The Role of Self-Knowledge in Krishnamurti's Pedagogy

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Abstract- **This study examines the role of self-knowledge in Krishnamurti's pedagogy by assessing three major dimensions: the awareness and understanding of his key educational concepts, the perceived impact of self-knowledge on students' learning and development, and the challenges faced in implementing such practices within contemporary educational settings. Using a structured questionnaire administered to 140 respondents, the research employed descriptive statistics and One Sample t-tests to evaluate awareness levels, perceived benefits, and existing barriers. The findings reveal that although participants possess low to moderate awareness of Krishnamurti's ideas such as freedom from conditioning, psychological understanding, and the distinction between intellectual and self-knowledge they strongly acknowledge the positive impact of self-awareness on students' emotional balance, stress management, independent learning, and classroom relationships. Despite this positive perception, the study highlights significant challenges that hinder the practical application of self-knowledge in education. High academic pressure, curriculum constraints, inadequate teacher training, and parental emphasis on performance emerged as major structural and cultural barriers. Ranking analysis further emphasized that systemic constraints outweigh personal or behavioral factors in limiting the integration of self-awareness-based learning. Overall, the study concludes that while Krishnamurti's pedagogy holds strong transformative potential, its effective implementation requires increased awareness, curriculum reform, capacity building for teachers, and institutional support to foster holistic, inquiry-based learning environments aligned with Krishnamurti's vision of education.**

Keywords: **Self-Knowledge, Awareness, Challenges, Impact, Krishnamurti, Pedagogy**

I.   INTRODUCTION

Krishnamurti believed that education must begin with an understanding of oneself, as self-knowledge forms the basis for right action, clear thinking, and emotional stability. He argued that without knowing the workings of one's own mind its fears, desires, ambitions, and insecurities any form of learning remains superficial. In his view, academic achievement without self-awareness merely strengthens the ego and perpetuates conflict, both internally and externally. Therefore, true education requires a process of observing one's thoughts and feelings without judgment, enabling students to see themselves as they are rather than as they are conditioned to be. This inward clarity allows learners to perceive their experiences accurately and respond intelligently rather than reactively.

Traditional education systems largely emphasize the accumulation of information, grades, and performance-based competition. Krishnamurti challenged this approach by insisting that knowledge alone does not lead to wisdom or human transformation. Information has its utility, but unless students explore their inner world why they think the way they do, what motivates their actions, and how fear or desire influences their decisions they remain fragmented and psychologically insecure. Self-awareness therefore becomes the foundation upon which all meaningful learning rests. When students understand themselves deeply, they become more capable of handling challenges, thinking creatively, and engaging in relationships responsibly, making self-knowledge an indispensable part of holistic education.

Krishnamurti emphasized that human beings are conditioned by society, culture, religion, family expectations, and personal experiences. This conditioning creates psychological barriers such as fear, comparison, authority dependence, and stereotypes that shape behavior and limit perception. According to him, the role of education is not to reinforce this conditioning but to help students

become aware of it. When learners begin to observe the patterns of their own thinking, the pressures that influence them, and the beliefs they unconsciously follow, they start to break free from mechanical responses. This process fosters clarity, independence, and the ability to question deeply rather than accept societal norms blindly.

Freedom from conditioning does not mean rebellion or rejecting all traditions; rather, it means understanding the roots of one's thoughts so that choices are made from awareness, not compulsion. Krishnamurti believed that such freedom is essential for genuine creativity, ethical living, and responsible citizenship. Students who are conditioned by comparison and competition often suffer from stress, insecurity, and fear of failure. By developing self-awareness, they move beyond these limitations and cultivate a sense of inner freedom that encourages original thinking and compassionate action. Thus, helping learners recognize and transcend conditioning is central to Krishnamurti's educational vision, as it empowers them to become psychologically free individuals capable of understanding themselves and society without distortion.

Holistic Development through Awareness and Inquiry:
Krishnamurti saw education as a movement of both inward and outward inquiry, where students learn not only academic subjects but also the nature of their minds, emotions, and relationships. He believed that awareness is the key to holistic development an education that nurtures intellectual growth alongside emotional, moral, and social maturity. Through observation and reflection, students become sensitive to their own feelings, learn to understand conflict, and develop empathy toward others. This inner inquiry helps them cultivate qualities such as patience, kindness, and attentiveness, which are essential for healthy relationships and responsible citizenship.

