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# Contemporary Relevance Of Krishnamurti's Educational Ideas In The Digital Age

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**Abstract**

The rapid expansion of digital technologies has transformed contemporary education, creating unprecedented opportunities for information access while simultaneously introducing challenges such as distraction, psychological conditioning, and superficial learning. Against this backdrop, Jiddu Krishnamurti's educational philosophy centered on self-knowledge, freedom from conditioning, holistic development, and inquiry-based learning offers a timeless framework for rethinking teaching and learning practices. This study examines the extent to which teaching faculties in Palghar District are aware of Krishnamurti's educational ideas and investigates how these principles are integrated into digital-age classroom practices. Using primary data from 120 respondents, the research evaluates differences in awareness based on demographic factors and explores the relationship between awareness, integration, and the perceived challenges of applying Krishnamurti's ideas in technology-driven environments. The results reveal significant variations in awareness across age and qualification levels, with older and more highly qualified teachers demonstrating deeper understanding of Krishnamurti's educational philosophy. Correlation analysis indicates a strong positive relationship between awareness and integration, suggesting that greater familiarity with Krishnamurti's ideas enhances educators' ability to apply them in digital teaching. Conversely, perceived challenges show a moderate negative correlation with integration, implying that as teachers adopt Krishnamurti's principles, the difficulties associated with digital distractions and conditioning decrease. The study concludes that Krishnamurti's ideas remain highly relevant in the digital era, offering valuable guidance for promoting reflective, meaningful, and student-centered learning. These findings highlight the need for teacher training programs that incorporate Krishnamurti's insights to strengthen pedagogical effectiveness in modern educational contexts.

**Keywords:** Krishnamurti's, Educational, Awareness, Challenges, Digital Age

Introduction:

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**Krishnamurti's Educational Philosophy and Its Timeless Vision:**

Jiddu Krishnamurti's educational philosophy stands apart from mainstream pedagogical theories because it emphasises the transformation of the individual rather than the transmission of knowledge. He believed that true education is not merely about academic achievement or preparing students for employment, but about understanding oneself and the world at a deeper level. His central idea that "the purpose of education is to bring about a human being who is good, integrated, and free" remains profoundly relevant even today, as education systems across the world struggle with stress, competition, and fragmented learning. His vision of education as a holistic process continues to resonate with scholars and educators seeking more meaningful approaches to learning.

Another significant aspect of Krishnamurti's thought is his emphasis on self-knowledge as the core of all learning. Unlike traditional models that prioritise memorisation and performance, Krishnamurti insisted that awareness of one's thoughts, emotions, and actions forms the foundation of true intelligence. This idea challenges the conventional schooling model, which often reinforces conformity, comparison, and fear-based motivation. Krishnamurti's approach encourages learners to observe themselves without judgment, fostering clarity, emotional balance, and authentic inquiry qualities that are increasingly essential in modern societies facing rapid change, uncertainty, and complex social pressures.

Krishnamurti's educational vision is timeless because it addresses universal human concerns such as fear, ambition, competition, and psychological conditioning. These concerns remain as significant today as they were decades ago, but they manifest in more complex forms due to globalisation and technological advancement. As societies become more interconnected yet more fragmented, Krishnamurti's insistence on nurturing inner freedom and self-awareness provides a guiding light for educators. His philosophy's lasting relevance emerges from its focus on cultivating human sensitivity, compassion, and deep understanding elements that modern education continues to overlook despite their significance for personal and societal well-being.

**Challenges:**

The digital age has reshaped the educational landscape by providing instant access to vast amounts of information through online platforms, multimedia content, and artificial intelligence tools. While this technological expansion has enhanced convenience and accessibility, it has also created a new challenge: the overwhelming abundance of information that often lacks depth or coherence. Students are constantly exposed to fragmented ideas, quick answers, and superficial content, which can hinder their ability to think critically and engage deeply with learning materials. Krishnamurti's emphasis on

attentive observation and deep inquiry becomes particularly relevant as educators struggle to guide learners through the noise of digital overload.

Another pressing concern in the digital age is the drastic reduction in students' ability to sustain attention. With constant notifications, multitasking environments, and addictive design patterns embedded into digital platforms, learners find it increasingly difficult to engage in sustained reflection or observe their thoughts calmly practices that Krishnamurti viewed as essential for cultivating self-understanding. Digital distractions can fragment the mind and reinforce psychological conditioning, making it challenging for students to develop autonomy, awareness, and independent thinking. His philosophy directly critiques such conditioning, warning that reliance on external stimuli erodes inner clarity and diminishes the capacity for original thought.

