

## Jiddu Krishnamurti's Educational Ideology And Implication Of The Research Issues In Vietnam At Present

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**ABSTRACT:-** Jiddu Krishnamurti is a prominent philosopher of the twentieth century with contributions in many fields, notably education. He desired to educate people towards peace and find the true meaning of life. In order to achieve that goal, the role of educational workers, especially parents and teachers, is extremely important. In Vietnam, the works of Krishnamurti have been translated and published quite a lot but there are still few in-depth studies of Krishnamurti's ideology. The study of Krishnamurti's educational ideology and identification of the referential implication of these ideologies are of great theoretical and practical significance to Vietnam's education at present.

**Keywords:** Krishnamurti, Krishnamurti's educational ideology, Vietnam's education.

### I. INTRODUCTION

Among the prominent philosophers of the twentieth century, Jiddu Krishnamurti is considered a secular philosopher with great contributions in many fields. He was born in India but spent his life traveling the world to appeal for changes to create a peaceful world. Among the topics that he mentioned, education is an area of particular interest to him as a positive and quick way to change people, thereby changing the society. In Vietnam, Krishnamurti was known early on the appearance of the Theosophy in around 1923 [11] However, the previous approach to Krishnamurti's ideology often favored religious perspective or translation of his works. In-depth studies on ideologies, especially educational ideology, are relatively new topics. Studying Krishnamurti's educational ideologies in Vietnam is not only of theoretical significance, but also of great practical significance. Through Krishnamurti's educational philosophy, Vietnam education has more suggestions to find a suitable educational philosophy under new conditions.

### II. CONTENT

#### a. Basic educational ideology of Krishnamurti

Education is an area where Krishnamurti has devoted a lot of life to his relentless activities. In addition to spending time writing books specifically about education - a rarity because his books are mostly edited from talks, and Krishnamurti also built many schools in India, England and the United States to realize his educational ideology. His educational ideology focuses on the following:

**Purpose of education:** In many works on education, Krishnamurti always emphasized the purpose of education to help people understand the true nature of life, thereby realizing its value. This concept stems from the reality, when he witnessed the achievements and the negative aspects of science - technology leading to the fact that people divide life into many different pieces without realizing its generality. He wrote: "Present-day education is a complete failure because it has over-emphasized technique. In over-emphasizing technique we destroy man" [2, p.18]. The educational perspective with the purpose of helping people to understand life, to understand themselves and fellow people is not strange. This has been mentioned in the conception of educators who are considered to have laid the foundations for comprehensive education, such as Jean-Jacques Rousseau, Johann Heinrich Pestalozzi, Friedrich Wilhelm August Fröbel, etc. Krishnamurti started his educational perspective by recognizing the defects of the contemporary education as emphasizing only intellectual development and ignoring other aspects of life. This is one of the causes leading to serious degradation of the

morality in modern society. The lesson that he learned from the social situation is not to absoluteize the role of science and technology, but to focus on nurturing the soul and morality for people, especially the younger generation. He pointed out: "The highest function of education is to bring about an integrated individual who is capable of dealing with life as a whole" [2, p.63]. He recommended a comprehensive development of education for all physical, intellectual, spiritual and spiritual aspects in which focuses on the emotional development of the child so that he or she can perceive life in its entirety rather than shaping the child in accordance with an existing pattern or goal.

Besides, the education instead of cramming knowledge should create conditions to awaken the intelligence of the child. Intelligence plays an important role by which people perceive life in the entirety: "Intelligence is the capacity to perceive the essential that *what is*; and to awaken this capacity, in oneself and in others, is education" [2, p.14]. To gain intelligence, instead of cramming knowledge from books, pupils need time to think and learn. He wrote: "Education is not only learning from books memorizing some facts, but also learning how to look, how to listen to what the books are saying, whether they are saying something true or false. Education is not just to pass examinations, take a degree and a job, get married and settle down, but also to be able to listen to the birds, to see the sky, to see the extra ordinary beauty of a tree and the shape of the hills and to feel with them" [3, p7-8].

