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Lingue, Culture e Comunicazione Internazionale

**EDUCARE ALLA VITA**  
IL CASO DELLA BROCKWOOD PARK SCHOOL  
(HAMPSHIRE, INGHILTERRA)

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*A mia Madre e mio Padre*



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# INTRODUZIONE

I think it is quite interesting to do a research about it.  
Like see what people think about education,  
what do they mean when they say education  
referring to the result of education  
and actually seeing how the education takes place.  
But that definitely requires to read between the lines...<sup>1</sup>

Qual è il significato dell'educazione nella nostra vita? Che cosa s'intende per giusta educazione? Si tratta di sviluppare particolari abilità o è un processo che coinvolge l'intera esistenza? In quale forma l'educazione che riceviamo ci aiuta, ci limita, influenza il nostro futuro?

Credo che quesiti di questo tipo siano di fondamentale importanza; sicuramente hanno incominciato a catturare la mia attenzione negli ultimi anni, mano a mano che la mia istruzione accademica procedeva. La curiosità per queste tematiche è, tuttavia, rimasta sopita a lungo, poiché avendo ricevuto sin dall'infanzia un'educazione "tradizionale", non ho mai avuto modo di osservare o conoscere altri modelli o applicazioni alternative, fino a quando nel settembre 2007 mi sono recata in India, a Varanasi, per uno *stage* di due mesi. E' stato proprio lì che ho avuto la fortuna di visitare una scuola-Krishnamurti, la Rajghat Besant School. La bellezza del luogo, l'atmosfera e soprattutto l'incontro con alcuni ex studenti furono gli aspetti principali che catturarono la mia attenzione e spinsero un passo in avanti la mia generale curiosità verso un altro approccio educativo. Tornata in Italia la lettura di un libro sulla vita e l'insegnamento di Krishnamurti approfondì l'interesse per le scuole da lui fondate. Prese avvio così una casuale ricerca via *internet* fino alla scoperta dell'esistenza di Brockwood Park School, l'unica scuola Krishnamurti in

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<sup>1</sup> Appendice, Intervista n. 9.

Europa. L'incontro, poi, con Francesca e Olga del comitato Krishnamurti italiano mi offrì nuovo materiale, stimoli e punti di vista in merito alla scuola, oltre che l'ingresso in un ambiente interessato allo scambio e alla condivisione. Nel frattempo si delineava l'idea di una ricerca sulla realtà di Brockwood, sulla strada che la scuola segue per porre in essere le parole e idee di Krishnamurti sull'educazione. E' con quest'intenzione che mi ci sono recata alla fine di marzo. L'ingresso come *guest helper* e quindi la possibilità di lavorare sei ore al giorno nella realtà della scuola, l'accesso alle lezioni e agli incontri, la generale apertura del luogo allo scambio e al dialogo, le interviste a studenti e *staff* hanno fornito una vasta panoramica della scuola il cui risultato è questa ricerca.

Nel primo capitolo vengono introdotti brevemente la vita di Krishnamurti e il suo insegnamento, in particolare rispetto all'educazione e alla sua eredità sotto forma di scuole e fondazioni. Viene anche delineato il concetto di scuola-Krishnamurti.

Nel secondo capitolo è introdotta Brockwood Park School, le sue origini e caratteristiche generali sotto forma di organizzazione amministrativa e finanziaria, i partecipanti e il loro ingresso, la *routine* e le attività di gestione comune.

Il terzo capitolo si concentra sull'approccio educativo della scuola sia dal punto di vista accademico sia sotto il profilo culturale, sociale, morale e spirituale.

Il quarto capitolo approfondisce tale tematica, valutando quali elementi la scuola offra a sostegno di un approccio educativo mirato allo sviluppo di un essere umano nella sua totalità.

Il quinto capitolo intende fornire uno sguardo dall'interno, l'idea dei partecipanti in merito al concetto di educazione e all'esistenza di una metodologia educativa a Brockwood.

Il sesto capitolo offre ancora la prospettiva dei partecipanti in merito alla vita dopo Brockwood e all'esistenza di uno spirito comune nella scuola. Vengono poi ulteriormente chiariti il ruolo e il valore che le idee di Krishnamurti hanno oggi in questo centro educativo.

Nella conclusione, tutti gli elementi trattati nei precedenti capitoli vengono messi in relazione e approfonditi dal punto di vista degli intervistati al fine di delineare un'immagine completa di Brockwood.

Questo lavoro si basa per lo più sulle interviste raccolte durante la mia permanenza a Brockwood e le parole di alcuni studenti trovate sul giornale *The Brockwood Observer*, prodotto dalla scuola stessa. Nei diversi capitoli questi colloqui sono stati segmentati e utilizzati al fine di costruire un discorso; ciò costituisce una forma di manipolazione ed è per questo motivo che in Appendice sono presenti tutte le interviste in forma completa, di cui si suggerisce la lettura per una comprensione più ampia e oggettiva dei temi trattati.

## ❖ *Note sulla trascrizione e legenda*

I termini stranieri (nomi propri e comuni) sono proposti con trascrizione all'inglese dal momento che la maggior parte del materiale bibliografico consultato è in lingua inglese, in particolare quello riguardante la scuola. Inoltre le interviste pur coinvolgendo individui di svariate nazionalità sono state condotte in inglese e hanno avuto luogo nell'Hampshire.

Nelle parti di testo in cui compaiono le interviste viene fatto uso di simboli che vanno interpretati come segue:

- ...

I puntini di sospensione indicano pausa nel parlato.

- (...)

Le parentesi tonde con puntini indicano un taglio.

- [ ]

Le parentesi quadre contengono un'aggiunta dell'autore.

## *BHUMIKA*

मेरा यह विचार है कि इस विषय का सम्पूर्ण रूप से अनुसन्धान करना बहुत दिलचस्प हो सकता है।

देखते हैं लोग शिक्षा के बारे में क्या सोचते हैं।

वे क्या कहना चाहते हैं जब वे शिक्षा के परिणाम की बात करते हैं?

और फिर इसकी तुलना सच्चाई से करें।

पर इसके लिये वाक्यों के मध्य में पढ़ने की ज़रूरत होगी।

हमारे जीवन में शिक्षा कि क्या सार्थकता है? हम इस सूक्ति, “उचित शिक्षा” से क्या समझते हैं? क्या शिक्षा केवल एक विशेष योग्यता का प्राक्रम है या हमारा पूर्ण अस्तित्व इसमें लिप्टा हुआ है? शिक्षा हमें किस तरह प्रभावित करती है और उसी समय सीमित करती है? मेरे विचार में इस तरह के मौलिक प्रश्न बहुत महत्वपूर्ण हैं।

कुछ सालों से इन प्रश्नों ने मेरी कल्पना शक्ति को ग्रहण कर लिया है, खास तौर से वश्वविद्यालय स्तर पर मेरी विद्यौचित शिक्षा शुरू होने पर। इन प्रश्नों की जिज्ञासा सन्तुष्ट तभी हुई जब मैं दो महीनों के लिये २००७ में वाराणासी (भारत) गयी। वाराणासी में मुझे पहली बार एक कृष्णमूर्ति-शिक्षालय को देखने का अवसर मिला - राजघाट बेसन्त शिक्षालय। उस जगह की सुन्दरता और फिज़ा ने मेरा मन मोह लिया. और कुछ पूर्व छात्रों से मिलने के बाद इस अलग शिक्षा विधि में मेरी दिलचस्पी और जिज्ञासा और भी बढ़ गयी. इटली वापस आने पर मैंने कृष्णमूर्ति के ज़िन्दगी और तत्व-ज्ञान का अध्ययन किया, जिसके कारण कृष्णमूर्ति के इस अलग तरीके में मेरी रुचि और उत्पन्न हुई।

लगभग इसी समय इन्टरनेट पर आकस्मिक खोज करते हुए मुझे पहली बार ब्रौकवुड स्कूल के बारे में पता लगा। ब्रौकवुड स्कूल यूरोप का एकल कृष्णमूर्ति शिक्षालय है।

मैंने इटालियन कृष्णमूर्ति समिति के सदस्य ओल्गा एवं फ्रान्चेस्का के साथ सम्पर्क स्थापित किया। उन्होंने मुझे कृष्णमूर्ति और ब्रौकवुड पर जानकारी एवं आदान प्रदान और सहभाजन के मदद से नये और महत्वपूर्ण दृष्टिकोण दिये, जिसके लिये मैं सदा आभारी रहूंगी।

इस विषय पर और खोज करने के लिये, और यह समझने के लिये कि कृष्णमूर्ति के शिक्षा-सम्बन्धी आधारों और विचारों को किस तरह सच्चाई में बदला जाता है, मैं मार्च २००६ में ब्रौकवुड स्कूल गयी। छः घंटे “अतिथि सहायक” की क्षमता में काम करते समय मुझे कुछ लोगों से बात करने का अवसर मिला और कुछ बैठकों और पाठ में प्रवेश करने की अनुमति प्राप्त हुई।

ब्रौकवुड के माहौल की सादगी, वार्तालाप की स्पष्टता एवं सत्यता, और छात्रों और अध्यापकों के सम्वाद सम्बन्धी उत्साह के कारण मुझे इस शिक्षा प्रणाली के बारे में विशालदर्शी ज्ञान प्राप्त हुआ। यह प्रबन्ध इस अनुभव का नतीजा है।

इस प्रबन्ध के पहले अध्याय में संक्षिप्त रूप से कृष्णमूर्ति की ज़िन्दगी और उनके तत्व विचार प्रस्तुत किये गए हैं, खासकर उनके शिक्षा सम्बन्धी विचार. उनके ज़िन्दगी का धरोहर – कृष्णमूर्ति शिक्षालय और कृष्णमूर्ति सन्स्था का संक्षिप्त रूप से वर्णन भी किया है इस अध्याय में कृष्णमूर्ति शिक्षा को पहचानना का तरीका समझाने की कोशिश भी की गयी है।