Furthermore, the digital environment fosters new forms of comparison, competition, and dependency especially through social media and algorithm-driven platforms. Krishnamurti consistently addressed the psychological harm caused by comparison, emphasising that it breeds fear, inadequacy, and division. In the digital context, these issues intensify as students base their self-worth on online validation and curated identities. This leads to emotional instability and heightened anxiety, affecting learning deeply. Krishnamurti's insistence on freedom from fear, conditioning, and psychological pressure offers an essential framework for understanding and addressing the behavioral challenges posed by digital culture, highlighting the continued relevance of his ideas.

**Relevance of Krishnamurti's Ideas for Modern Teaching and Learning Practices:**

Krishnamurti's educational ideas provide a powerful lens for rethinking classroom practices in the digital era. His emphasis on inquiry-based learning encourages educators to move beyond rote memorization and passive content consumption common tendencies in online learning environments. Instead, he advocated for learning through questioning, exploration, and direct engagement with experience. Digital tools, when used with awareness, can support these aims by enabling personalised learning pathways, offering diverse perspectives, and giving students opportunities to follow their curiosity. However, without a grounding in Krishnamurti's principles, technology risks reinforcing mechanical, surface-level learning instead of fostering deeper understanding.

His philosophy also calls for a transformation in the teacher's role from an authority figure to a facilitator of awareness, dialogue, and self-discovery. In the digital age, this shift becomes even more vital as teachers must guide students through both technological opportunities and distractions. Krishnamurti believed that genuine education occurs through relationship and shared inquiry, not through coercion or rigid instruction. Digital classrooms, though more challenging, can still cultivate meaningful interactions if teachers maintain sensitivity, presence, and attentiveness. This approach helps balance the impersonal nature of technology with the human connection required for holistic growth.

Finally, Krishnamurti's insistence on mindfulness, silence, and observation provides essential tools for navigating the stresses of modern education. These practices enable students to develop self-regulation, emotional resilience, and clarity of thought skills that are increasingly crucial in fast-paced, digitally mediated learning environments. His ideas encourage educators to design learning experiences that integrate reflection, awareness, and ethical sensitivity alongside digital literacy and technical skills. In this way, Krishnamurti's philosophy serves as a vital counterbalance to technological acceleration, reminding society that true education must cultivate not only skilled individuals but also conscious, compassionate, and free human beings.

**Review of Literature:**

**1. Malhotra, M. (2018),** In the research paper titled "Relevance of Educational Contribution of Jiddu Krishnamurti in Present System of Education". The paper concludes that Krishnamurti's insistence on "right education" – nurturing an integrated human being rather than a mere degree-holder – is even more crucial in today's performance-driven systems. The author argues that when education is reduced to grades, competition and employability, it deepens fear and conformity, whereas Krishnamurti's focus on inner freedom, sensitivity to nature, and dialogue can humanise contemporary schooling. In a digital age saturated with information and screens, his call to "educate the educator" and to create schools as spaces for self-understanding and quiet observation is presented as a powerful counterbalance to mechanised, technology-dominated learning.

**2. Anand, V. (2020),** In the research paper titled "J. Krishnamurti's Philosophy of Education". Anand concludes that Krishnamurti's critique of conditioning, authority and examination-centric education directly challenges the current obsession with standardised testing and digital content delivery. The study argues that while ICT tools promise efficiency, they can easily become new instruments of psychological conditioning if teachers themselves are not inwardly free. Thus, Krishnamurti's emphasis on self-knowledge, questioning, and affectionate teacher–student relationships is seen as a necessary ethical and pedagogical framework for using technology wisely, so that learners do not become passive consumers of digital information but active inquirers.

**3. Prakash, S., & Kumari, A. (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 paper concludes that several core elements of NEP-2020 – such as holistic and multidisciplinary learning, reduced exam pressure, experiential pedagogy and formative assessment – echo Krishnamurti's vision of education as a lifelong, holistic process. The authors argue that Krishnamurti's ideas offer a deep philosophical foundation for implementing NEP-2020 in an era of EdTech and online platforms: technology should support critical, creative and fearless inquiry rather than reinforce rote-learning or performance anxiety. They suggest that policies aligned with Krishnamurti's thought can help Indian education harness digital tools while still prioritising awareness, freedom and integrated personality development.