Living in a century with a series of wars and witnessing the severe consequences of the war, Krishnamurti thinks that there are many ways to end the war, but the fastest, most effective and sustainable way is through education. Krishnamurti has cited many causes of war between nations: greed for power, money, racial divisions, religious differences, etc. These wars could not resolve conflicts, but caused conflicts to increase and pushed people to destroy themselves and destroy the mankind. The causes of the war pointed out above are all rooted in ourselves and how we educate children. Within its scope, education is responsible for eradicating war and building a peaceful society. Therefore, it is necessary to eradicate war and that responsibility belongs to the education and each individual. The function of education is to help people build a good society in which everyone can live in peace, safety and non-violence. According to Krishnamurti, the reason why we become greedy, brutal, authoritarian and conspiracy people is because we have been molded from early age by an education system that emphasizes too much on equipping knowledge and technique. Different cultures emphasize the difference of each person that we call individualism without seeing that each human being is the epitome of the mankind. He wrote: "You are the world". Therefore, man must be responsible for the whole mankind, not just for himself as a separate and independent entity. Education not only helps pupils become aware of the causes of war, but also creates a connection between people and the world and between people and people. This must be taught from the time when children are still at schools.

**Role of parents and teachers in the educational process:** Education is not only a pupil's activity but also requires the cooperation of parents and teachers. In his view, educators include all those who are involved in the educational process: parents, teachers, educational administrators and other professionals in the service of education. Educators need to be aware of the importance of work and must learn to work together. It can be seen that Krishnamurti has pointed out the significant role of parents in educating the younger generation. This is the difference in his opinion compared to the traditional education. In traditional education, the teaching of children is completely left to teachers, children stay at their houses for many years, isolate from his parents, in Krishnamurti's conception, parents are also involved in the education of their children, especially parents need to take time to understand the feelings and dreams of the children. According to common sense, parents are worried for their children to have enough food, clothes and money to go to school, Krishnamurti pointed out that it is the responsibility of the parents, rather than the love that they have for their children. Love does not have to start by worrying for a child to have a job or social status, but more importantly, they need to help the child feel life as a whole and develop the integrity of the individual from freedom and intelligence. In order to fulfill their educational role, parents need not only need love but also education. Parent education is essential for them to be able to fulfill their responsibilities in loving their children. Parent education is just as important as training them to be an engineer or a scientist. In order for a child to develop comprehensively, all those who are involved in the education need to be well prepared for the work that they will undertake later.

In Krishnamurti's view of education, teachers have an important role and is considered a key element in the educational goals. From the first book on education, Krishnamurti emphasized the great role of teachers: "But really the office of the teacher is the most sacred and the most important to the nation, because it builds the characters of the boys and girls who will be its future citizens. In olden days this office was thought so holy that only priests were teachers and the school was a part of the temple. In India the trust in the teacher was so great that the parents gave over their sons completely to him for many years, and teacher and pupils lived together as a family" [1, p.24]. In order to achieve the educational goal, according to Krishnamurti, teachers must meet the following requirements: teachers must clearly identify what they teach pupils, teachers must be intelligent, teachers should show love for pupils, teachers must not show authority to pupils, there must be equality and

sympathy between teachers and pupils. When choosing educational or pedagogical jobs, teachers should be based on voluntariness and also need to be well-educated to fulfill their pedagogy responsibilities.

**Educational environment:** In order to achieve the educational goals and help teachers observe and understand all their pupils, the small class size is a prerequisite for doing that task. For small classrooms, pupils are able to develop their skills to the fullest extent under the care of teachers. Schools also need to be located in a large space, away from the usual hustle and bustle so that pupils have a quiet atmosphere to feel the life.

**b. Implication of Krishnamurti's educational ideology with Vietnam at present**

In Vietnam, Krishnamurti's writings were translated and published before 1975 [10, p.548]. Currently, many of his books are also published and widely circulated throughout the country. Krishnamurti's ideology, especially his educational ones, is highly regarded by researchers. Researcher Moc Nhien in the work: "Krishnamurti - the starter" wrote: "While older people tend to think more about life, read philosophical or religious books more easily, young people approach Krishnamurti books more quickly, although Krishnamurti's books are said to have profoundly philosophy" [6, p.17]. Researcher Thu Giang Nguyen Duy Can in "Zhouyi Interpretation" [4] mentioned Krishnamurti with great appreciation and compared his role with Lao Tzu, Zhang Tzu, Buddha and Jesus. The author Nguyen Uoc has worked hard to translate the work: "Krishnamurti: life and ideology" consists of 3 volumes. He stated: "Krishnamurti stands out as an unclassifiable and incomparable guru, whose speeches and books are not affiliated with any particular religion, neither Eastern nor Western, but to the whole world" [8, p.XIII]. Translator Dao Huu Nghia translated two works: "Education and the meaning of life" and "Letter to schools" [50] into Vietnamese. Translator Dao Huu Nghia - who translated most of Krishnamurti's works into Vietnamese and published - commented: "In fact, the foundation and the work of education are very rare, if not unprecedented, in the human education history discovered, launched, laid out, and drastically implemented by Krishnamurti twenty-four years ago before all the official writings in written and oral forms appeared" [7, p.6].