दूसरे अध्याय में ब्रौकवुड पार्क स्कूल का परिचय दिया गया है: शिक्षालय का प्रारम्भ, प्रबन्धकीय एवं आर्थिक व्यवस्था, शिक्षालय के सामान्य लक्षण आदि. इसके अलावा ब्रौकवुड के हिस्सेदारों और उनका इस शिक्षालय में प्रवेश आदि का वर्णन भी किया गया है। आखिर में शिक्षालय के नित्य-कर्म और सार्वजनिक क्रिया कलाप को प्रस्तुत किया गया है।

तीसरा अध्याय ब्रौकवुड पार्क स्कूल के शिक्षा-सम्बन्धी तरीके पर केन्द्रित है। शिक्षा के सभी पहलू – शैक्षिक, सांस्कृतिक, आत्मिक, आचरण सम्बन्धी को पूर्ण रूप से प्रस्तुत करने की कोशिश की गयी है।

चौथा अध्याय पिछले अध्याय के विषय का और गहराई से विश्लेषण करता है, इस उम्मीद में कि ब्रौकवुड के वे तत्व जो मनुष्य के पूर्ण विकास के लिये प्रमाणित हैं, वे पूर्ण रूप से दिख सकें।

ब्रौकवुड के छात्रों की स्कूल के बाद ज़िन्दगी, और अगर ब्रौकवुड के सदस्य एक सामूहिक उत्साह में भाग लेते हैं – इस प्रकार के प्रश्नों का जवाब छठे अध्याय में प्रस्तुत किया गया है।

ब्रौकवुड के सदस्यों के परिप्रेक्ष्य को विचार में रखते हुए, अन्त में ब्रौकवुड के सभी पहलूओं को मिलाने का प्रयत्न किया गया है। इस तरह ब्रौकवुड को पूर्ण रूप से प्रस्तुत करने की कोशिश की गयी है।

*Capitolo I*

*JIDDU KRISHNAMURTI E  
L'EDUCAZIONE*





## ❖ *La vita di Jiddu Krishnamurti*

Jiddu Krishnamurti nacque l'11 maggio 1895 a Madanapalle, un villaggio sulle colline nei dintorni di Madras, nel sud dell'India; era l'ottavo di undici figli, di cui solo cinque sopravvissuti all'infanzia<sup>2</sup>. Suo padre, il bramino Jiddu Narianiah, da molti anni teosofo, aveva fatto parte in passato del dipartimento finanziario del governo inglese; nel 1907 venne collocato forzatamente a riposo, con una pensione pari a metà del precedente stipendio. Egli era vedovo<sup>3</sup> e solo ad accudire i quattro figli maschi sopravvissuti. Nel 1908, ottenuto un posto come aiuto segretario presso la sede generale della Società Teosofica<sup>4</sup>, a Adyar, vi si trasferì con la famiglia. Fu proprio qui, sulla spiaggia di fronte alla sede della Società Teosofica che, nella primavera del 1909, Krishnamurti viene notato da

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<sup>2</sup> La madre, Sanjevamma, era devota di Sri Krishna; decise così di consacrare il nuovo nato alla divinità, essa stessa incarnata nell'ottavo figlio di Dewaki, chiamandolo Krishnamurti: "a immagine di Krishna".

<sup>3</sup> Sanjevamma, seconda cugina di Narianiah e sua sposa, morì nel 1904.

<sup>4</sup> Verso la seconda metà del 1800 prese forma uno spirito di reazione al dilagante materialismo e all'idea di scienza come nuova via di salvezza. Tuttavia anche le religioni non erano più ritenute in grado di fornire risposte soddisfacenti alle mutate condizioni dell'umanità. In linea con questa corrente, un'energica russa, l'occultista Helena Blavatsky, e il colonnello americano Henry Olcott fondarono a New York, nel 1895, la Società Teosofica. Questa era un movimento panreligioso che traeva forte ispirazione dalle filosofie orientali, in particolare da quella indiana per la dottrina sul karma e la reincarnazione. I membri della Società proclamavano la Fratellanza Universale e credevano nell'esistenza di una conoscenza superiore tramandata nel tempo per via esoterica da grandi iniziati. Secondo la Teosofia in epoche particolarmente critiche per l'umanità, il divino Maitreya, benevolo Signore del Mondo, si sarebbe incarnato sulla terra per salvare gli uomini. In passato Egli aveva assunto fra le altre le sembianze di Gesù Cristo e Sri Krishna. Alla morte della Blavatsky nel 1891, un'ardente teosofa inglese, Annie Besant (1847-1933), ripropose con forza l'idea della venuta del Maestro; in collaborazione con C. W. Leadbeater, allora vescovo della Chiesa Cattolica liberale, approfondì l'aspetto occulto dei futuri eventi. Nel 1907 venne eletta Presidente della Società e si stabilì ad Adyar, presso Madras, nel sud dell'India dove, nel 1882, era stata trasferita la sede della Società. I teosofi, infatti, credevano che questa volta il Salvatore sarebbe giunto dall'oriente.

Charles Webster Leadbeater<sup>5</sup>, teosofo al quale venivano attribuiti poteri di chiaroveggenza; a suo dire il ragazzo aveva un'aura di intensa bellezza e misura, priva di alcuna forma di egoismo ed era destinato a diventare un grande maestro e oratore spirituale. Leadbeater era convinto che Krishnamurti fosse il veicolo prescelto, il corpo nel quale si sarebbe incarnato il divino Maitreya e chiese a Nariahniah il permesso di occuparsi dell'educazione del ragazzo. Questi, contento dell'interesse dei teosofi per il figlio e ormai da tempo in difficoltà economiche, accettò facilmente. Krishnamurti si sarebbe rifiutato di fare qualsiasi cosa senza il fratellino Nityananda; così entrambi furono tolti dalla scuola locale e, pur continuando a vivere con il padre, trascorrevano l'intera giornata presso la sede della Teosofia, dove ricevevano lezioni da insegnanti privati; ai due ragazzi venivano impartite non soltanto le materie tradizionali, ma anche le dottrine occulte della Teosofia, che prevedevano una lunga serie di iniziazioni<sup>6</sup>. L'incontro con Annie Besant<sup>7</sup>, presidente della Società

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<sup>5</sup> Leadbeater era stato da poco riammesso nella Società Teosofica da cui l'aveva allontanato uno scandalo sollevato da due ragazzi di cui era educatore, secondo le testimonianze dei quali egli li avrebbe incitati alla masturbazione. Annie Besant tuttavia era convinta della sua completa innocenza e lo riammise nella Società Teosofica.

<sup>6</sup> Le iniziazioni cui Krishnamurti veniva sottoposto, rappresentavano (secondo gli insegnamenti della Teosofia) diversi gradi di evoluzione spirituale nel Sentiero del Discepolato; il primo passo era il Noviziato, poi veniva l'Accettazione e quindi le quattro grandi Iniziazioni che conducevano alla quinta, l'Adeptato, ossia il raggiungimento della perfezione o Nirvana. Leadbeater sosteneva di essere in stretta comunicazione con il Maestro Kuthumi (ogni appartenente alla Teosofia era in comunicazione con un Maestro; Kuthumi era il maestro di Leadbeater) e di aver ricevuto da questi le istruzioni necessarie per introdurre Krishnamurti ai Maestri e per condurlo lungo il Sentiero del Discepolato.

<sup>7</sup> Annie Besant era nata nel 1847 a Londra, da una famiglia borghese; sin dalla giovane età dimostrò uno spirito indipendente e autonomo che fu forse la causa del fallimento matrimoniale con il pastore anglicano Frank Besant con il quale aveva avuto due figli. A partire dal divorzio incominciò un profondo coinvolgimento in attività di riforma sociale. Annie lottava per la libertà di pensiero, il laicismo dello stato inglese, il controllo delle nascite, i diritti di lavoratori e donne, organizzando scioperi e manifestazioni. Si avvicinò anche all'Irish Home Rules, movimento per la liberazione

Teosofica determinò il definitivo ingresso di Krishnamurti nella nuova vita che per lui era stata preparata. La Besant, come Leadbeater, era sicura che Krishnamurti fosse il corpo nel quale il Maestro del Mondo si sarebbe manifestato; proprio per questa ragione, nel 1910, chiese ed ottenne da Narianiah la tutela legale di Krishnamurti e Nityananda.

A Benares c'era all'epoca un gruppo di giovani induisti, vicini alla Teosofia, che credevano nella venuta del Maestro. Questi, guidati da George Arundale, preside del Central Hindu College di Benares, fondarono nel 1911, l'“Ordine della Stella d'Oriente”<sup>8</sup>. Krishnamurti fu nominato Capo dell'Ordine, Annie Besant Patronessa e George Arundale Segretario privato. Era la prima presentazione di Krishnamurti al pubblico. L'organizzazione aveva lo scopo di riunire tutti coloro che aspettavano la venuta del Maestro del Mondo. Non vi erano norme, quote associative o alcuna restrizione nell'accesso. Si chiedeva ai membri dell'Ordine di vivere in uno spirito di rispetto e comprensione e di operare concretamente per preparare l'opinione pubblica alla grande Venuta. In breve tempo

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dell'Irlanda e alla Fabian Society, organizzazione d'impronta socialista. Queste attività le causarono la perdita dell'affidamento dei figli. Nel 1889 le venne chiesto di scrivere la recensione del libro *The Secret Doctrine*, della Blavatsky. Da quel momento incominciò il suo interesse per la Teosofia che si approfondì negli anni e la portò a diventare Presidente della Società nel 1907. La permanenza ad Adyar fu un periodo d'intenso coinvolgimento politico, segnato da un'attiva partecipazione alla lotta per l'indipendenza dell'India. Annie entrò a far parte dell'Indian National Congress, fondato nel 1885 con lo scopo di portare l'India ad una forma di autogoverno nell'ambito dell'Impero inglese; dal giornale *l'Hindu*, di cui era editore, lanciava pesanti attacchi al governo inglese. Fu su sua iniziativa che le Home Rule Leagues vennero create; queste si ispiravano per fini e strategie al movimento nazionalista irlandese. Le Leghe riuscirono ad ampliare il sostegno sociale del movimento per l'autogoverno. La Besant fu la prima donna ad essere eletta alla presidenza del Congresso e continuò fino alla morte, nel 1933, a battersi per i diritti dell'India. Ad Adyar, Annie concentrò le sue energie sulla Venuta del Maestro del Mondo. La teosofa lavorava senza sosta, poiché desiderava preparare il maggior numero di persone alla venuta del Maestro, ormai considerata imminente.