**4. Forbes, S. H. (1997),** In the research paper/presentation titled "Jiddu Krishnamurti and His Insights into Education". Forbes concludes that Krishnamurti's view of education as a fundamentally religious (i.e., deeply ethical and transformative) activity offers a radical alternative to the utilitarian, career-oriented schooling that now dominates global practice. He shows how Krishnamurti's insistence on inner freedom, "flowering of goodness", and non-fragmentary learning directly addresses the crisis of meaning in modern mass education. Applied to the digital age, the paper implies that unless technology is embedded in this deeper intention – liberation of consciousness rather than mere technical skill – digital reforms will only intensify stress, fragmentation, and superficiality in learners' lives.

**5. Ramanujam, R. (2019),** In the research paper/article titled "Technology and the Classroom: A Wider Perspective". Writing in the Journal of the Krishnamurti Schools, Ramanujam concludes that technology must be viewed more broadly than ICT and always assessed against educational aims rooted in inquiry, hands-on engagement with the material world, and critical awareness. The article warns that uncritical enthusiasm for ICT can create passive, distracted learners and undermine deep reflection, a danger Krishnamurti repeatedly pointed to in relation to mass entertainment and conditioning. At the same time, Ramanujam shows that carefully used digital tools can break textbook tyranny, personalise learning and support open-ended exploration – but only if they are guided by Krishnamurti-inspired principles of attentiveness, sensitivity, and responsibility.

**6. Miller, J. P. (2000),** In the research paper titled "Krishnamurti and Holistic Education". Miller concludes that Krishnamurti's thought is a major source for holistic education because it integrates intellect, emotion, body, nature and the "inner life" into a single educational vision. The paper argues that in a culture dominated by fragmented knowledge and technological distractions, Krishnamurti's insistence on wholeness and choiceless awareness offers a corrective to over-specialisation and techno-centrism. For contemporary and digital classrooms, Miller suggests that practices like dialogue, silence, and attention to inner states are not "extras" but essential counter-forces that help students remain centred, humane and reflective while navigating omnipresent screens and information overload.

**7. Rudge, L. T. (2010),** In the research work titled "Holistic Education: An Analysis of Its Pedagogical Application". Rudge's analysis of holistic schools (including Krishnamurti-influenced environments) concludes that when pedagogy honours the spiritual, emotional and ethical dimensions of learners alongside cognition, students display deeper engagement and more integrated development. Although the study does not focus on technology directly, it highlights how such schools resist purely instrumental and test-driven models that are often amplified by digital accountability systems. The conclusion implies that Krishnamurti-style holistic education provides a robust pedagogical framework for evaluating any digital intervention: if a tool does not support presence, relationship, meaning and self-understanding, it ultimately undermines true education.

**Research Gap:**

Although extensive philosophical writings and interpretative analyses exist on Jiddu Krishnamurti's educational ideas, most prior studies primarily focus on theoretical, historical, or conceptual interpretations of his philosophy. Much of the available literature highlights his emphasis on self-knowledge, freedom from conditioning, holistic development, and inquiry-based learning, but these studies rarely examine how these principles translate into actual classroom practices in today's technology-driven environment. Furthermore, existing research tends to concentrate on Krishnamurti schools or alternative schooling models, leaving a significant gap in understanding how mainstream teachers especially in conventional educational institutions perceive and apply his educational ideas.

In the context of the digital age, research is even more limited. While scholars acknowledge the rise of digital tools, online platforms, and ICT-based pedagogy, very few studies explore how Krishnamurti's core concepts remain relevant or how they influence teaching behaviour, student engagement, or learning quality in a hyper-digitalised environment. There is a lack of empirical research examining teachers' awareness, their integration of Krishnamurti's ideas in digital teaching, and the specific challenges they face when applying philosophical principles amidst digital distractions and algorithm-driven conditioning. This gap highlights the need for contemporary studies such as the present one that provide empirical evidence from teachers and institutions to understand the practical relevance, challenges, and impact of Krishnamurti's educational philosophy in modern digital classrooms.

