

THE PROBLEM OF VIOLENCE AND ITS SOLUTION: A PHILOSOPHICAL OUTLOOK

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Abstract:

In a world where every individuals' daily lives, right from the individual level to the societal level, are challenged by the various forms of violence. As a societal being, the nature of humans is inherently violent and his anger, hate, cruelty, ugly criticism, surges violence exceptionally. Irrespective of the kinds and forms of violence, the detrimental effect of violence perpetuates bloodshed, misery, and pain in the mind and body of human beings, and society as well. Thus, in every sphere of human existence, it is a great deal to face violence as a phenomenon. An eminent philosopher, Jiddu Krishnamurti proposed a solution to the crisis of violence. To him, education can bring change to the violent nature of the inner man. Not only that education also play a vital role in society to develop a violence-free world and foster peace. This paper is an attempt to present the integrated educational and philosophical view of one of the great philosopher and educationist Jiddu Krishnamurti and discovers the role of education in the present global challenge of violence by following him.

Keywords: Violence, Education, Society, Human Nature, Peace

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Introduction

Violence is an integral part of human nature. Each human being is inherently violent. Human being inheres violence, antagonism, hate, cruelty, ugly criticism, and anger inwardly. From the inward level of an individual to the family level, institution level, or at each level of society there have been various forms of violence that have coexisted since the advent of human beings. However, in modern society, violence is indifferent to individuals or groups of peoples in the course of their lives. Every sphere of human existence, from our relationships to people, to property, and to ideas which are confronted and encountered by various forms of violence. These terrible effects of violence push a human being towards self-isolation and confine him into the structure of the society to be competitive. Into the competing indulgences and avarice for materialism, an individual produces scarce resources and the competition to succeed at any cost within the periphery of the society, among other individuals and groups. It leads him to indulge in violence and results in the destruction of peace. Consequently, violence emanates miscommunication, stereotypes, cultural separation, ego, misunderstandings, inadequate respect for the other person. Overall it creates a lack of value, destroys inner peace, and disrupts of harmony in society.

In this context, the problem of violence is addressed by one of the great teachers of the globe Jiddu Krishnamurti through views on education. According to him, education can help an individual to go beyond all of the forms of violence. Education is the way to fulfill the meaning of the life of a human being. In correspondence with that Jiddu Krishnamurti regards education as a primary essence that is central to the transformation of the human mind. Only education can give rise to the emergence of peaceful and violence-free new society. His extraordinary insight consistently proposed an approach to eliminate the harmful and violent structure/mechanisms through self-knowledge and a radical transformation in human consciousness. An endeavor has been made to explain all these aspects as clearly and cognitively as possible in this article.

Aim & Approach

The challenge is to encounter all the forms of violence in the life of human beings in society. The problem of violence can be triggered by the enlightened path of education to establish violence-free and a peaceful world. This research will explore the various dimension of education following Jiddu Krishnamurti's views and tried to solve the crisis of violence in the contemporary world. This paper is based on the qualitative and empirical approach of the study of writings of philosopher Jiddu Krishnamurti.

The View of Krishnamurti on Education

Jiddu Krishnamurti, an eminent philosopher, addresses two human-accessible instruments i.e. the instrument of knowledge and the nourishment of the intellectual. Here the instrument of knowledge refers to the empowerment of an individual to acquire dominance over specialized abilities and technical skills. Whereas intelligence is conceived of observation and self-knowledge. The cultivation of the intellect emphasizes that it is necessary to have a sharp, simple, logical, and precise mind in an individual. Besides, Jiddu Krishnamurti presented and gave importance to a cohesive balance of intellect and sensitivity with a greater analytical understanding of the inner and outer worlds throughout his views. At present, an attempt is made in this regard that cannot be defined as education by Jiddu Krishnamurti. Here as follows:

1. Education is not the accumulation of information and knowledge from books. Such kind of education according to Krishnamurti creates only misery and conflicts in the life of a human being. Those conflicts are inevitable and it directs an individual into own wrong relationship with people, bad things and imperfect ideas.
 2. Education is not a mere learning process. Mere learning, gathering facts, and acquired skills can only lead us to chaos and destruction in society.
 3. The accumulation of information is not the real meaning of education. The accumulation of information occurs the capability development which deprives a child of the fullness of integrated life and action. We, human beings, cling to capacity and productivity because we do not recognize the entire process of life, therefore assumes overwhelming significance. But only through actions and experiences, a child can understand the wholeness of life. Thus the accumulation of information deprives a child of actions and experiences.
 4. Education is neither based on any ideology nor any system. Following an ideology or a system, a child confines himself with the conditions, thoughts, and narrowness of that particular ideology. Education is not a means of some special way of conditioning the individual.
- Krishnamurti, a great teacher criticizes any ideals. On the criticism of ideas, he identified that ideal cannot bring about radical changes and will never end in a war or a mass destruction. Ideals are the real hindrance to our perception of the child and the child's consciousness. In the paradigm of ideals, enclosing a child means allowing him to conform, which generates fear and creates a persistent confrontation in him between what he is and what he should be; and in society, these inner conflicts have their outward manifestations.

- Being a great scholar and educator, Jiddu Krishnamurti did not rely on a conventional practice to the relationship between the teacher and the student, the guru, and the *shisha* in the teachings. In his view, the traditional method is fundamentally hierarchical; the educator knows everything, and the student who does not know and must be taught there. To Jiddu Krishnamurti, the teacher and the student should work at a similar level, by questioning and counter-addressing, until the depths of the issue and comprehension are revealed, which will enlighten the mind of both.

Irrespective of these denials, Krishnamurthi gave his insight on education through 'critical looking'. He proposed what the right kind of education is.

What education is

The right kind of education has greater importance in the life of a human being. Jiddu Krishnamurti defines education as - in essence, education is the understanding of oneself, where each one of us whole existence comes together. This understanding comes only through self-knowledge. Self-knowledge is awareness of one's total psychological process. Whereas intelligence consists in understanding one's own self and going beyond oneself. Intelligence is perverted by fear and is one of the triggers of self-centered behavior. This question of fear must be taken into account by the right kind of education, because fear distorts our entire outlook on life. Knowledge begins without fear and the right kind of education will lead to freedom from fear. Without obstacles or threats of any kind, the right form of education would inspire empathy and consideration for others.

Education not only gives knowledge but also provides the capacity to look objectively at the world. According to Jiddu Krishnamurti, the role of education is to help a child face the world in a completely different and insightful way. The right kind of education heightens critical awareness of the inner and outer world in a child. It is a refusal to accept authority at any level and there should be a harmonious balance of intellect and sensitivity. There is no room for ideals in education for they prevent the comprehension of the present. Moreover, education enables an individual to be mature and free, to grow in love and goodness in the real sense.

The right kind of education consists in understanding the child as he is without imposing upon him an idea of what we think he should be. In addition, the right kind of education encourages an individual to learn a technique as well as it helps man to experience the integrated process of life. The only implantation of existing beliefs in the child's mind, make him adhere to ideals. It is only manipulating him without awakening his intellect. The right kind of education unfollows any kind of method to

educate a child to be integrated and free. The right kind of education can only change the present values to foster the understanding of what is. To create new values in a child's mind is another role of education.

It is one of the fundamental tasks of education for Krishnamurti to discover the areas where knowledge and technical skills are important and where they are irrelevant and even harmful. It is only when the mind understands the significance of the presence of areas where knowledge is irrelevant that a whole new dimension is understood, new resources are produced and the unused potentialities of the human mind. The cultivation of freedom and knowledge is implicit in education. After all, the main concern of the educator is to make it easier for the student to grasp the dynamism of his whole being.

In the right kind of education, conformity and obedience have no place. In the absence of mutual affection, mutual respect, cooperation between teacher and student is impossible. In the absence of mutual love, mutual respect, the collaboration between teacher and student is unthinkable. Knowledge only leads to devastation and suffering without regard for human life. One of the important parts of real education is the cultivation of reverence. If the teacher has a lack of quality in himself, he does not lead his students to an integrated life. The understanding of another can only be brought about by compassion.

The greatest role of education is to bring about an integrated human who can cope with life as a whole. It is crucial as education enables a person, above all, to understand his or her own psychological process. The goal of education is not only to nurture the right relationship between individuals, but also between individuals and society.

The Role of Education In Problem Solving Violence

Each society is hierarchal. The hierarchy of a society is based on socioeconomic factors, like wealth, income, power, race, gender, etc. There are three social stages of hierarchy - the high, the middle, and the low. The higher class includes people who are atrocious and the rich in power and wealth. The middle-class people who work and the low are the manual laborers and occupational workers. Each of these stages is in battle with others with the aim of getting to the top by controlling others through thought, torture, killing, destruction, and fear. According to Krishnamurti, violence is not to kill another merely, rather it is a much subtle, much deeper phenomenon. And we need to inquire into the very depth of violence. There are always some questions in our minds: can we free ourselves from violence? To have peace, one must use peaceful means, because if the means are violent, how will the end can be peaceful?