In Krishnamurti's pedagogy, holistic development also involves creating learning spaces where dialogue, questioning, and shared exploration are encouraged. Instead of passive memorization, students engage with the world around them through curiosity and critical thinking. By understanding their emotions and psychological responses, they become better equipped to manage stress, resolve conflicts, and make thoughtful decisions. Self-knowledge, therefore, is not separate from academic learning but enriches it by fostering deeper engagement and intrinsic motivation. Ultimately, awareness transforms the classroom into a space where learning becomes a journey of self-discovery, enabling students to grow into balanced, ethical, and fully integrated human beings.

II. REVIEW OF LITERATURE

1.   Raj, S. Yesu Suresh et al. (2022), In the research paper titled "Inculcating Self Awareness in Pedagogy – J. Krishnamurti View on Education." The authors conclude that Krishnamurti's emphasis on self-awareness demands a radical shift from information-driven teaching to reflective classrooms where students and teachers observe their own thoughts and emotions. They argue that true learning happens when students are encouraged to watch fear, comparison and ambition in themselves rather than merely compete for marks. Self-knowledge is presented as the basis for emotional balance, ethical sensitivity and responsible action, and therefore it should be structurally embedded in curriculum, classroom dialogue and assessment rather than treated as an optional value-education add-on.

2.   Anand, Vandana (2020), In the research paper titled "J. Krishnamurti's Philosophy of Education." Anand concludes that the heart of Krishnamurti's "right education" is self-knowledge, understood as awareness of one's conditioning, fears and motives. She shows how this inner awareness supports holistic aims such as fearlessness, critical thinking and emotional maturity, and she notes that India's National Education Policy (NEP 2020) partly echoes these ideals by promoting experiential and holistic learning. The paper ultimately argues that without systematic space for self-inquiry, education risks remaining limited to economic utility, whereas Krishnamurti's pedagogy points toward the formation of integrated, compassionate human beings.

3.   Prakash, Shree & Anita Kumari (2025), In the research paper titled "Holistic Education in the J. Krishnamurti's Philosophy and the National Education Policy (NEP)-2020: A Critical Analysis." This study concludes that Krishnamurti's educational vision places self-knowledge at the centre of holistic education by insisting that students learn to observe

their own minds while engaging with the outer world. The authors argue that NEP-2020 partially aligns with this by stressing holistic development, but still remains largely achievement-oriented and exam-focused. They recommend deeper curricular reforms where reflection, dialogue and self-inquiry are treated as core learning processes, so that policy aspirations for "integrated individuals" genuinely reflect Krishnamurti's call for inner transformation.

4. Garo, Nikky S. et al. (2025), In the research paper titled "Jiddu Krishnamurti's Concept of Holistic Education: Challenging the Dominance of World Rankings and Internationalization in Higher Education Institutions." Garo and colleagues conclude that Krishnamurti's notion of intelligence as insight born of self-awareness rather than accumulation of knowledge directly challenges ranking-driven, market-oriented universities. Their analysis shows that when institutions chase prestige metrics, learners are encouraged to compete rather than inquire into themselves, which contradicts Krishnamurti's pedagogical aim of inward freedom. The paper proposes that higher education should re-center curriculum and teacher development around critical self-reflection, ethical sensitivity and awareness practices so that universities foster human flourishing instead of merely producing credentialed graduates.

5. McAuley, C. E. (2018), In the research paper titled "Krishnamurti and Education: Application of Liberation." McAuley concludes that Krishnamurti's pedagogy offers a "liberatory" framework for contemporary schooling because it seeks to free both teacher and student from psychological conditioning through self-knowledge. Reflecting on American K-12 and higher education, the paper argues that conventional classrooms reproduce conformity and anxiety when they ignore students' inner lives. McAuley proposes practical ways educators can create spaces for enquiry, silence and honest dialogue, concluding that such practices allow learners to discover responsible freedom and transform their relationship to knowledge, authority and themselves.