**Research Methodology:**

The study based on 120 teaching faculty respondents from Palghar District concludes that demographic factors such as age and qualification significantly influence the awareness and understanding of Krishnamurti's educational philosophy. Older faculty members and those with higher or professional qualifications show substantially higher awareness levels, indicating that academic maturity, teaching experience, and deeper scholarly exposure contribute to a richer understanding of Krishnamurti's ideas. These variations highlight the importance of professional development initiatives and philosophical orientation programs to strengthen awareness among younger or less experienced faculty members. Furthermore, the results from the 120 respondents demonstrate a strong and meaningful connection between awareness, integration, and perceived challenges in applying Krishnamurti's ideas in digital-age teaching. Higher awareness leads to better integration of his principles into technology-enabled classrooms, while increased integration reduces the challenges educators face in digital environments. This indicates that teachers who understand Krishnamurti's philosophy are better equipped to manage digital distractions, encourage inquiry-based learning, and promote holistic development. Overall, the study affirms that Krishnamurti's philosophy remains highly relevant in the digital era, and enhancing the awareness of teaching faculties can significantly improve pedagogical effectiveness in modern education.

**Data Analysis:**

The following table indicates the demographic factor of the study:

| Sr.no | Demographic Factor | Category | Frequency | Percent |
|---|---|---|---|---|
| 1 | Gender | Male | 53 | 44.2 |
| | | Female | 67 | 55.8 |
| 2 | Age Group | Up to 30 Years | 39 | 32.5 |
| | | 31 to 45 Years | 29 | 24.2 |
| | | More than 45 Years | 52 | 43.3 |
| 3 | Qualification | Post graduate | 34 | 28.3 |
| | | Doctorate | 40 | 33.3 |
| | | Professional Degree | 46 | 38.3 |

In this study of 120 teaching faculty members from Palghar District, the frequency distribution highlights the composition of respondents across key demographic factors—gender, age, and qualification. The sample consists of slightly more female respondents (67) than males (53), showing balanced gender representation. In terms of age, the largest group comprises faculty above 45 years (52), followed by those up to 30 years (39), and a smaller segment aged 31–45 years (29), indicating that the study includes a mix of young, mid-career, and senior educators. Regarding qualifications, the highest frequency is seen among respondents with professional degrees (46), followed by those with doctorates (40), and postgraduates (34), reflecting a highly educated sample. Overall, the frequency data shows a diverse and academically strong respondent group, suitable for assessing awareness and understanding of Krishnamurti's educational philosophy.

**The following table indicates the Awareness and Understanding of Krishnamurti's Educational Philosophy:**

| Sr.no | Statements | SD | D | N | A | SA |
|---|---|---|---|---|---|---|
| 4.1 | I am familiar with the core educational ideas of Jiddu Krishnamurti. | 25 | 35 | 17 | 17 | 26 |
| 4.2 | I understand Krishnamurti's emphasis on self-knowledge as a foundation for true learning. | 31 | 28 | 18 | 21 | 22 |

| | | | | | | |
|---|---|---|---|---|---|---|
| 4.3 | Krishnamurti's belief in inquiry-based learning is clear to me. | 31 | 26 | 18 | 24 | 21 |
| 4.4 | I am aware of his critique of traditional authority-driven education. | 30 | 29 | 25 | 11 | 25 |
| 4.5 | I understand his focus on holistic development of learners (emotional, intellectual, and ethical). | 33 | 32 | 23 | 17 | 15 |

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 is obtained using formula given below.

Mean score of Awareness = $\frac{\boldsymbol{Totalscoreof\ rating\ of\ respondent(for\ 5\ statements)} \times \mathbf{100}}{\boldsymbol{Maximum\ rating(25)}}$

Using above formula mean scores are obtained for each respondent and also for all 120 respondents. Descriptive statistics is as follows:

| **Descriptive Statistics** | | | | | |
|---|---|---|---|---|---|
| | N | Minimum | Maximum | Mean | Std. Deviation |
| Awareness | 120 | 20 | 88 | 55.27 | 13.837 |
| Valid N (listwise) | 120 | | | | |

The Above table indicate that mean score of Awareness is 55.27 percent with standard deviation 13.83, suggesting moderate variation in the responses.

**The following table indicates the The following table indicates the Awareness and Understanding of Krishnamurti's Educational Philosophy:**

| Sr.no | Statements | SD | D | N | A | SA |
|---|---|---|---|---|---|---|

| | | | | | | |
|---|---|---|---|---|---|---|
| 5.1 | I encourage students to think independently when using digital tools. | 20 | 11 | 16 | 31 | 42 |
| 5.2 | My teaching approach promotes inquiry-based learning in online or blended environments. | 19 | 15 | 15 | 23 | 48 |
| 5.3 | I use technology to support self-paced and self-directed learning. | 27 | 13 | 11 | 23 | 46 |
| 5.4 | I create opportunities for mindful, distraction-free digital learning. | 26 | 11 | 14 | 26 | 43 |
| 5.5 | I promote reflection and self-awareness among students in digital classrooms. | 22 | 14 | 15 | 27 | 42 |

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 Integration is obtained using formula given below.