<sup>8</sup> Annie Besant suggerì di dare tale nome all'Ordine; la “stella d'oriente” era un chiaro riferimento all'Annunciazione e al fine dell'organizzazione: dichiarare l'Avvento del Maestro del Mondo. Il simbolo dell'Ordine era una stella a cinque punte.

l'organizzazione raggiunse migliaia d'iscritti in tutto il mondo. Una rivista trimestrale, *l'Herald of the Star*, pubblicata ad Adyar, permetteva una efficiente comunicazione con tutti gli appartenenti all'Ordine.

L'educazione dei fratelli intanto procedeva sia a livello didattico che esoterico; Leadbeater, però, era fermamente convinto della necessità di un'istruzione inglese, così Krishnamurti e Nityananda furono ben presto trasferiti in Inghilterra. Era l'inizio di quella transizione che in pochi anni li portò dall'ambiente puramente induista dell'infanzia a quello borghese britannico di tutta la loro giovinezza. In Inghilterra Krishnamurti ricevette un'aperta e forte accoglienza dal mondo della Teosofia inglese; il ruolo che per lui era stato scelto piano piano si delineava, come pure la sua attiva partecipazione per l'Ordine. Negli anni successivi, tuttavia, l'idea di far entrare Krishnamurti in una delle più prestigiose università inglesi fallì ripetutamente. In questo periodo egli continuò la sua educazione sotto la tutela d'insegnanti privati, fra cui George Arundale.

Negli anni successivi Krishnamurti viaggiò per l'Europa e l'India, tenendo le sue prime conferenze e insegnamenti per i membri dell'Ordine; il ragazzo, però, iniziava a mostrare segni d'insofferenza verso i metodi teosofici, sviluppando un proprio pensiero indipendente.

Nel 1922 si trasferì, accompagnato dal fratello Nityananda, ad Ojai, in California, dove per la prima volta si manifestò quella dolorosa esperienza spirituale che Krishnamurti definì successivamente il "processo": per diversi mesi egli soffrì di svenimenti e forti dolori alla nuca e lungo la colonna vertebrale, manifestazioni che vennero ritenute indispensabili per la sua trasformazione spirituale<sup>9</sup>. Fu in seguito a quest'esperienza che il suo pensiero si delineò in maniera sempre più chiara.

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<sup>9</sup> Il "processo" fu un evento misterioso agli occhi di molti; Krishnamurti lo ritenne forse un passaggio obbligatorio, dal momento che mai contattò un medico; il fenomeno non fu isolato: si manifestò durante l'intera vita di Krishnamurti (con grande intensità intorno al 1961), interessando di volta in volta diverse aree del suo corpo.

Nel 1925, Nitya, da tempo ammalato di tubercolosi, morì, lasciando Krishnamurti in uno stato di profondo sconvolgimento<sup>10</sup>. La morte del fratello fu un'esperienza totale sia a livello esistenziale che spirituale. L'inconsistenza della fede nella Teosofia e nei suoi Maestri era stata svelata, abbattendo tutte le convinzioni e le sicurezze affettive su cui Krishnamurti aveva costruito la sua vita fino a quel momento. Fu un'esperienza che lo trasformò radicalmente.

Poco tempo dopo, il 28 dicembre era previsto, ad Adyar, il Congresso della Stella. Quella mattina circa tremila persone erano radunate attorno a Krishnamurti che parlava all'ombra di un grande baniano. Egli era ormai alla conclusione di un discorso sul Maestro del Mondo quando improvvisamente il timbro della voce mutò ed egli, parlando in prima persona, disse: "E io vengo per coloro che vogliono simpatia, che vogliono felicità, che aspirano ad essere liberati. Vengo a riformare, non a demolire. Non vengo a distruggere ma a costruire"<sup>11</sup>. In quell'istante per tutti i presenti la promessa era diventata verità. La definitiva consacrazione del veicolo prescelto era avvenuta; Annie Besant dichiarò che l'Avvento era cominciato<sup>12</sup>. In Krishnamurti tuttavia aveva avuto luogo una profonda trasformazione che acuiva sempre di più i contrasti con la Società

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<sup>10</sup> Quell'anno era previsto un incontro a Adyar per celebrare i cinquant'anni dalla fondazione della Società Teosofica. Era un avvenimento importante cui Krishnamurti avrebbe dovuto partecipare. Egli non voleva lasciare solo ad Ojai il fratello malato, ma la Besant lo pregò fortemente e da molti giunsero rassicurazioni sulla sorte di Nitya. Questi, a dire dei teosofi, aveva un ruolo fondamentale accanto al Maestro del Mondo e Krishnamurti si convinse che non l'avrebbero fatto partire se Nitya fosse stato in pericolo di morte. Nell'ottobre 1925 lasciò Ojai diretto in India. Fu durante il viaggio che giunse un telegramma con la notizia della morte di Nityananda.

<sup>11</sup> M. Lutyens, *La vita e la morte di Krishnamurti*, Ubaldini Editore, Roma 1990, p. 72.

<sup>12</sup> Annie Besant e la maggior parte dei membri dell'Ordine erano certi che il Maestro del Mondo era disceso. Ora, la denominazione dell'Ordine della Stella d'Oriente non era più appropriata e fu mutata in Ordine della Stella, un'organizzazione priva di credi, dogmi o sistemi di fede. Gli obbiettivi vennero ridotti a due: raccogliere tutti coloro che credono nella presenza del Maestro del Mondo e collaborare con Lui per realizzare il Suo Ideale per l'umanità.

Teosofica; egli aveva già affermato la vacuità dei rituali nella crescita spirituale, ma ora metteva in dubbio la stessa gerarchia occulta che i teosofi avevano pazientemente costruito e l'autorità che questi gli avevano dato. Insicurezza e dubbio piano piano presero il posto dell'eccitazione per l'Avvento.

Nel 1929, dopo una lunga riflessione, egli sciolse l'Ordine in occasione di un raduno della Stella ad Ommen (Olanda), affermando l'inconsistenza di qualsiasi organizzazione, dogma, credo e guru: "Io sostengo che la Verità è una terra senza sentieri, e che non potete accedere ad essa attraverso nessun sentiero, nessuna religione, nessuna setta. Questa è la mia opinione, assoluta ed incondizionata"<sup>13</sup>. Egli affermò inoltre che il suo unico scopo nella vita era di "rendere l'uomo assolutamente ed incondizionatamente libero"<sup>14</sup> (da ogni forma di autorità, spirituale o psicologica, compresa la propria).

Tutte le proprietà di cui era intestatario vennero restituite ai donatori ma egli, dopo un primo periodo di solitudine a Pine Cottage, continuò fino alla morte a parlare non solo ad Ojai, Ommen e in India, ma in ogni parte del mondo. Le sue conferenze erano ora aperte ad un pubblico eterogeneo, a chiunque fosse interessato al suo messaggio. Egli viaggiò in lungo e in largo, incontrando migliaia e migliaia di persone, stimolo costante per il suo insegnamento. Fra le altre Aldous Huxley che diventerà suo grande amico e che lo spronerà a scrivere e il fisico David Bohm, che vede nelle parole di Krishnamurti degli elementi in comune con le sue nuove teorie fisiche; questo diede vita ad una serie di dialoghi tra i due che aiuterà a creare un ponte tra il cosiddetto misticismo e la scienza.

Jiddu Krishnamurti muore il 18 febbraio 1986, all'età di 91 anni, a Ojai.

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<sup>13</sup> M. Lutyens, *Idem*, p. 88.

<sup>14</sup> E. Blau, *Krishnamurti, 100 years*, Tabori & Chang, New York 1995, p. 87.

## ❖ *L'insegnamento e l'educazione*

"He was a revolutionary teacher...  
who worked tirelessly to awaken people  
- to awaken their intelligence,  
to awaken their sense of responsibility"<sup>15</sup>.

L'insegnamento di Krishnamurti è contenuto nel discorso di scioglimento dell'Ordine della Stella del 1929. Tuttavia, egli, lo esprime ancora più chiaramente su richiesta di Mary Lutyens, alla quale egli aveva chiesto nella primavera del '70 di scrivere la biografia della sua vita.

### *"Voi siete il mondo"*

Nell'affrontare il tema dell'educazione, a lui particolarmente caro fin dalla giovinezza, Krishnamurti parte dalla realtà che lo circonda, vale a dire dal caos di un mondo dilaniato dalle guerre, dai nazionalismi, dalle fedi in conflitto, dalle distinzioni di casta e di classe, dalla crudeltà: "Il mondo è preda di una guerra senza fine (...). E' un mondo impazzito (...), ognuno è contro qualcun'altro nel tentativo di conquistare un posto sicuro, una posizione di potere, uno stato di benessere"<sup>16</sup>. Egli sottolinea: "E' questo il mondo in cui venite preparati ad entrare. Siete spinti a prendere posto in questa società disastrosa"<sup>17</sup>. Guardare veramente il mondo significa per Krishnamurti porsi l'urgente questione di una problematica d'importanza vitale e collettiva, a cui dare definitivamente una risposta.