The study of Krishnamurti's educational ideology has brought many suggestions for Vietnamese education at present.

In Vietnam, the purpose of education is still heavily equipped with knowledge and career seeking after completion of education, so the education to understand the full process of life is still overlooked. Due to the heavy impact of the idea of going to school to pass the exams, obtaining a desired degree rather than being interested in accumulating knowledge and training life skills for people, all the program contents and teaching methods emphasize this purpose. The main purpose of the study is to take the exams, so the training programs from high school to university and postgraduate focus on providing professional knowledge rather than a training program to help people develop comprehensively. Due to paying attention to professional knowledge, universities in Vietnam are organized in accordance to the specialized university system. Specialized universities have met the human resource needs of the previous planned economy, but are exposed to inadequacies of the country's development needs in the context of a market economy. Such specialized training makes it difficult for pupils to gain interdisciplinary knowledge, especially to adapt to the social environment. Schools only focus on going to lecture halls to learn knowledge, rather than on extracurricular activities to learn about the environment and life, etc. This leads to the situation where many pupils who are just starting to graduate feel deprived for not getting a suitable job with their profession although they are trained four or five years in universities. The problem here is that pupils almost lack the basic skills in life that we call "soft skills". In addition, to serve the goal of education equipped with professional knowledge, the system of classification of *main subjects and minor subjects* is also conducted at most educational levels. Primary and secondary schools focus on teaching mathematics, Vietnamese and foreign languages, and most other subjects such as history, geography and fine arts, etc. are considered minor subjects and have some lessons cut down. University level is also divided into general subjects and specialized subjects. Pupils are mostly interested in specialized subjects while the general subjects only learn to pass so that they have enough scores to graduate. The above education method gives pupils an unbalanced development: being good at memorizing knowledge without an overall understanding of life's problems. Through the above educational purposes, the suggestion for our education is: Along with imparting knowledge to learners, teachers are also architects of the soul, who help pupils fully understand the beauty of nature and life and have the conception and the way to achieve the beautiful values of life as truth, goodness and beauty. That does not mean we forget the goal of vocational education. For a country that has just escaped from the war, the need to rebuild the country is more urgent than ever before, it is necessary to develop a talented generation of workers who capture and master science and technology. The 12th National Congress of the Communist Party affirmed: "Education and training development shall be attached to the needs of socio-economic development, national construction and defense with scientific and technological advances and the development of human resources and the labor market" [5, p. 114 - 115]. Education and

training must be attached to the needs of socio-economic development, national construction and defense in the new international and domestic context.

The current situation that teachers lack attention to pupils as mentioned above has an important reason that is stemmed from the situation of overcrowded classes of pupils today. All levels from pre-school to high school are overloaded by a large number of learners. A typical example is at the elementary level. According to the regulations of the Ministry of Education and Training, the number of pupils of a class at primary schools should not exceed 35 pupils. This figure is quite crowded compared to the standards of countries around the world. However, this number is unfeasible, especially in big cities. There are classes where there are more than 70 pupils, while there is only one teacher. Overcrowding leads to consequences for both teachers and pupils. On the teachers' side, with a large number of pupils, maintaining order consumes a lot of time during a lesson, not to mention that the teaching takes almost all of their energy and time. Therefore, we can't expect teachers to well understand each of their pupils. On pupils' side, classrooms are so crowded and the space is tight, so teachers cannot organize many interactive activities and motor games for pupils to sharpen their skills. As the class is too crowded, teachers cannot spend time with each child but can only give general reminders instead of taking care of each child's abilities. Right from the elementary school level, these pupils have been subjected to passive teaching - learning style which affect the whole later learning process.