Mean score of Integration = $\frac{\boldsymbol{Totalscoreof\ rating\ of\ respondent(for\ 5\ statements)} \times \mathbf{100}}{\boldsymbol{Maximum\ rating(25)}}$

Using above formula mean scores are obtained for each respondent and also for all 120 respondents. Descriptive statistics is as follows:

| **Descriptive Statistics** | | | | | |
|---|---|---|---|---|---|
| | N | Minimum | Maximum | Mean | Std. Deviation |
| Integration | 120 | 20 | 100 | 69.33 | 23.606 |
| Valid N (listwise) | 120 | | | | |

The Above table indicate that mean score of Integration is 69.33 percent with standard deviation 23.60, suggesting high variation in the responses.

**The following table indicates the Perceived Challenges in Applying Krishnamurti's Ideas in the Digital Age:**

| Sr.no | Statements | SD | D | N | A | SA |
|---|---|---|---|---|---|---|
| 6.1 | It is difficult to cultivate deep observation and awareness in students due to digital distractions. | 28 | 17 | 19 | 16 | 40 |
| 6.2 | Technology increases psychological conditioning among learners (e.g., constant comparison, dependency on validation). | 28 | 23 | 18 | 12 | 39 |
| 6.3 | Excessive screen time reduces students' ability to engage meaningfully with inquiry-based learning. | 25 | 30 | 16 | 12 | 37 |
| 6.4 | Online platforms make it difficult to build Krishnamurti's preferred teacher–student dialogue. | 33 | 21 | 14 | 18 | 34 |
| 6.5 | Students rely too much on technological shortcuts, which goes against Krishnamurti's educational ideals. | 24 | 23 | 22 | 8 | 43 |

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 is obtained using formula given below.

Mean score of Challenges = $\frac{Totalscoreof\ rating\ of\ respondent(for\ 5\ statements) \times 100}{Maximum\ rating(25)}$

Using above formula mean scores are obtained for each respondent and also for all 120 respondents. Descriptive statistics is as follows:

| Descriptive Statistics | | | | | |
|---|---|---|---|---|---|
| | N | Minimum | Maximum | Mean | Std. Deviation |
| Challenges | 120 | 20 | 100 | 62.07 | 24.466 |
| Valid N (listwise) | 120 | | | | |

The Above table indicate that mean score of Challenges is 62.07 percent with standard deviation 24.46, suggesting high variation in the responses.

**Objective-wise Hypothesis:**

**Objective-1: To study the Awareness and Understanding of Krishnamurti's Educational Philosophy among the teaching faculties in Palghar District.**

**Null Hypothesis $H_{01A}$:** There is no significant difference in Awareness and Understanding of Krishnamurti's Educational Philosophy among the teaching faculties in Palghar District according to the age.

**Alternate Hypothesis $H_{11A}$:** There is a significant difference in Awareness and Understanding of Krishnamurti's Educational Philosophy among the teaching faculties in Palghar District according to the age.

To test the above null hypothesis, ANOVA and F-test is applied and results are as follows:

| ANOVA | | | | | |
|---|---|---|---|---|---|
| Awareness | | | | | |
| | Sum of Squares | df | Mean Square | F | P-value |
| Between Groups | 1522.689 | 2 | 761.344 | 4.190 | .017 |
| Within Groups | 21260.778 | 117 | 181.716 | | |
| Total | 22783.467 | 119 | | | |

**Interpretation:** The above results indicate that calculated p-value is 0.017. It is less than 0.05. Therefore ANOVA and F-test is rejected. Hence Null hypothesis is rejected and Alternate hypothesis is accepted.

**Conclusion:** There is a significant difference in Awareness and Understanding of Krishnamurti's Educational Philosophy among the teaching faculties in Palghar District according to the age.