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<sup>15</sup> Th. Meenakshi, "J. Krishnamurti (1895-1986)", in *Prospects: the quarterly review of comparative education*, vol. XXXI, n. 2, June 2001, p. 273-286. (Paris, UNESCO, International Bureau of Education).

<sup>16</sup> K. Jiddu, *Una scuola per la vita*, Aequilibrium, Milano 1988, p. 10.

<sup>17</sup> K. Jiddu, *Idem*, p. 11.



Tale risposta non può risiedere in una modificazione delle istituzioni politiche, poiché non è la struttura che cambia l'uomo, ma piuttosto l'uomo che modifica il sistema. La mancata comprensione di questa dinamica è una delle cause del fallimento dei tentativi di rifondare la società: "Voi reagite ad una sfida che è sempre nuova secondo uno schema antico; e pertanto la vostra reazione non ha la validità, la novità, la freschezza corrispondenti"<sup>18</sup>, diceva.

L'individuo è dunque secondo Krishnamurti non solo il destinatario ma innanzitutto il motore del cambiamento, e la ragione è semplice: "Because you are the world, your action will affect the world you live in, which is the world of your relationships"<sup>19</sup>. "La struttura sociale esteriore è il risultato della struttura psicologica interiore dei nostri rapporti umani"<sup>20</sup>, affermava, sottolineando come ogni individuo sia il risultato della sua esperienza, conoscenza e comportamento, nonché della rete di relazioni in cui agisce ed è agito. Egli è così il prodotto d'ogni sorta d'influenza: in lui c'è l'intera storia dell'umanità.

Dire "Voi siete il mondo" significa dunque per Krishnamurti porre la responsabilità individuale a fondamento dell'ordine sociale, il cui cambiamento è, a questo punto, d'importanza solo secondaria. In quanto conseguenza e non causa, "esso avverrà naturalmente, inevitabilmente, quando voi, come esseri umani produrrete questo cambiamento"<sup>21</sup>.

Alla base delle riflessioni di Krishnamurti sull'educazione troviamo un'altra importante e complementare precisazione: egli pone una distinzione fra "individuo", quell'entità limitata che vive in una determinata cultura, paese, che ha una certa religione o impostazione religiosa, e "essere umano", che è un'entità senza confini. Prendere atto di ciò rivela,

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<sup>18</sup> K. Jiddu, *La prima e ultima libertà*, Ubaldini Editore, Roma 1969, p. 10.

<sup>19</sup> E. Blau, op. cit., p. 100.

<sup>20</sup> K. Jiddu, *Libertà dal conosciuto*, Ubaldini Editore, Roma 1973, p. 10.

<sup>21</sup> K. Jiddu, *Al di là della violenza*, Ubaldini Editore, Roma 1974, p. 30.

secondo Krishnamurti, l'inconsistenza di vivere in un piccolo angolo dell'illimitato campo della vita: condurre un'esistenza da individuo significa essere inconsapevolmente preda di una schiavitù, poiché ogni atto è il prodotto di un'influenza. Krishnamurti afferma che l'uomo costruisce da sé la sua prigione - attraverso l'educazione, la religione, e ogni sorta di sistemi d'idee - attraverso la costante ricerca della verità in ciò che qualcun altro ha proposto, ignaro del fatto che anche la più ingegnosa costruzione intellettuale non svelerà mai la Verità. Questo perché la Vita non è un meccanismo statico, né di prevedibile evoluzione, e poiché, proprio come la vita, anche la Verità fluisce, non si lascia incatenare dal pensiero, ma si rivela solo al cessare di ogni intrusione mentale.

Secondo Krishnamurti, quindi, non c'è una coscienza individuale, ma solo una coscienza umana collettiva. Ogni azione del singolo ha un eco sugli altri individui, così come la condizione personale è causa del deterioramento o del miglioramento della società. Interno ed esterno, micro e macro, individuo e società si rispecchiano uno nell'altra: come il mondo interiore è l'origine e la continuazione del disordine, così l'armonia di una società non si può sviluppare se siamo concentrati solo su un aspetto dell'esistenza.

Ecco dunque svelato il compito dell'educazione: essa si deve occupare della trasformazione dell'individuo, poichè è l'uomo a creare la società: "The transformation of the world is brought about by the transformation of oneself"<sup>22</sup>.

Il primo passo da compiere è dunque finalizzato alla liberazione dell'individuo dalla schiavitù di cui egli è, ad un tempo, vittima e artefice.

Il concetto di schiavitù umana secondo Krishnamurti implica tutte le forme di dipendenza e autorità. Queste derivano dall'esterno, per esempio attraverso l'educazione ricevuta sin dalla più tenera infanzia, ma si

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<sup>22</sup> K. Jiddu, *Idem*, p. 98.

rivelano spesso attraverso imposizioni interne, particolarmente insidiose poiché riescono a nascondersi nel labirinto dei pensieri. Questo meccanismo trae forza dalla necessità di sicurezza dell'uomo: l'autorità psicologica interiore è la compagna di ogni individuo, è quella voce che ci dice continuamente che cosa dovremmo diventare, che cosa è giusto o sbagliato. Essa interferisce senza sosta, ci tortura, comanda i nostri comportamenti e quello che pensiamo o proviamo, tiene in scacco l'individuo, lo fossilizza in idee e opinioni. La sua influenza è tale che l'uomo tende a considerare tutto ciò come mondo interiore, ma questa è, secondo Krishnamurti, la più grande delle illusioni: per quanto riesca ad entrare in profondità, tale autorità psicologica rimane pur sempre fondata su qualcosa che proviene dall'esterno.

Secondo Krishnamurti, ciò che può creare libertà è l'uscita dalla mente. Condizione preliminare per la sua realizzazione è la comprensione non intellettuale dei prodotti della mente e del suo funzionamento. La mente, infatti, è il primo tiranno. A tale proposito Krishnamurti afferma la necessità di distinguere fra conoscenza ed intelligenza, termini spesso associati al pensiero.

La prima è il prodotto diretto della mente, può essere utile nella vita per l'attuazione di scopi pratici, ma diventa profondamente dannosa nel caso in cui si trasformi in mezzo di soddisfazione psicologica. Krishnamurti sostiene che proprio questa conoscenza è la principale responsabile della schiavitù umana; essa viene acquisita tramite l'utilizzo della memoria, la sede dell'esperienza, e pone in essere una ripetizione meccanica basata su idee. E' la causa di quelle opinioni che s'insidiano rumorosamente nella mente. La conoscenza è quindi fondamentalmente un'autorità. Essa è direttamente collegata al concetto di tempo, poiché il suo sviluppo, il passato, e il suo futuro, l'aspettativa, prendono vita in questa dimensione.

La conoscenza allontana l'uomo dal presente, dove la Vita fluisce; rende la creazione statica e concepita in forma evolutiva.

L'atto del conoscere si basa sul paragone: ogni cosa conosciuta è definita in base a qualcos'altro. Questo meccanismo crea divisione, è fonte di conflitto e si manifesta essenzialmente sotto forma di paura: essa è il pensiero dell'ignoto, l'idea di veder svanire ciò che è conosciuto, il terrore di perdere la propria condizione che è vincolata al tempo, e con essa l'io, l'identità personale<sup>23</sup>.

È proprio in risposta alla paura che il pensiero tende a legarsi all'esperienza: impone una sua ripetizione poiché questo produce soddisfazione e sicurezza. "Non è che l'esperienza viene a provare la credenza, ma piuttosto che la credenza dà origine all'esperienza"<sup>24</sup> diceva Krishnamurti, sottolineando con queste parole la forza dell'azione del pensiero sull'uomo. È il pensiero stesso che crea l'esperienza e su di essa, in quanto prova della sua esistenza, fonda la sua autorità: "Voi sperimenterete sempre ciò in cui credete e null'altro. E questo invalida la vostra esperienza"<sup>25</sup>. Ma la vita così diventa una cosa morta: essa è continuamente passato.

Krishnamurti sostiene tuttavia che comprendere il pensiero, nel suo mero funzionamento, non è libertà. Capire è un processo che rimane nelle dimensioni di tempo e spazio dell'elucubrare. Per sperimentare la vera Libertà è necessario uscire dai confini della mente, ma senza rifiutarla, sopprimerla: ciò creerebbe altro conflitto e dolore poiché l'individuo vivrebbe diviso fra il suo stato e l'ideale di ciò che dovrebbe essere. Krishnamurti non propone in alcun modo il rifiuto di ciò che si è, poiché

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<sup>23</sup> A livello psicologico l'individuo che è pensiero ha creato il "me", la separazione del "mio" che ha reso il rapporto un perenne conflitto. Krishnamurti definisce questo il grande "limite del pensiero".

<sup>24</sup> S. Holroyd, *Krishnamurti, l'uomo il mistero, il messaggio*, Edizioni Il Punto d'Incontro, Vicenza 1993, p. 123.

<sup>25</sup> *Ibidem*.

significherebbe dare forza alla dimensione illusoria del tempo. Egli ritiene piuttosto che la libertà dal pensiero sia la fine del pensiero. Qui la negazione si rivela come fondamento del suo insegnamento: "La libertà non consiste nella libertà da qualcosa, questo è solo una reazione. La libertà ha luogo nella negazione totale"<sup>26</sup>. Quando avviene la negazione di qualsiasi tradizione, credenza, appagamento, ogni cosa, c'è il vuoto, non il vuoto di una mente poco profonda, ma lo spazio dove può accadere qualsiasi cosa, la Creazione.

La negazione totale di cui parla Krishnamurti è un atto che viene posto in essere attraverso l'osservazione e l'ascolto.