6. Miller, John (c. 2000), In the research paper titled "Krishnamurti and Holistic Education." Miller's work concludes that Krishnamurti's stress on self-knowledge is foundational to any genuinely holistic model of education. He argues that educating "the whole child" requires more than integrating arts and sciences; it requires inviting learners to observe fear, ambition and comparison within themselves so that learning is not driven by anxiety. The paper suggests that without this inner dimension, holistic education easily becomes another technique, whereas Krishnamurti's approach sees self-awareness as the living centre from which intellectual, emotional and ethical growth unfold.

7. Kumar, Ashwani (2011), In the research thesis titled "Understanding Curriculum as Meditative Inquiry: A Study of the Ideas of Jiddu Krishnamurti and James Macdonald." Kumar concludes that Krishnamurti's idea of meditative inquiry redefines curriculum as an ongoing process of self-exploration rather than a fixed body of content to be delivered. Through qualitative analysis, he shows that when learners observe thought and conditioning as they study, curriculum becomes a space for insight into self and world simultaneously. The thesis argues that such meditative inquiry can humanize schooling by dissolving rigid subject boundaries and nurturing attentiveness, humility and care attributes that arise naturally when self-knowledge is treated as a central curricular aim.

8. Pillay, Kriben (2003), In the research monograph titled "The Teachings of J. Krishnamurti and Their Links with Educational Theory." Pillay concludes that mainstream educational theory can be enriched by integrating Krishnamurti's insistence on self-knowledge as the ground of learning. By comparing Krishnamurti with constructivist and humanistic approaches, he argues that most theories still assume a conditioned self that must adapt to society, whereas Krishnamurti invites learners to question the very structure of conditioning. The monograph ends by suggesting that teacher education programmes should explicitly include practices of awareness, listening and self-reflection so that pedagogy becomes a joint exploration into "what is," not merely transmission of socially sanctioned knowledge.

9. Mohan, G. Aruna (2004), In the conference paper titled "Self Awareness of the Teacher Develops Holistic Approach to Education: From J. Krishnamurti's Perspective of Education." Mohan concludes that teachers' own self-awareness is indispensable if Krishnamurti's pedagogy is to be realised in schools. The paper shows how

unexamined conditioning in teachers ambition, fear, prejudice inevitably shapes classroom climate and drives students toward conformity. By contrast, when teachers observe their thoughts, emotions and motives, they can relate to students without authority or manipulation, creating an atmosphere of freedom, affection and dialogue. The author argues that this inner work of the teacher is what allows education to become holistic, integrating scientific rigour with compassion and sensitivity.

10. Rodrigues, Hillary (2018), In the book chapter titled "Insight through Awareness: A Crucial Value in Krishnamurti's Approach to Education." Rodrigues concludes that "insight through awareness" is the pivotal educational value in Krishnamurti's thought: students must see themselves and the world directly, without the distortions of ideology or self-image. The chapter argues that such insight cannot be produced by rewards, punishments or rote moral instruction; it arises when teachers and students share a space of open awareness and honest questioning. As a result, education moves beyond behaviour management and exam success to nurturing ethical responsibility, sensitivity to others and an inward freedom that informs all aspects of learning and living.

III. RESEARCH GAP

Although several studies highlight Krishnamurti's emphasis on self-knowledge, awareness, and freedom from conditioning as essential components of holistic education, there remains a clear research gap in understanding how these principles are actually perceived, interpreted, and applied by contemporary educators and students within mainstream educational systems. Existing literature primarily focuses on the philosophical depth of Krishnamurti's ideas rather than their practical

adoption in classroom environments, leaving limited empirical evidence on the level of awareness teachers and students possess, the challenges they encounter in implementing self-awareness practices, and the measurable impact of self-knowledge on learning outcomes. Moreover, very few studies examine these aspects within the modern curriculum-driven, exam-oriented academic context of Indian education. This gap highlights the need for empirical research that evaluates the awareness, perceived impact, and implementation challenges of Krishnamurti's self-knowledge pedagogy among current learners and educators.