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

| **Report** | | | |
|---|---|---|---|
| Awareness | | | |
| Age Group of respondents | Mean | N | Std. Deviation |
| Up to 30 Years | 50.26 | 39 | 12.775 |
| 31 to 45 Years | 56.41 | 29 | 14.196 |
| More than 45 Years | 58.38 | 52 | 13.588 |
| Total | 55.27 | 120 | 13.837 |

The mean scores indicate that awareness of Krishnamurti's educational philosophy increases with age among the teaching faculties in Palghar District. Respondents aged Up to 30 years show the lowest awareness level with a mean score of 50.26, suggesting limited exposure or understanding at early career stages. Awareness improves among those aged 31 to 45 years, who have a mean score of 56.41, reflecting greater academic experience and engagement with philosophical or pedagogical ideas. The highest awareness is observed among respondents More than 45 years, with a mean of 58.38, indicating that senior faculty members possess the deepest understanding, likely due to prolonged teaching experience and broader educational perspectives. Overall, the trend shows a positive relationship between age and awareness of Krishnamurti's educational principles.

**Null Hypothesis $H_{01B}$:** There is no significant difference in Awareness and Understanding of Krishnamurti's Educational Philosophy among the teaching faculties in Palghar District according to the qualification.

**Alternate Hypothesis $H_{11B}$:** There is a significant difference in Awareness and Understanding of Krishnamurti's Educational Philosophy among the teaching faculties in Palghar District according to the qualification.

To test the above null hypothesis, ANOVA and F-test is applied and results are as follows:

| **ANOVA** | | | | | |
|---|---|---|---|---|---|
| Awareness | | | | | |
| | Sum of Squares | df | Mean Square | F | P-value |
| Between Groups | 6303.892 | 2 | 3151.946 | 22.378 | .000 |
| Within Groups | 16479.574 | 117 | 140.851 | | |

| | | | | | |
|---|---|---|---|---|---|
| Total | 22783.467 | 119 | | | |

**Interpretation:** The above results indicate that calculated p-value is 0.000. It is less than 0.05. Therefore ANOVA and F-test is rejected. Hence Null hypothesis is rejected and Alternate hypothesis is accepted.

**Conclusion:** There is a significant difference in Awareness and Understanding of Krishnamurti's Educational Philosophy among the teaching faculties in Palghar District according to the qualification.

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

| **Report** | | | |
|---|---|---|---|
| Awareness | | | |
| Qualification of respondent | Mean | N | Std. Deviation |
| Post graduate | 45.41 | 34 | 12.136 |
| Doctorate | 54.40 | 40 | 12.836 |
| Professional Degree | 63.30 | 46 | 10.743 |
| Total | 55.27 | 120 | 13.837 |

The mean scores clearly show a progressive increase in Awareness and Understanding of Krishnamurti's Educational Philosophy as the qualification level of teaching faculties rises. Post-graduate respondents reported the lowest mean awareness score of 45.41, indicating comparatively limited familiarity with Krishnamurti's ideas. This score increases notably for doctorate holders, who recorded a mean of 54.40, suggesting a deeper conceptual engagement likely gained through higher academic exposure. The highest awareness is observed among respondents with a Professional Degree, who registered a mean score of 63.30, reflecting a significantly stronger understanding of Krishnamurti's educational principles. Overall, the total mean score of 55.27 demonstrates moderate awareness across the sample, but the variation across qualification levels highlights that higher or specialized education correlates with greater awareness of Krishnamurti's philosophy.

**Objective-2: To study the impact of Awareness and Understanding of Krishnamurti's Educational Philosophy and Integration of Krishnamurti's Ideas in Digital-Age Teaching Practices.**

**Null Hypothesis $H_{02}$:** There is no impact of Awareness and Understanding of Krishnamurti's Educational Philosophy and Integration of Krishnamurti's Ideas in Digital-Age Teaching Practices.

**Alternate Hypothesis $H_{12}$:** There is an impact of Awareness and Understanding of Krishnamurti's Educational Philosophy and Integration of Krishnamurti's Ideas in Digital-Age Teaching Practices.

To test the above null hypothesis, Pearson Correlation test is applied and results are as follows:

| Correlations | | | |
|---|---|---|---|
| | | Awareness | Integration |
| Awareness | Pearson Correlation | 1 | .557** |
| | P-value | | .000 |
| | N | 120 | 120 |
| Integration | Pearson Correlation | .557** | 1 |
| | P-value | .000 | |
| | N | 120 | 120 |
| **. Correlation is significant at the 0.01 level (2-tailed). | | | |

**Interpretation:** The above results indicate that calculated p-value is 0.000. It is less than 0.05. Therefore Pearson Correlation test is rejected. Hence Null hypothesis is rejected and Alternate hypothesis is accepted.