Come abbiamo già avuto modo di spiegare, egli afferma che vivere è relazione, poiché se noi siamo il mondo e il mondo è noi, ogni cosa esiste unicamente in uno stato di profonda connessione. Relazione è comunicazione, uno stato di comunione costante: "Questo vuol dire dividere insieme, esplorare insieme, osservare insieme. Infatti, la parola comunicazione significa aver parte, condividere"<sup>27</sup>. Krishnamurti pone in rilievo come nella pura relazione non sorga contraddizione, consenso, dissenso, problema, poiché l'azione avviene senza punto di vista. La vera relazione è priva d'immagini, è pura osservazione. E' la risposta adeguata che implica sensibilità a se stessi, all'ambiente e ai rapporti. Quando si è sensibili a se stessi, si è inevitabilmente sensibili al mondo, poiché non c'è distinzione. Secondo Krishnamurti questa è la più alta forma d'intelligenza.

Quanto detto finora ci porta a considerare la natura della violenza. Essa si manifesta come guerra, torture e ogni forma di aberrazione, ma il suo germoglio è il conflitto, la distanza tra ciò che è e ciò che dovrebbe essere. Violenza è guardare se stessi o ogni cosa con un'immagine, con il filtro di un'idea. Violenza è assenza di comunicazione, è guardare qualcosa

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<sup>26</sup> Cfr. K. Jiddu, *The urgency of change*, Harper and Row, New York 1970.

<sup>27</sup> K. Jiddu, *Al di là...*, op. cit., p. 12.

che è vivo attraverso un'immagine statica, un qualcosa che è morto. Violenza è non osservare.

Vivere è dunque essere in comunicazione con il tutto, spogliati d'ogni autorità esterna, e la libertà dell'uomo, il suo ingresso nella vita, in quanto pura osservazione, coincide con la dissoluzione d'ogni forma di violenza. Osservare implica ascolto, sensibilità, intelligenza, elementi che non possono realmente essere separati gli uni dagli altri; elementi che fanno parte di un unico movimento.

Per Krishnamurti ascoltare è un processo globale, al di là dalla divisione del tempo. Essere capaci di ascoltare significa guardare ciò che abbiamo di fronte, percepire i pensieri e le emozioni che sorgono da questa visione senza fermarli. Implica essere fuori e dentro contemporaneamente. Nell'ascolto il pensiero agisce, ma non interferisce con l'esperienza, è un tutt'uno con essa poiché non viene bloccato, non c'è sforzo. In questo senso è qualcosa di molto diverso dalla concentrazione, che è esclusione, separazione da qualsiasi cosa non costituisca l'obiettivo del pensiero: "Se ascoltate, in questo ascolto avviene un miracolo. Il miracolo è che siete totalmente uno con il fatto (...), lo ascoltate e ascoltate anche le vostre reazioni"<sup>28</sup>. L'originalità dell'insegnamento di Krishnamurti sta in questo: la rivoluzione interiore è questa pura consapevolezza immediata, al di là di qualsiasi mito di evoluzione; la completa comunione tra osservatore ed osservato.

Krishnamurti vede come qualsiasi pensiero che generi divisione sia un ostacolo alla libertà. Il cervello, il suo funzionamento esiste, è reale. Il cervello non può essere riempito indistintamente con informazioni inutili per la vita pratica e quindi tendenti ad offuscare, ma allo stesso tempo non va lasciato al suo disordinato vagare. Educare il cervello è necessario e

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<sup>28</sup> K. Jiddu, *Questa luce in se stessi*, Ubaldini Editore, Roma 2007, p. 104.

consiste nella libertà di lasciarlo manifestare, significa dare modo ad un pensiero o sentimento di essere, di "fiorire". Secondo Krishnamurti il pensiero può fiorire solo nella consapevolezza, in quello stato d'ascolto totale attraverso cui fluisce l'esperienza della libertà: il fiorire del pensiero è la fine del pensiero.

L'ascolto totale è "l'arte dell'abbandono" attraverso la quale l'osservatore diventa l'osservato; egli non esiste più in quanto tale poiché è libero dal passato: "Quando c'è questo tipo di ascolto, non c'è un ascoltatore; c'è solo il vedere il fatto, la verità o la falsità del fatto"<sup>29</sup>. Nell'ascolto c'è l'attenzione senza resistenza di una mente viva. L'arte dell'ascolto è pura osservazione, l'unica vera azione, tutto il resto è reazione; vedere e ascoltare senza una coscienza che soppesa è "un protendersi all'esterno dove non c'è ricevere", dice Krishnamurti, "è il movimento totale della libertà"<sup>30</sup>.

### *Mente scientifica e spirito religioso*

La pura osservazione è qualcosa di estremamente razionale, ma non dà spazio al pensiero. Secondo Krishnamurti ci sono solo due attitudini nel mondo: la mente scientifica e lo spirito religioso.

La mente scientifica è fattuale: mira a scoprire ed identificare una cosa come realmente è; dalla percezione essa trae delle conclusioni e costruisce teorie. La scienza esplora il mondo indipendentemente da pregiudizi e opinioni. Tuttavia la mente scientifica e il suo prodotto, la scienza, sono diventate, secondo Krishnamurti, mezzo di affermazione e divisione in un mondo malato: "The scientific mind and its discoveries are used and exploited by the nationalistic mind, by the mind that is India, by

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<sup>29</sup> *Ibidem*.

<sup>30</sup> K. Jiddu, *Taccuino*, Ubaldini Editore, Roma 2007, p. 50.

the mind that is Russia (...). Scientific discoveries is utilised and exploited by sovereign states and continents”<sup>31</sup>.

La mente religiosa non ha limiti, non fa parte di nessun gruppo, chiesa organizzata o religione; essa non appartiene ad una nazione e non è in alcun modo condizionata dall’ambiente. Il vero spirito religioso è una mente fresca, innocente, sempre giovane, una mente che non avendo legami o paure può vivere Dio: “Quando dalla mente è stato spazzato via tutto - simboli, immagini, riti, fedi, tutte le parole, i mantra, le formule ripetute senza interruzione e tutte le paure”, diceva, “allora quello che vedete sarà la realtà, il senza tempo, l’eterno, che potete chiamare Dio”<sup>32</sup>.

Lo spirito religioso è imprescindibile dalla conoscenza di se stessi. Questo significa indagare il corpo, le emozioni, il pensiero e la mente. Ma come? Attraverso la mente scientifica che è chiara e precisa, che osserva e vede senza pregiudizi o condanne: “La fioritura della mente può avere luogo solo quando ci sia una percezione chiara, oggettiva, impersonale, alleviata da ogni sorta di imposizioni”<sup>33</sup>.

Secondo Krishnamurti un essere umano è davvero tale quando lo spirito religioso e l’attitudine scientifica sono parte dello stesso movimento di consapevolezza; in questa condizione essi non esistono come entità separate che devono essere riunite, ma come un nuovo unico movimento che fiorisce dall’intelligenza e dalla mente creativa e realizza quell’assenza di contraddizione od opposizione che è il vivere in completa armonia.

Quella che Krishnamurti definisce pura osservazione è il vedere totale privo del movimento del sé e del tempo. E’ guardare con “lo sguardo dell’amore” che conduce dove il pensiero non può andare: “Vedere una

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<sup>31</sup> Cfr. K. Jiddu, *On education*, Orient Longman Ltd. (by arrangement with Krishnamurti Foundation India), Chennai 1974, p. 18.

<sup>32</sup> K. Jiddu, *Una scuola...*, op. cit., p. 43.

<sup>33</sup> K. Jiddu, *Lettere alle scuole*, Ubaldini Editore, Roma 1983, p. 8.



nuvola sulla montagna senza il pensiero e le sue reazioni, è il miracolo del nuovo; (...) è qualcosa che non è stato e non sarà mai”<sup>34</sup>. Non esiste passato o futuro, ma solo presente: “E’ la totalità della vita, e non il frammento della totalità del pensiero. Non c’è bellezza, ma soltanto una nuvola su una montagna: questo è creazione”<sup>35</sup>.

Il “miracolo del nuovo” si apre ai nostri occhi attraverso la consapevolezza priva d’intrusione, possibile solo con la morte del sé. Questa non è la fine d’ogni cosa, ma l’ingresso nella Vita. Per Krishnamurti non esiste il cambiamento, ma solo il fuoco della creazione, che egli definisce come distruzione, come Vita; la fine del dolore, dell’autorità, della dipendenza. Vivere significa morire, le due cose non possono essere separate. La rivoluzione interiore non è pura distruzione, ma è trasformazione d’attimo in attimo che è amore. Così la Verità non è qualcosa di esatto, di misurabile, la sua natura implica un continuo e incessante rinnovamento nel presente.

Comprendere che cos’è misurazione secondo Krishnamurti conduce a capire esattamente la natura della meditazione. Misurare è il modo in cui il cervello è abituato a pensare. L’osservazione di questo meccanismo provoca, secondo Krishnamurti, non solo una rivoluzione a livello psicologico, ma un vero e proprio mutamento delle cellule cerebrali. Si crea uno spazio. La necessità di comprendere che cosa sia la misurazione, attraverso l’ascolto, mette fine alla misurazione stessa: “Vivere senza nessun senso di misurazione è meditazione”<sup>36</sup>.

La meditazione non è uno stato che si raggiunge con determinate tecniche, non ha metodo, non ha scopo, è lo stato di silenzio della mente libera dall’incessante interferenza del pensiero. Meditazione è la suprema

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<sup>34</sup> K. Jiddu, *Taccuino...*, op. cit., p. 50.

<sup>35</sup> *Ibidem*.

<sup>36</sup> K. Jiddu, *Questa luce...*, op. cit., p. 108.

arte dell'imparare, l'essenza dell'educazione: "La vita stessa è il vostro maestro e voi siete in uno stato di apprendimento costante"<sup>37</sup>.