IV. RESEARCH METHODOLOGY

The present study adopts a descriptive and analytical research design to examine three core aspects: respondents' awareness and understanding of Krishnamurti's concept of self-knowledge, its perceived impact on students' learning and development, and the challenges faced in implementing self-knowledge practices in education. Primary data were collected from 140 respondents using a structured questionnaire based on a five-point Likert scale, covering awareness, impact, and challenges through clearly defined statement groups. The sampling method ensured representation across gender, age groups, and educational qualifications. The collected data were analyzed using descriptive statistics such as frequency, percentage, mean, and standard deviation, along with One Sample t-test to test each objective-wise hypothesis at a 5% significance level. Additionally, mean ranking analysis was used to identify the most influential factors within each dimension. This systematic methodology enabled a comprehensive evaluation of respondents' perceptions, the effectiveness of self-knowledge practices, and existing barriers in educational implementation.

V. DATA ANALYSIS

The following table indicates the demographic factor of the study:

Sr.no	Demographic Factor	Category	Frequency	Percent
1	Gender	Male	76	54.3
		Female	64	45.7
2	Age Group	Up to 30 Years	58	41.4
		31 to 45 Years	34	24.3
		More than 45 Years	48	34.3

3	Qualification	Post graduate	75	53.6
		Doctorate	27	19.3
		Professional Degree	38	27.1

The demographic profile of the respondents shows a well-distributed sample across gender, age, and qualification categories. A slightly higher proportion of participants are male (54.3%) compared to females (45.7%), indicating a fairly balanced gender representation. In terms of age, the largest group comprises respondents aged up to 30 years (41.4%), followed by more than 45 years (34.3%), while the 31 to 45 years group accounts for 24.3%, reflecting participation from both younger and older adults.

Regarding educational qualifications, more than half of the respondents are postgraduates (53.6%), suggesting a highly educated sample, with 27.1% holding professional degrees and 19.3% having doctorates. Overall, the demographic distribution indicates a diverse and academically strong respondent base suitable for understanding perceptions related to Krishnamurti's self-knowledge pedagogy.

The following table indicates the Awareness and Understanding of Self-Knowledge in Krishnamurti's Pedagogy:

Sr.no	Statements	SD	D	N	A	SA
4.1	I am familiar with Krishnamurti's concept of self-knowledge.	25	24	33	28	30
4.2	I am aware that Krishnamurti emphasized freedom from conditioning as part of self-knowledge.	29	26	32	30	23
4.3	I am aware that Krishnamurti believed psychological understanding is essential for true learning.	25	32	19	39	25
4.4	I understand the difference between intellectual knowledge and self-knowledge as stated by Krishnamurti.	18	25	32	38	27
4.5	Krishnamurti's idea that self-awareness transforms learning resonates with me.	30	25	29	35	21

The above responses are rated as follows:

Strongly Disagree	=	1
Disagree	=	2
Neutral	=	3
Agree	=	4
Strongly Agree	=	5

Using above responses, mean score of Awareness and Understanding of Self-Knowledge in Krishnamurti's Pedagogy is obtained using formula given below.

Mean score of Awareness and Understanding of Self-Knowledge in Krishnamurti's Pedagogy =

$$\frac{Total\ score\ of\ rating\ of\ respondent\ (for\ 5\ statements) \times 100}{Maximum\ rating\ (25)}$$

Using above formula mean scores are obtained for each respondent and also for all 140 respondents. Descriptive statistics is as follows:

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Awareness and Understanding of Self-Knowledge in Krishnamurti's Pedagogy	140	36	92	61.03	11.029
Valid N (listwise)	140				

The Above table indicate that mean score of Awareness and Understanding of Self-Knowledge in Krishnamurti's Pedagogy is 61.03 percent with standard deviation 11.02, suggesting moderate variation in the responses.