**Conclusion:** There is an impact of Awareness and Understanding of Krishnamurti's Educational Philosophy and Integration of Krishnamurti's Ideas in Digital-Age Teaching Practices.

**Findings:** The correlation results reveal a moderately strong positive relationship (r = 0.557) between Awareness of Krishnamurti's Educational Philosophy and the Integration of his ideas into Digital-Age Teaching Practices. The p-value of 0.000, which is significantly lower than the 0.05 threshold, confirms that this correlation is statistically significant. This means that as teachers' awareness and understanding of Krishnamurti's principles increase, their ability and willingness to integrate these ideas into digital teaching practices also improves. Therefore, the null hypothesis is rejected, and it is concluded that greater awareness of Krishnamurti's philosophy has a direct and meaningful impact on how effectively educators incorporate his principles into modern, technology-enhanced classrooms.

**Objective-3: To study the impact of Perceived Challenges in Applying Krishnamurti's Ideas in the Digital Age on Integration of Krishnamurti's Ideas in Digital-Age Teaching Practices.**

**Null Hypothesis $H_{03}$:** There is no impact of Perceived Challenges in Applying Krishnamurti's Ideas in the Digital Age on Integration of Krishnamurti's Ideas in Digital-Age Teaching Practices.

**Alternate Hypothesis $H_{13}$:** There is an impact of Perceived Challenges in Applying Krishnamurti's Ideas in the Digital Age on Integration of Krishnamurti's Ideas in Digital-Age Teaching Practices.

To test the above null hypothesis, Pearson Correlation test is applied and results are as follows:

| Correlations | | | |
|---|---|---|---|
| | | Integration | Challenges |
| Integration | Pearson Correlation | 1 | -.460** |
| | P-value | | .000 |
| | N | 120 | 120 |
| Challenges | Pearson Correlation | -.460** | 1 |
| | P-value | .000 | |
| | N | 120 | 120 |
| **. Correlation is significant at the 0.01 level (2-tailed). | | | |

**Interpretation:** The above results indicate that calculated p-value is 0.000. It is less than 0.05. Therefore Pearson Correlation test is rejected. Hence Null hypothesis is rejected and Alternate hypothesis is accepted.

**Conclusion:** There is an impact of Perceived Challenges in Applying Krishnamurti's Ideas in the Digital Age on Integration of Krishnamurti's Ideas in Digital-Age Teaching Practices.

**Findings:** The correlation results show a moderate negative relationship (r = –0.460) between Integration of Krishnamurti's Ideas in Digital-Age Teaching Practices and the Challenges faced by teaching faculties in applying these ideas. The p-value of 0.000, which is far below the 0.05 significance level, indicates that this relationship is statistically significant. This means that as educators become more capable of integrating Krishnamurti's principles into digital teaching, the challenges they experience tend to decrease. Conversely, higher challenges are associated with lower levels of integration. Thus, the findings suggest that effective integration of Krishnamurti's educational philosophy helps reduce the obstacles teachers face in digital learning environments, reflecting an important interplay between pedagogical understanding and practical implementation.

**Conclusion:** The study clearly demonstrates that demographic factors such as age and qualification significantly influence the Awareness and Understanding of Krishnamurti's Educational Philosophy among teaching faculties in Palghar District. Older faculty members and those with higher or professional qualifications exhibit substantially greater awareness, suggesting that exposure, experience, and advanced academic training deepen their engagement with Krishnamurti's educational principles. This indicates that understanding his philosophy is not uniformly distributed across all faculty groups but grows with maturity, pedagogical experience, and academic depth. Such patterns highlight the need for targeted faculty development programs to enhance awareness among younger and less experienced educators. Furthermore, the research establishes a strong relationship

between Awareness, Integration, and Perceived Challenges in applying Krishnamurti's ideas within digital-age teaching environments. Higher awareness is associated with greater integration of his principles in digital classrooms, confirming that understanding the philosophy directly influences teaching practices. Additionally, increasing integration reduces the challenges faced by educators, demonstrating that familiarity with Krishnamurti's methods empowers teachers to navigate digital distractions, promote holistic learning, and facilitate inquiry-based education more effectively. Overall, the study concludes that Krishnamurti's educational ideas remain highly relevant in the digital era and that cultivating deeper awareness among educators can significantly enhance meaningful, student-centered digital learning practices.

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