L'apprendimento è privo di accumulazione, è un'arte. Per Krishnamurti arte significa "mettere ogni cosa al suo giusto posto, al posto a cui appartiene"<sup>38</sup>. Ogni cosa è la realtà e la meditazione non è qualcosa di separato da ciò. Meditazione è relazione con la vita quotidiana, è dare libertà ad ogni cosa di raccontare la propria storia senza interferenza, senza scelta; è l'ordine che nasce da questo "fiorire".

"Quando c'è ordine c'è virtù, virtù nel comportamento", dice Krishnamurti, poiché non c'è reazione, ma azione, non c'è separazione, ma comunione con il movimento della Vita. Questo significa sensibilità verso la realtà tutta che dà origine all'amore e dischiude la Verità. La vita religiosa è questa ricerca senza scelta della Verità, e l'educazione è l'arte di vivere, il cammino attraverso "la terra senza sentieri".

*"Il compito dell'educazione consiste tutto nel ridestare l'individuo"*<sup>39</sup>

Krishnamurti sottolinea come l'educazione sia sempre stata sfruttata per garantire uno *status quo* malato, riducendo l'uomo a vivere solo una piccola porzione della vita in uno stato di condizionamento generalizzato: "Superiamo determinati esami, troviamo un lavoro, ci sposiamo, abbiamo dei figli e poi diventiamo sempre più simili a macchine. E la vita ci spaventa, ci riempie d'angoscia, ci terrorizza"<sup>40</sup>.

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<sup>37</sup> K. Jiddu, *Una scuola...*, op. cit., p. 13.

<sup>38</sup> K. Jiddu, *Verità e realtà*, Ubaldini Editore, Roma 1978, p. 104.

<sup>39</sup> K. Jiddu, *La prima...*, op. cit., p. 28.

<sup>40</sup> K. Jiddu, *Una scuola...*, op. cit., p. 8.

Secondo Krishnamurti l'istruzione non ha alcun significato se non aiuta a capire la vita nella sua interezza e se non è in grado di creare un'atmosfera nella quale non ci sia paura, nella quale l'uomo, senza legarsi a qualcosa di prestabilito, sia capace di pensare liberamente e di scoprire che cosa è vero, che cosa è reale: "Non imitare, ma scoprire, questa è la vera educazione"<sup>41</sup>. Tale scoperta, tuttavia, è possibile soltanto quando c'è libertà, quando c'è una rivoluzione continua all'interno di ognuno di noi. Ne consegue che secondo Krishnamurti l'educazione, nel significato reale del termine, non è mera eccellenza nelle materie scolastiche o trasferimento d'informazioni dall'insegnante allo studente. La vera istruzione porta con sé, causandolo, un cambiamento nella mente<sup>42</sup>; questo implica l'essere totalmente critici: imparare a non accettare in nessuna circostanza niente che non siamo in grado di vedere chiaramente e mai ripetere qualcosa che qualcun altro ha detto<sup>43</sup>.

Questo "imparare ad imparare" è ciò che secondo Krishnamurti l'educazione dovrebbe trasmettere: privo di limitazioni, è il germoglio di quella completa libertà capace di creare una nuova società, non più basata su antichi valori fallimentari<sup>44</sup>. Egli riteneva la "vera educazione" non solo l'agente di una trasformazione interiore, ma il fondamento sul quale una società debba e possa (ri)costruire se stessa. Questa nuova società non vuole essere un'utopia legata ad un futuro più roseo, ma un modo d'essere e di fare nel presente.

Se un nuovo sistema corrisponde ad una reazione, allora solo una completa e radicale rivoluzione della mente umana può segnare la svolta.

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<sup>41</sup> K. Jiddu, *Idem*, p. 9.

<sup>42</sup> *Ibidem*: "Vivere significa scoprire per conto proprio quello che è vero, e potete fare questa scoperta soltanto quando c'è libertà, quando dentro di voi c'è una rivoluzione continua".

<sup>43</sup> K. Jiddu, *On...*, op. cit., p. 14.

<sup>44</sup> K. Jiddu, *Idem*, p. 12: "Are you going to conform, fit in, accept all the old values? You know what these values are - money, position, prestige, power. That is all man want and society wants you to fit into that pattern of values".

In questo risiede il valore dei centri educativi, luoghi creati per dare modo a menti relativamente spoglie di sovrastrutture devianti di crescere e svilupparsi in modo da non costruire e diffondere valori inconsistenti e dannosi.

Krishnamurti affermò chiaramente che le scuole non volevano essere organizzazioni d'indottrinamento o luoghi dove si proponeva un adeguamento ad un sistema sociale corrotto, ma ambienti che potessero aiutare studenti ed insegnanti a "fiorire" in modo naturale. "Fiorire" indica uno dispiegarsi delle singole coscienze, "è lo schiudersi totale e la coltivazione della nostra mente, del cuore e del nostro benessere fisico"<sup>45</sup>. Non è un processo che può essere indotto volontariamente, accade come lo sbocciare di un fiore. Ma il fiore se non ha luce non può crescere, così il bambino educato attraverso la paura, il confronto, l'ambizione cresce senza le condizioni indispensabili per fiorire. La vera educazione mira invece a quest'importantissima trasformazione; durante l'insegnamento delle materie al bambino viene data la possibilità di osservare i processi in atto nei suoi stessi pensieri, emozioni ed azioni. Questa vigilanza ed attenzione lo rende autocritico e sviluppa in lui quelle capacità d'osservazione e discriminazione e quell'integrità di percezione cruciali per la sua maturazione nei rapporti con se stesso e con le realtà con cui interagisce.

L'educazione è ciò che crea lo spazio per lo sviluppo di un essere umano completo, senza contraddizioni, che sa come pensare e non cosa pensare. Questo processo tuttavia non è a senso unico, l'insegnante come lo studente e qualsiasi altro uomo sono coinvolti nell'atto di imparare.

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<sup>45</sup> K. Jiddu, *Lettere...*, op. cit., p. 8.

## ❖ *L'Eredità di Krishnamurti*

Krishnamurti ha sottolineato lungo tutta la sua vita la convinzione che niente o nessuno può essere fonte di autorità nella scoperta della verità o in una vita che possa essere definita religiosa. Egli, una volta dissolto l'Ordine della Stella, nel 1929, non ha mai voluto associare il suo nome a nessuna organizzazione. Solo due istituzioni sono oggi collegabili a lui: i centri educativi e le fondazioni. Le scuole furono il suo principale interesse, in quanto luoghi capaci di favorire lo sviluppo di un essere umano completo<sup>46</sup>; le fondazioni, invece, furono create unicamente per ragioni pratiche.

### *Le scuole della Krishnamurti Foundation*

Sin dalla giovinezza l'educazione fu un interesse fondamentale nella vita di Krishnamurti. Nel 1912, all'età di diciassette anni, Alcyone, nome con cui egli era conosciuto nell'ambiente teosofico, pubblicò un libro dal titolo *Education as Service*. Il giovane Krishnamurti sottolineava nell'introduzione che ogni suggerimento presente nel libro traeva origine dai suoi personali ricordi della vita a scuola: "I have myself experienced both the right way of teaching and the wrong way, and therefore I want to help others towards the right way"<sup>47</sup>.

I trascorsi di Krishnamurti furono quindi il punto d'inizio del suo interesse per l'educazione; negli anni successivi egli, ispirato dalla grande università di Berkeley, in California, decise di fondare dei centri educativi.

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<sup>46</sup> Cfr. K. Jiddu, "A Talk at Brockwood Park School", England, 1st September 1981, in [www.krishnamurti-nz.org](http://www.krishnamurti-nz.org): "We are trying in all these schools to cultivate a mind, a brain that is holistic, acquiring knowledge for action in the world, but not neglecting the psychological nature of man".

<sup>47</sup> K. Jiddu, *Education as Service*, Rajput Press, Chicago 1912, p. 5.

Nel 1925, egli era in visita a Madanapalle per cercare un luogo dove fondare un'università. L'anno successivo vennero acquistati centoventi ettari di terreno in una zona collinosa vicino alla città natale, e qui aperta una scuola chiamata Rishi Valley Education Center. Era il primo fra i centri educativi fondati da Krishnamurti in vita.

La Rajghat Besant School, aperta ufficialmente nel 1934, sorge nei pressi di Varanasi; la vasta proprietà, dove si estende la scuola e le diverse unità annesse, guarda sulle rive del Gange e si collega attraverso un sentiero con i villaggi vicini fino a Sarnath<sup>48</sup>. La scuola divenne ben presto uno dei luoghi preferiti di Krishnamurti; la sua bellezza e le vivaci acque del fiume ispirarono alcuni dei suoi scritti personali.

Nel 1946, in un terreno nella valle di Ojai, acquistato dalla Besant a metà degli anni Venti, fu aperta una piccola scuola mista: l'Happy Valley School. Questa tuttavia, pur continuando la sua attività, dopo qualche anno cessò di essere una scuola Krishnamurti.

Nel 1954 fu creato a Bombay un centro educativo (post-scuola) di dimensioni ridotte, Bal Anand, rivolto ai bambini degli *slum* circostanti<sup>49</sup>.

Risale al 1968 l'apertura nell'Hampshire, in Inghilterra, della prima scuola Krishnamurti d'Europa; la sede della Brockwood Park School è una magione georgiana circondata da quattordici ettari di parco<sup>50</sup>.

Nel 1973, ad Adyar, nella proprietà della Società Teosofica, venne avviato un centro per l'educazione chiamato The School che ospitava un

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<sup>48</sup> La proprietà nella quale sorge la scuola è vasta 400 acri. La Rajghat Besant School (RBS), il Vasanta College for Girls, il Vasantashram, e il Krishnamurti Study Centre/Retreat sono le diverse unità che costituiscono l'intero complesso chiamato Rajghat Education Centre. Il Rural Centre poco distante offre il servizio di un piccolo ospedale (capace di fornire cure di pronto soccorso) e di una scuola, la Rural Primary School, che accoglie circa 400 studenti provenienti dai villaggi circostanti.