The following table indicates the Perceived Impact of Self-Knowledge on Students' Learning and Development:

Sr.no	Statements	SD	D	N	A	SA
5.1	Self-knowledge helps students develop deeper understanding of themselves and their motivations.	19	15	19	37	50
5.2	Students who practice self-awareness are more emotionally balanced.	19	19	30	32	40
5.3	Self-knowledge enhances students' ability to learn independently.	8	6	23	45	58
5.4	Students with greater self-understanding are better able to handle stress and academic pressure.	29	19	17	33	42
5.5	Self-awareness improves classroom relationships and reduces conflict.	27	12	24	24	53

The above responses are rated as follows:

Strongly Disagree = 1
Disagree = 2
Neutral = 3
Agree = 4
Strongly Agree = 5

Using above responses, mean score of Perceived Impact of Self-Knowledge on Students' Learning and Development is obtained using formula given below.

Mean score of Perceived Impact of Self-Knowledge on Students' Learning and Development =

$$\frac{Total\ score\ of\ rating\ of\ respondent\ (for\ 5\ statements) \times 100}{Maximum\ rating\ (25)}$$

Using above formula mean scores are obtained for each respondent and also for all 140 respondents. Descriptive statistics is as follows:

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Perceived Impact of Self-Knowledge on Students' Learning and Development	140	32	100	72.17	17.306
Valid N (listwise)	140				

The Above table indicate that mean score of Perceived Impact of Self-Knowledge on Students' Learning and Development is 72.17 percent with standard deviation 17.30, suggesting high variation in the responses.

The following table indicates the Challenges in Implementing Self-Knowledge Practices in Education:

Sr.no	Statements	SD	D	N	A	SA
6.1	Students often struggle to reflect deeply on their thoughts and emotions.	5	3	30	42	60
6.2	Time constraints in the curriculum make it difficult to incorporate self-awareness activities.	26	27	26	29	32
6.3	Classroom pressure and syllabus load hinder self-awareness-based learning.	30	28	27	35	20

6.4	Parents often emphasize performance over psychological growth.	7	5	12	45	71
6.5	Teachers are not always trained to facilitate self-knowledge practices.	25	23	27	34	31

The above responses are rated as follows:

Strongly Disagree	=	1
Disagree	=	2
Neutral	=	3
Agree	=	4
Strongly Agree	=	5

Using above responses, mean score of Challenges in Implementing Self-Knowledge Practices in Education is obtained using formula given below.

Mean score of Challenges in Implementing Self-Knowledge Practices in Education =

$$\frac{Total\,score\,of\,rating\,of\,respondent\,(for\,5\,statements)\times 100}{Maximum\,rating\,(25)}$$

Using above formula mean scores are obtained for each respondent and also for all 140 respondents. Descriptive statistics is as follows:

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Challenges in Implementing Self-Knowledge Practices in Education	140	40	96	69.74	11.686
Valid N (listwise)	140				

The Above table indicate that mean score of Awareness is 69.74 percent with standard deviation 11.68, suggesting moderate variation in the responses.

Objective-wise Hypothesis:

Objective-1: To study the Awareness and Understanding of Self-Knowledge in Krishnamurti's Pedagogy.

Null Hypothesis H_{01A}: There is no awareness and Understanding of Self-Knowledge in Krishnamurti's Pedagogy.

Alternate Hypothesis H_{11A}: There is a awareness and Understanding of Self-Knowledge in Krishnamurti's Pedagogy.

To test the above null hypothesis, One Sample T-test is applied and results are as follows:

One-Sample Test				
	Test Value = 60			
	t	df	P-value	Mean Difference
Awareness and Understanding of Self-Knowledge in Krishnamurti's Pedagogy	1.103	139	.272	1.029

Interpretation: The above results indicate that calculated p-value is 0.272. It is more than 0.05. Therefore One Sample T-test is accepted. Hence Null hypothesis is accepted and Alternate hypothesis is rejected.

Conclusion: There is no awareness and Understanding of Self-Knowledge in Krishnamurti's Pedagogy.

Findings: To understand the findings, mean scores are obtained and presented as follows:

One-Sample Statistics				
	N	Mean	Std. Deviation	Std. Error Mean
Awareness and Understanding of Self-Knowledge in Krishnamurti's Pedagogy	140	61.03	11.029	.932

The mean score of 61.03 for Awareness and Understanding of Self-Knowledge in Krishnamurti's Pedagogy indicates that respondents overall demonstrate low to moderate awareness of Krishnamurti's key concepts.