The educators in Krishnamurti's conception are not only teachers but also pupils' parents. The arguments on the role of parents and teachers in his education have many points worth referencing and learning. *Firstly*, parents need to take care of their children holistically, whether they are at home or at school. Although parents are busy with their work, when children are born, they need to be loved and cared for in order to fully develop. Parents need to proactively contact the school and the homeroom teacher to understand the situation of their children's learning at school. Besides, parents should not put the full responsibility of educating their children to the school but should join hands to contribute to the purpose of helping the children to develop in happiness and peace.

*Secondly*, teachers need to have many qualities to complete their work. First of all, teachers need to have strong expertise, good pedagogy and dedication to the profession. However, understanding an area of expertise is not a special thing to become a good teacher, they also need to know how to apply their knowledge to teach pupils with an appropriate method. When performing their careers, teachers need to constantly improve their knowledge, innovate teaching methods, capture new knowledge and have interdisciplinary knowledge to serve their lectures. Improving the quality of teachers has been deeply concerned by the Party and the State and this task is included in the Resolution of the Party Congress. Most recently, the XIIth Party Congress continued to emphasize: *"Developing teachers and management staff, meeting the requirements of education and training innovation. Implementing standardization of teaching staff according to each educational level and training level"* [5, p. 120]. This perspective is realized by focusing on training teachers through educational institutions. Previously, the training of teachers was still relatively scattered, but now it is necessary to focus on building a number of key teachers' and pedagogical schools; and to adjust the pedagogical school system in accordance with the objectives and plans on training and fostering teachers and educational administrators nationwide. For the enrollment of pedagogical disciplines, it is necessary to have a mechanism and special treatment to select people with suitable qualifications for pedagogy. In order to implement innovation and improve the quality of education, it is required to standardize teaching staff in accordance with each educational level and training level.

Implementing the Party's guidelines and the State's policies on education, especially teachers, there have been many positive changes but in general, there are still many shortcomings and failure to meet the requirements of the education innovation. In Vietnam today, after teaching at school, teachers often hesitate to improve their professional skills, especially at primary and secondary levels. There are many reasons for this situation, but one of the main reasons is that teachers' salaries are too low compared to the living standards of society, so many teachers have to do "part-time" jobs or increase the extra-teacher to earn their living. In addition, teachers' salaries, even though they have additional allowances, are still low compared to the living standards, leading to depression and being unattached to the job. When they are not fully committed to teaching, they will repeat their knowledge year after year without supplementation or innovation. This is really harmful to the education. Raising the salary and ensuring the needs of teachers are prerequisites for teachers to feel secure in their work and devote their full attention to the development of children. This is what Krishnamurti himself pointed out very clearly when he founded schools.

Given the current state of schools in Vietnam, the suggestion from the principle of small classes and self-management classes introduced by Krishnamurti has a great significance. In Vietnam, the environment or educational space seems to be left open. One of the limitations mentioned many times when discussing education in Vietnam is the lack of facilities. Most schools are overloaded, cramped and lacking in education spirit. In particular, universities are built in big cities, have narrow campuses, and mostly contain classrooms without trees and natural landscapes that impact the psychology of learners. Schools are often built next to

roads, which are convenient for travel but make too much noise. In addition to the schools, there are also many services such as video games, shops, etc. that adversely affect the psychology of pupils. For effective education, apart from the human factors, it is also necessary to pay attention to the educational space. No matter how many reforms and innovations we do without first addressing the number of pupils in a class, it will be difficult to apply any method of educational innovation. A quiet space and campus with many trees will create a favorable environment for pupils to study and reflect on the lectures. Besides, a good education space is also a way to help pupils feel the overall beauty of life and respect the values brought by the nature.

### III. CONCLUSION

Krishnamurti's educational ideology has been realized through the schools founded by him and existed until now. It proves the lasting value of his educational ideology. Although it is not possible to immediately apply Krishnamurti's educational concepts to the reality of Vietnam, we can draw out many valuable references. In the cause of educational innovation in our country today, the study and application of rational nuclei in Krishnamurti's educational ideology will improve the quality and efficiency of education and contribute to develop comprehensive citizens to develop the country.

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