Answer to these deep-rooted questions, following Krishnamurthi, destruction produces nothing. The crisis of violence ultimately forces people to confront the reality of the human condition. Because each individual is both a societal being and a human being, he possesses both violence and peace. An individual is an aggregate of pleasure and hatred and dread, forcefulness, control, and tenderness. Sometimes one prevails over the other, and there is a great deal of disparity in all of us. Merely to seek truth or pleasure without understanding this strange mixture, this strange contradiction of violence and gentleness, of affection and brutality, of jealousy, of greed, envy, and anxiety, has very little meaning. But if you understand the whole process of chaos and devastation, if you research it, not only outwardly, but in yourself, then a totally different order arises out of that awareness, caring, affection, love. Human beings must bring about a radical revolution in themselves. But if you don't understand, if you just revolt, then again and again the same pattern is repeated, since we human beings are all the same. Human beings are externally educated, cultured, clever, but they are violent inherently. The inner always overcomes the outer unless the animal instinct is profoundly modified, whatever the external circumstances are. Those who can articulate, if it is entirely possible to put an end to any sort of violence in ourselves and yet exist in this monstrous violent universe. It is possible, according to Krishnamurti, if we want to live in complete peace. If we know how to look at violence, not only outwardly in society—wars, protests, national antagonisms, and class conflicts—but in ourselves, too. He said that the beginning of freedom is only by self-knowledge. When we know ourselves, then only we can achieve peace and order. The change of the inner man can be possible through education. At least we can bring about, in the world of our everyday relationship, a fundamental change which will have its own effect.

At a time like this, an entirely new approach is needed to the postulates of education. His challenge is not only aimed at the system of education, but also at the essence and quality of the mind and life of man. Education is the one way to understand the present global crisis of violence and the role of educator is of utmost importance in this situation. The educator is one who can realize the causes of global crisis and he should ask himself how to awaken the intelligence of a student. Encouraging a child of the next generation by the educator leads to a peaceful society. An educator must give all his thoughts, all his care, and affection to the construction of the right environment and to the development of understanding so that he will be able to cope intelligently with the human problems that confront him as the child grows into maturity. But the educator must understand himself instead of depending on ideologies, systems, and beliefs to do this. Seeing the inner essence of freedom, the right kind of teacher

encourages each student to observe and appreciate his or her own self-projected values and requirements; enables him or her to become aware of the conditioning factors around him and his or her own impulses; he encourages him to get mindful of the molding impacts about him all of which inhibit his mind and generate fear; he helps him to observe and understand himself in relation to all things as he progresses into manhood, for it is the craving for self-fulfillment that brings endless conflict and sorrow.

Krishnamurti reminds that individuals should think independently of any authority, including the authority of organized religion, to understand the nature of life with its conflicts and pain. Each one of us has, obviously, a background of knowledge, prejudice, and experience, also suffering and the innumerable complex issues involved in a relationship. So each one of us is the result of our culturally complex life. But if we set authoritative examples before a child in our attempt to support then it can only promote fear, imitation, and various types of superstition. He claimed that a vital source of conflict is the distinction between the observer and the observed- both internally for the individual, through the individual externalized for society as a whole. The two things are essential in order to grow communication with each other: listening and learning. Each individual is the result of the whole culture of man. With the help of education and the experiences, an individual can go beyond violence inwardly and outwardly and can set a harmonious balance throughout his life.

Conclusion

From the above discussion, it can be seen that Jiddu Krishnamurti's outlook on the problem of violence and his view on education uncovers the way towards a violence-free society. Undoubtedly, he was one of the most and recognized educationists of our country. Krishnamurti was a great teacher rather than a theorist. He always proposed a holistic idea of education to remove these violent structures of society through a radical transformation in human consciousness. He outlined self-knowledge and compassion are the two vital keys in an individual to free from inner violence. The approach of Krishnamurti, unlike any other attempt to save or propose alternatives to the education system, cuts through the borders of specific cultures and creates a whole new set of values that can, in turn, establish a new culture and a new community. Krishnamurti's insight on education and talent as a teacher helps each person and it is centrally relevant to contemporary philosophy and values till today.

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