possibility.

The whole movement of inquiry into knowledge into oneself, into the possibility of something beyond knowledge, brings about naturally a psychological revolution, and from this comes inevitably a totally different order in human relationship, which is society. The intelligent understanding of all this can bring about a profound change in the consciousness of mankind.

J. Krishnamurti



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FLOWERING IN GOODNESS

“These schools fundamentally exist to help both the students and the teacher to flower in goodness.”
-J.Krishnamurti

The Rural centre of the Krishnamurti Foundation India (KFI) in Rajghat, Varanasi (India) has set up a Rural School, known as Achyut Patwardhan School (APS), to try out, understand (in its entirety) and realize (in spirit) Krishnamurti's vision of Holistic Education, which he calls “the education of the whole process of life”. It envisages to create an environment of self-learning growing out of a culture of freedom, open inquiry, interaction, initiative and individual human dignity. The school envisages to grow into a place of learning and academic excellence where children and adults will explore fundamental questions of life together, relate them to the dilemma humankind faces, and if possible find a way out, which is both possible and practical.

It is an Upper Primary School for rural children, who are first generation learners. It recognizes the unique wholeness of each child, strives hard to look for ways and means to help unfold the child's highest potential and tap it to ensure that he/she grows in body, mind and spirit and acquires moral values, aesthetic sensibilities, critical thinking, creative expression, a sense of social responsibility, respect for all forms of life and a comprehensive worldview.

The school believes in non-formal education, its syllabus taking shape as the learning experience grows and the interaction between teacher and learner reveals individual struggles and weaknesses. It also takes care that the learners find learning interesting and enjoy, on their own, its excitement and achievement and grow in confidence as their participation in the teaching-learning process grows and helps them flower in goodness.

The School views education as a continuous ongoing process without any fixed or predetermined course content, time schedule and examination pattern. Students take the Open School Examination when they find themselves ready for it. This allows them to select their own pace of learning and performance level. It believes in open discussion and dialogues to encourage creative self-expression and guard against any imposition of ideas, beliefs or indoctrination.



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THE VISION

- The school Endeavour's to be a place where children and adults explore fundamental questions of life together. It also strives to be a centre of academic excellence and all round development.
- There will be total freedom to the teachers to impart holistic education to students in consonance with Krishnaji's teachings for which regular daily and weekly dialogues will be held to share any problem, difficulty, suggestions etc.
- Child should not feel burdened by books but should feel like coming to the school.
- To create an atmosphere where teachers and students feel free and responsible. This will help create a fearless and learning promotive environment.
- To help children to be sensitive and creative and help them develop respect for all forms of life.
- To educate a child according to the dignity of his or her unique wholeness.
- Observing each child with a view to developing his talents, potential, capacities etc. as also to understand his problems and help him overcome them.
- Psychological dependence on teachers is not to be cultivated.
- Investigating ways and means of unfolding each child's highest potential.
- Freedom for development of an enquiring mind leading to self-knowledge.
- Not to spoon-feed children but allow initiative to develop.
- Childs relationship with the people and to the nature to be nurtured.
- Care to be taken not to impose anything on the child or condition him in any way.
- Children should feel the school like a home and teachers like parents.
- Children will be encouraged to interact with the teachers outside school hours also.
- Health and personal hygiene :
 - Vaccination programme for the students and parents.
 - Nutrition programme for children with the help of donors.
- Children should spend more time at school.
- Regular interaction with parents.
- Regular meet-up between staff.
- There will be no hierarchy in personal relationship.
- Excursion to be organized for students and teachers.
- To activate various activities various groups will be formed like Environment club, Literary club, Mathematics club etc.
- Promotion of social-cohesion, harmony, peace and individual human dignity.
- Dialogues on burning issues and social problem will be arranged for the students and teachers.
- Remedial classes will be arranged for the slow learners.
- Special teachers training programme / workshops will be arranged.

Krishnamurti's Philosophy of Education

Krishnamurti's philosophy of education, reflected in the activities of the educational centres, is best expressed in a talk he gave to teachers at one of the Krishnamurti School :

The purpose, the aim and drive of these schools is to equip the child with the most excellent technological proficiency so that he may function with clarity and efficiency in the modern world, and far more important, to create the right climate so that the child may develop as a complete human being. This means giving him the opportunity to flower in goodness so that he is rightly related to people, things and ideas, to the whole of life. To live is to be related. There is no right relationship to anything if there is not the right feeling for beauty, a response to nature, to music and art, a highly developed aesthetic sense.

I think it is fairly clear that competitive education and the development of the student in that process..... the pattern which we now cultivate and call education.... Is very very destructive.... If you teach him to read and write within the present system of frustration, then the flowering of the mind is impeded. The question then is, if one drops this competitive education, can the mind be educated at all in the accepted sense of the word? Or does education consist really in taking ourselves and the student away from the social structure of frustration and desire and, at the same time, giving him information about mathematics, physics and so on?

We must be very clear in ourselves what we want, clear what a human being must --the total human being, not just the technological human being. If we concentrate very much on examinations, on technological information, on making the child clever, proficient in acquiring knowledge while we neglect the other side, then the child will grow up into a one-sided human being. When we talk about a total human being, we mean not only a human being with inward understanding, with a capacity to explore, to examine his inward state and the capacity to go beyond it, but also someone who is good in what he does outwardly. The two must go together. That is the real issue in education to see that when the child leaves the school he is well established in goodness, both outwardly and inwardly.

I will put it another way. If you concentrate on making the student excellent in technology.... a perfect dancer or a perfect mathematician.... And neglect the other side, as we generally do, what happens to such a human being? He is not just that; he is something more. He is jealous, angry, frustrated, in despair, ambitious. So you will create a society in which there is always disorder, because you are emphasizing technology and proficiency in one field and neglecting the other field. However perfect a man may be technologically, he is always in contradiction in his social relationships. He is always in battle with his neighbour

So technology cannot produce a perfect or good society.... A good society implies order... For a human being, order means order within himself. And such order will inevitably bring about a good society. Now from which centre are we to start? If we neglect the inner and accentuate technology, whatever we do will be one-sided. So we must find a way, we must bring about a movement which will cover both. So far we have separated the two and, having separated them, we have emphasized the one and neglected the other. What we are trying to do now is join both of them together. If there is proper education, the student will not treat them as two separate fields. He will be able to move in both as one movement. In making himself technologically perfect, he will also make himself a worthwhile human being.