<sup>49</sup> Il centro offre oggi anche una scuola materna chiamata Bal Wadi.

<sup>50</sup> Vedi capitolo II e seguenti.

centinaio di bambini. Oggi la scuola accoglie circa 350 studenti e 35 insegnanti.

Nel 1975 venne aperta ad Ojai, California, l'Oak Grove School; quattro anni più tardi la Valley School, l'ultima delle scuole fondate da Krishnamurti iniziò la sua attività in una valle vicino a Bangalore.

Oggi, molte altre scuole Krishnamurti sono state aperte nel mondo.

### *Le Krishnamurti Foundation*

Alla fine degli anni Sessanta Krishnamurti, avendo avuto esperienze piuttosto negative con la Krishnamurti Writings di Ojai che si occupava della diffusione dei suoi insegnamenti, decise di creare una nuova "associazione", la Krishnamurti Foundation di Londra, il cui atto di fondazione garantiva il rispetto delle sue intenzioni. Nel giro di pochi anni furono create anche una Krishnamurti Foundation americana ed indiana. Attualmente le fondazioni sono quattro: la Krishnamurti Foundation Trust Limited in Inghilterra, la Krishnamurti Foundation of America, la Krishnamurti Foundation India e la Fundación Krishnamurti Hispano-americana. La fondazione inglese è responsabile non soltanto per l'Inghilterra, ma per tutti i paesi nel mondo che non sono coperti dalle altre fondazioni; questa è quindi in comunicazione con comitati o piccoli gruppi di persone che si riuniscono a livello nazionale<sup>51</sup>.

Krishnamurti, nonostante la presenza di quattro diverse fondazioni, insisteva sull'importanza di renderle in pratica "un unico organismo, con i medesimi intenti e la medesima serietà"<sup>52</sup>. Egli desiderava che, dopo la sua morte, i suoi insegnamenti continuassero a rimanere vivi in tutte le

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<sup>51</sup> Cfr. Appendice, Intervista n. 4.

<sup>52</sup> K. Jiddu, Bollettino della Fondazione Krishnamurti (edizione speciale), edizione italiana a cura del Centro Studi Aequilibrium, Milano 1986, p. 11.

forme che egli aveva creato in vita. Le fondazioni non erano quindi intese come organizzazioni per radunare seguaci o come fonte di autorità rispetto alle sue parole, ma come mezzo per trasmettere l'insegnamento: "Quando esprimo preoccupazione a riguardo del mio intento per le Fondazioni, il mio desiderio è che l'altro aspetto la fioritura non avvizzisca"<sup>53</sup>. Egli desiderava che l'incessante attività delle fondazioni non travolgesse l'insegnamento e ribadì che il fattore unificante avrebbe dovuto essere l'intelligenza: "Essere liberi nel vero senso della parola, e quella qualità è l'intelligenza. L'intelligenza è comune a tutti noi ed è quella che ci terrà tutti insieme, non l'organizzazione"<sup>54</sup>. Quando Krishnamurti era in vita il ruolo di questi organismi era di organizzare i discorsi, le discussioni, i seminari e le riunioni. Loro responsabilità era ed è la cura degli archivi e la produzione di libri e materiale audio e video, nonché la loro diffusione e tutela: "Le Fondazioni si preoccuperanno che questo Insegnamento venga conservato nella sua interezza e che non venga distorto né corrotto"<sup>55</sup>. Fondamentale ruolo delle fondazioni è la gestione di tutte le attività delle scuole: "E' quindi responsabilità delle Fondazioni fare in modo che le scuole continuino a funzionare"<sup>56</sup>.

### *Che cosa s'intende per scuola-Krishnamurti?*

Krishnamurti ha lasciato una considerevole eredità in libri, conferenze e dialoghi sull'educazione, ma non ha mai proposto una tecnica o un metodo educativo specifico: "There is not method by which to educate a child to be integrated and free"<sup>57</sup>; qualsiasi forma di metodo e quindi

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<sup>53</sup> S. Holroyd, *Krishnamurti...*, op. cit., p. 65.

<sup>54</sup> M. Lutyens, *La vita...*, op. cit., p. 201.

<sup>55</sup> K. Jiddu, *Idem*, p. 12.

<sup>56</sup> *Ibidem*.

<sup>57</sup> K. Jiddu, *Education and the Significance of Life*, Harper Collins, New York 1981, p. 21.



ideologia sulla base della quale osservare ed impostare il processo educativo era da lui ritenuta come l'antitesi dell'educazione, in quanto mezzo per sottolineare le differenze fra un individuo e l'altro e quindi incoraggiare l'antagonismo e le divisioni all'interno della società<sup>58</sup>: "If one loves, not the ideal but the child, then there is a possibility of helping him to understand himself as he is"<sup>59</sup>. In questo senso Krishnamurti si distanzia diametralmente dal concetto di educazione convenzionale che generalmente è concepita come limitata nel tempo e finalizzata all'ottenimento di un lavoro: "To find out what is right education we will have to inquire into the whole significance of life"<sup>60</sup>.

Che cosa s'intende quindi per scuola-Krishnamurti dal momento che non viene fornito un metodo?

Krishnamurti propone più delle linee guida che delle caratteristiche vere e proprie da seguire. Egli pone l'attenzione su quattro elementi in relazione a quella che egli considera la giusta educazione:

1. L'intenzione dell'educazione.
2. La natura fisica dei luoghi in cui l'educazione è messa in pratica.
3. I partecipanti al processo educativo.
4. L'attività di un centro educativo.

1. Per quanto concerne l'intenzione due sono i temi fondamentali che ricorrono costantemente nelle dichiarazioni sulle intenzioni di una scuola

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<sup>58</sup> K. Jiddu, *Idem*, p. 25: "When one follows a method, even if it has been worked out by a thoughtful and intelligent person, the method becomes very important, and the children are important only as they fit into it" e continua "One measures and classified the child, and then proceeds to educate him according to some chart".

<sup>59</sup> K. Jiddu, *Idem*, p. 26.

<sup>60</sup> K. Jiddu, *Idem*, p. 12.

Krishnamurti: il risveglio dell'intelligenza e la libertà. I centri educativi erano concepiti come luoghi capaci di porre in essere una completa trasformazione dell'individuo: "Queste scuole sono importanti in quanto possono dare vita ad una mente umana totalmente diversa"<sup>61</sup>. La libertà è la base e il significato di questa trasformazione. Questa non è concepita come libertà esteriore, la possibilità di esprimere un personale desiderio, interesse o scelta, ma è una condizione interiore che nasce dall'assenza di contraddizioni: "Freedom from conditioning (...). It is only in such freedom that true learning can take place"<sup>62</sup>; questa libertà crea da sé l'ordine e la disciplina necessarie in una scuola come nel mondo: "The school is concerned with freedom and order (...). Freedom of choice is not freedom, though it may appear so; nor is order conformity or imitation"<sup>63</sup>.

2. Krishnamurti descrive le scuole come centri religiosi. Tale sacralità si riflette nell'estetica del luogo, negli ambienti specifici che egli insisteva dovessero essere presenti in una scuola e nell'atmosfera. Tutte le scuole Krishnamurti sorgono in ambienti meravigliosi sia dal punto di vista architettonico che naturale; questo non è un caso. La bellezza è ritenuta importante non soltanto perché fonte di piacere, ma poiché l'essere sensibili al bello è considerato indispensabile per una sana crescita. Il contatto con la natura è inoltre fondamentale nell'esperienza del sacro ed è parte di quello sviluppo di un essere umano integrato che è il fine dell'educazione<sup>64</sup>: "Children who must be educated rightly (...) educated so that they become religious human being"<sup>65</sup>. "The mind of a religious man is very quiet, sane, rational, logical - and one needs such a mind"<sup>66</sup>.

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<sup>61</sup> K. Jiddu, *Bollettino...*, op. cit., p. 12.

<sup>62</sup> K. Jiddu, *"The intent of the Krishnamurti Schools"*, Ojai, 1984, in [www.krishnamurti-nz.org](http://www.krishnamurti-nz.org).

<sup>63</sup> *Ibidem*.

<sup>64</sup> Cfr. K. Jiddu, *2nd Talk to students*, Rajghat, 19th November 1981, in [www.youtube.com](http://www.youtube.com).

<sup>65</sup> K. Jiddu, *"2nd Public Talk"*, Brockwood Park, 26 August 1979, in [www.krishnamurti-nz.org](http://www.krishnamurti-nz.org).

<sup>66</sup> K. Jiddu, *"2nd Public Talk"*, London, 7th June 1962, in [www.kinfonet.org](http://www.kinfonet.org).

Egli insisteva inoltre sul fatto che al centro di ogni scuola ci fosse un luogo per il silenzio, il cuore da cui tutta l'attività educativa avesse il suo sviluppo. Il silenzio, quindi, è al centro e non alla periferia, così come il silenzio della mente è l'essenza, l'elemento che dà vita all'atto di imparare. Qui un'altra differenza nell'approccio di Krishnamurti rispetto all'educazione tradizionale: l'azione viene dopo, è una conseguenza dell'“essere”. Se da un lato Krishnamurti vedeva la scuola come un organismo in costante movimento, dall'altro egli riteneva essenziale una certa atmosfera nel luogo; gli studenti una volta superato il cancello d'ingresso avrebbero dovuto percepire tale atmosfera, sentire che varcavano una soglia al di là della quale avrebbero trovato qualcosa di diverso: “The first impression must give this. This allows the natural curiosity of the child to bring about a state of inquiring, and only then can be learning”<sup>67</sup>. Numerosi dialoghi tra Krishnamurti e lo *staff* delle scuole erano finalizzati alla comprensione di che cosa fosse quest'atmosfera. Si trattava di qualcosa di sacro, qualcosa che prende vita attraverso le persone che vivono nel luogo. Nella selezione dello *staff* e degli studenti Krishnamurti premeva sull'importanza di accogliere persone in grado di condividere un'intenzione: “The intent is to come together to help each other to have no self. Something could be generated by the staff intention that itself acted or gave rise to insights”<sup>68</sup>. Secondo Krishnamurti, quindi, tale intenzione, tale terreno comune, è la sorgente dell'atmosfera stessa. Questo ci conduce al terzo punto: i partecipanti al processo educativo.