To identify the factor of awareness and Understanding of Self-Knowledge in Krishnamurti's Pedagogy.

Ranks		Mean Rank
4.1	I am familiar with Krishnamurti's concept of self-knowledge.	3.08
4.2	I am aware that Krishnamurti emphasized freedom from conditioning as part of self-knowledge.	2.91
4.3	I am aware that Krishnamurti believed psychological understanding is essential for true learning.	3.00
4.4	I understand the difference between intellectual knowledge and self-knowledge as stated by Krishnamurti.	3.15
4.5	Krishnamurti's idea that self-awareness transforms learning resonates with me.	2.86

The ranking of mean scores for the awareness statements indicates a gradual progression in respondents' familiarity and depth of understanding of Krishnamurti's teachings. The lowest mean score (2.86) for the statement "Krishnamurti's idea that self-awareness transforms learning resonates with me" suggests that although respondents may conceptually understand self-awareness, they resonate less with its transformative role in learning. Slightly higher is the awareness of freedom from conditioning (mean 2.91), showing moderate recognition but still limited internalization of this principle. The belief that psychological understanding is essential for true learning ranks third (mean 3.00), indicating a balanced awareness among respondents. A stronger understanding appears in general familiarity with Krishnamurti's concept of self-knowledge (mean 3.08), while the highest mean (3.15) reflects respondents' relatively better grasp of the difference between intellectual knowledge and self-knowledge. Overall, the ranking shows that respondents possess foundational awareness of Krishnamurti's ideas but exhibit lower resonance with the deeper, experiential dimensions of self-awareness in learning.

Objective-2: To study the Perceived Impact of Self-Knowledge on Students' Learning and Development. Null Hypothesis H_{02A}: There is no impact of Self-Knowledge on Students' Learning and Development. Alternate Hypothesis H_{12A}: There is a impact of Self-Knowledge on Students' Learning and Development.

To test the above null hypothesis, One Sample T-test is applied and results are as follows:

One-Sample Test				
	Test Value = 60			
	t	df	P-value	Mean Difference
Perceived Impact of Self-Knowledge on Students' Learning and Development	8.322	139	.000	12.171

Interpretation: The above results indicate that calculated p-value is 0.030. It is less than 0.05. Therefore One Sample T-test is rejected. Hence Null hypothesis is rejected and Alternate hypothesis is accepted.
Conclusion: There is a impact of Self-Knowledge on Students' Learning and Development.

Findings: To understand the findings, mean scores are obtained and presented as follows:

One-Sample Statistics				
	N	Mean	Std. Deviation	Std. Error Mean
Perceived Impact of Self-Knowledge on Students' Learning and Development	140	72.17	17.306	1.463

The mean score of 72.17 for the Perceived Impact of Self-Knowledge on Students' Learning and Development clearly indicates that respondents strongly believe in the positive influence of self-knowledge on students' growth.

To identify the factor of Impact of Self-Knowledge on Students' Learning and Development.

Ranks	
	Mean Rank
5.1 Self-knowledge helps students develop deeper understanding of themselves and their motivations.	3.05
5.2 Students who practice self-awareness are more emotionally balanced.	2.81
5.3 Self-knowledge enhances students' ability to learn independently.	3.44
5.4 Students with greater self-understanding are better able to handle stress and academic pressure.	2.76
5.5 Self-awareness improves classroom relationships and reduces conflict.	2.94

The ranking of mean scores for the perceived impact of self-knowledge on students' learning and development shows that respondents view stress management and emotional balance as the most significant benefits. The lowest mean (2.76) for "Students with greater self-understanding are better able to handle stress and academic pressure" indicates that this outcome is considered the most important impact, suggesting respondents strongly associate self-knowledge with improved coping abilities. Following this, the belief that self-awareness fosters emotional balance (mean 2.81) highlights recognition of its role in enhancing students' psychological stability. Improvements in classroom relationships and conflict reduction (mean 2.94) also rank relatively high, demonstrating that self-awareness is perceived to support social harmony. Meanwhile, deeper personal insight (mean 3.05) and independent learning ability (mean 3.44) receive comparatively higher mean scores, placing them lower in importance. This indicates that respondents perceive emotional and behavioral benefits as more immediate and impactful than academic autonomy or deep motivational understanding. Overall, the pattern suggests that the practical, day-to-day emotional and social benefits of self-knowledge are valued more than its long-term influence on independent learning.

Objective-3: To study the Challenges in Implementing Self-Knowledge Practices in Education.
Null Hypothesis H_{03A}: There is no challenges in Implementing Self-Knowledge Practices in Education.
Alternate Hypothesis H_{13A}: There is a challenges in Implementing Self-Knowledge Practices in Education.

To test the above null hypothesis, One Sample T-test is applied and results are as follows:

One-Sample Test				
	Test Value = 60			
	t	df	P-value	Mean Difference
Challenges in Implementing Self-Knowledge Practices in Education	9.865	139	.000	9.743

Interpretation: The above results indicate that calculated p-value is 0.000. It is less than 0.05. Therefore One Sample T-test is rejected. Hence Null hypothesis is rejected and Alternate hypothesis is accepted.
Conclusion: There is a challenges in Implementing Self-Knowledge Practices in Education.

Findings: To understand the findings, mean scores are obtained and presented as follows:

One-Sample Statistics				
	N	Mean	Std. Deviation	Std. Error Mean

Challenges in Implementing Self-Knowledge Practices in Education	140	69.74	11.686	.988

The mean score of 69.74 for the Challenges in Implementing Self-Knowledge Practices in Education indicates that respondents perceive significant barriers to integrating self-awareness and self-knowledge activities within the educational system.

To identify the factor of Challenges in Implementing Self-Knowledge Practices in Education.

Ranks		
		Mean Rank
6.1	Students often struggle to reflect deeply on their thoughts and emotions.	3.55
6.2	Time constraints in the curriculum make it difficult to incorporate self-awareness activities.	2.61
6.3	Classroom pressure and syllabus load hinder self-awareness-based learning.	2.35
6.4	Parents often emphasize performance over psychological growth.	3.75
6.5	Teachers are not always trained to facilitate self-knowledge practices.	2.74

The ranking of the mean scores for challenges in implementing self-knowledge practices reveals that the most pressing barriers are structural and institutional rather than student-related. The lowest mean (2.35) for "Classroom pressure and syllabus load hinder self-awareness-based learning" shows that heavy academic demands are seen as the biggest obstacle, leaving little room for reflective practices. Closely following this is the lack of time in the curriculum (mean 2.61), indicating that schools prioritize syllabus completion over holistic development. The third major challenge identified is inadequate teacher training (mean 2.74), reflecting a gap in educators' preparedness to guide students through self-knowledge activities. Higher means for the remaining two items show these are comparatively less urgent challenges: students' difficulty in deep reflection (mean 3.55) and parents' emphasis on performance over psychological growth (mean 3.75). These results suggest that while personal and cultural factors matter, the biggest barriers are systemic pressures within the educational environment that restrict the integration of Krishnamurti-inspired self-awareness practices.

VI. CONCLUSION

The study as a whole concludes that while respondents come from a diverse and academically strong background, their awareness and understanding of Krishnamurti's concept of self-knowledge remain low to moderate, indicating limited familiarity with deeper aspects such as freedom from conditioning, psychological insight, and the distinction between intellectual learning and self-awareness. However, despite this limited awareness, respondents strongly believe in the positive impact of self-knowledge on students' learning and development, recognizing its significant role in enhancing emotional balance, independent learning, stress management, and classroom harmony. At the same time, the study identifies major challenges in implementing self-knowledge practices within the education system, with structural barriers such as syllabus pressure, lack of time, and insufficient teacher training emerging as the most critical obstacles. Personal and cultural factors such as parents' emphasis on performance and students' difficulty with deep reflection also contribute to these challenges but are secondary to institutional constraints. Overall, the findings reveal a clear gap between the value respondents attribute to self-knowledge and the practical feasibility of incorporating it into traditional, curriculum-driven education, underscoring the need for policy support, teacher training, curriculum redesign, and a shift in educational priorities to truly realize Krishnamurti's holistic pedagogical vision.

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