3. Gli educatori, secondo Krishnamurti, devono comprendere la differenza fra essere ed agire e la loro relazione: “It is not 'doing is being'”

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<sup>67</sup> K. Jiddu, *Understanding ourselves*, Krishnamurti Foundation Trust Ltd. (edited by Ray McCoy), Bramdean 1999, p. 104.

<sup>68</sup> K. Jiddu, “*Staff meeting with Krishnamurti*”, Brockwood Park, 13th June 1980, in [www.kinfonet.org](http://www.kinfonet.org).

but 'being is doing'"<sup>69</sup>. Questo sottintende una diversa concezione di ciò che significa essere un essere umano: gli educatori come gli studenti e lo *staff* tutto hanno come fine il diventare esseri umani integrati e completi, che vivono privi di contraddizione. Questo, secondo P. Krishna, ex direttore della Rajgath Besant School, è l'elemento essenziale che contraddistingue una scuola Krishnamurti: imparare a vivere correttamente. "To me, a Krishnamurti school represents an experiment in right living", egli afferma e sottolinea: "without anyone dictating to anyone else what that means and without accepting any formula, any prescription, any authority that must be followed unquestioningly"<sup>70</sup>. Riferendosi, poi, ai partecipanti del processo educativo afferma: "Unless we learn to live rightly, we can not teach the children to live rightly; therefore it is our first and highest responsibility to find out what it means to live rightly"<sup>71</sup>. Krishnamurti riteneva senz'altro essenziale la preparazione intellettuale sia dello *staff* che degli studenti tuttavia a suo dire l'educazione è qualcosa di più: "We are trying not only to educate academically to 'O' and 'A' levels, but also to cultivate an understanding, an inquiry into the whole psychological structure of human beings"<sup>72</sup>; egli non considerava opportuno evidenziarne i talenti come i risultati accademici in quanto possibile fonte di dipendenza e autorità: la scuola è un luogo in cui s'impara l'importanza della conoscenza e i suoi limiti<sup>73</sup>. Krishnamurti non credeva nell'istruzione di massa, ma in una scuola di piccole dimensioni che potesse accogliere gli studenti, farli sentire a casa e favorire un contatto diretto fra insegnante e studente: "Nothing of fundamental value

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<sup>69</sup> K. Jiddu, "5th Public Talk", Bombay, 18th March 1956, in [www.kinfonet.org](http://www.kinfonet.org).

<sup>70</sup> P. Krishna, "What is Krishnamurti education?", in [www.krishnamurti-nz.org](http://www.krishnamurti-nz.org).

<sup>71</sup> *Ibidem*.

<sup>72</sup> K. Jiddu, "The aim of the Krishnamurti schools", Brockwood Park, England, 1st September 1981, in [www.krishnamurti-nz.org](http://www.krishnamurti-nz.org).

<sup>73</sup> *Ibidem*.

can be accomplished through mass instruction, but only through the careful study and understanding of the difficulties, tendencies and capacity of each child"<sup>74</sup>.

4. L'atto educativo vero e proprio è l'ultima propaggine del movimento di ricerca che l'educazione sottende, concerne la totalità dell'individuo in tutti gli aspetti della sua vita (fisico, emotivo, intellettuale e spirituale) senza che uno prevalga sull'altro, in maniera integrata, poiché essi non sono realmente separabili. L'atto educativo è fondamentalmente relazione: "In school one learns the importance of relationship which is not based on attachment or possession"<sup>75</sup>. La vera relazione è essa stessa educazione: "All relationships should be a mutual education"<sup>76</sup>. L'interesse fondamentale per l'educazione è la libertà, *in primis* quella interiore, e entrambi, educatore e studente, sono allo stesso livello, entrambi imparano attraverso la loro relazione ("This process of mutual education creates an altogether different relationship between the teacher and the student"<sup>77</sup>) e la relazione con il mondo ("the purpose of education is to cultivate right relationship, not only between individuals, but also between individuals and society"<sup>78</sup>). Tale relazione è contraddistinta dall'assenza di autorità, in tutte le sue forme. Questo sia nel rapporto fra insegnante e studente sia nella gestione stessa della scuola, quindi nella relazione fra *staff*, direttori e insegnanti. Krishnamurti si riferisce in questo caso ad un'autorità spirituale che egli distingue da quella funzionale: "That is, authority destroys freedom, but the authority of a doctor, mathematics teacher and how he teaches, that doesn't destroy freedom"<sup>79</sup>. L'educatore

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<sup>74</sup> K. Jiddu, *Education and...*, op. cit., p. 85.

<sup>75</sup> K. Jiddu, "The intent...", op.cit..

<sup>76</sup> K. Jiddu, *Education and...*, op. cit., p. 108.

<sup>77</sup> K. Jiddu, *Idem*, p. 106.

<sup>78</sup> K. Jiddu, *Idem*, p. 34.

<sup>79</sup> K. Jiddu, "Dialogue on Education", Ojai, 16th April 1975, in [www.krishnamurti-nz.org](http://www.krishnamurti-nz.org).

è quindi in questo senso il fulcro dell'atto educativo poiché egli per primo deve indagare in se stesso, osservare le proprie reazioni e tendenze, esserne consapevole; egli deve comprendere cosa significa libertà per poter fornire un insegnamento privo di autorità e di condizionamento: "The teacher who finds what existence means, who is really teaching, has a primary place in civilization"<sup>80</sup>.

### ❖ *L'essenza dell'educazione: il dialogo*

I centri educativi nacquero da numerosi incontri fra Krishnamurti, insegnanti, studenti e genitori. Fondamento e sviluppo di queste istituzioni è il dialogo, concepito come vero e proprio mezzo d'indagine religiosa della Verità (definita da Krishnamurti come il non conosciuto); non si tratta di un'analisi o di un'accumulazione d'idee e conoscenza, e in questo senso il dialogo è qualcosa di molto diverso da ciò che comunemente viene considerato tale. Non è un dibattito, una discussione o una disputa intellettuale, nelle quali si mira a far emergere un punto di vista. Il dialogo è un incontro, un rapporto che mira a esplorare, indagare, scoprire, annullando la distanza che ci separa gli uni dagli altri sotto forma di opinione o punto di vista, dissolvendo ogni forma di gerarchia e autorità. "Un dialogo che sia un modo di indagine religiosa comincia con il non sapere"<sup>81</sup>, afferma P. Krishna, ex rettore di Rajgath, sottolineando come i partecipanti sanno di non conoscere la verità e sono impazienti di investigare insieme per scoprirla e continua "non identificandosi con alcun punto di vista, non cercando di convincersi reciprocamente di nulla, essi sono insieme e non in competizione tra di loro". In questo modo la verità

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<sup>80</sup> K. Jiddu, *Understanding...*, op. cit., p. 105.

<sup>81</sup> P. Krishna, "L'arte del dialogo", in [www.pkrishna.org](http://www.pkrishna.org).

può rivelarsi proprio nel processo di esplorazione di una domanda, piuttosto che nella ricerca di una risposta immediata. Il dialogo permette così l'emergere di significati nascosti dove ha spazio solo l'amore per la comprensione. E' un'esplorazione umile che indaga sul "ciò che è" e trova il suo fondamento nell'osservazione e nell'ascolto. Una ricerca individuale che non esclude ma fonda se stessa sull'interazione, un viaggio che, secondo Krishnamurti, si può intraprendere unicamente se si è liberi dai propri bagagli di idee.

Il dialogo è un'azione totale, che coinvolge se stessi e l'altro in ogni sua forma: un altro uomo, un animale, un fiore, ogni cosa. E' contemporaneamente dentro e fuori. Una mente "in dialogo" è pura osservazione: implica "morte a se stessi" e ingresso nella vita. L'impostazione è quindi non vincolante e basata su un approccio critico: alle domande proposte segue un processo d'osservazione ed analisi a 360 gradi che non mira ad una soluzione definitiva, ma vuole essere uno stimolo per trovare da sé la soluzione, la Verità. Questo costituisce l'essenza dell'insegnamento di Krishnamurti: il suo fondamento pratico e teorico, nonché la strada da seguire nel processo educativo che è rivolto a tutti gli uomini. Non viene fornito un metodo<sup>82</sup>, ma delle linee guida ottenute da un'attenta osservazione, un'osservazione dove c'è spazio per il singolo fluire, in accordo con "la terra senza sentieri". È dunque attraverso la condivisione – quell'intelligenza comune a tutta l'umanità - che c'è educazione intesa come libertà di comprendere l'intero processo della vita.

Ciò che egli considera "vera educazione" non è un tentativo di fornire soluzioni o correzioni temporanee ai problemi della società. La questione dell'educazione è proposta a fondamento della trasformazione dell'essere umano, concepito nella sua totalità. Questo cambiamento non si riferisce

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<sup>82</sup> Per "metodo" s'intende un criterio sistematico e funzionale di procedere nell'ambito teorico e pratico dell'educazione, finalizzato al raggiungimento di un esito.

unicamente alla struttura dell'educazione, ma alla natura e qualità della mente e della vita dell'uomo; tale comprensione della vita è, secondo Krishnamurti, non solo centrale nel liberare senza condizioni l'essere umano, ma rappresenta il fine stesso dell'educazione.

Krishnamurti esce dalle mura della scuola e si rivolge a tutti gli uomini; l'educazione cambia prospettiva: non è più collegata ad una necessità contingente, ma piuttosto mira a comprendere il valore educativo che scaturisce dalla focalizzazione della coscienza in ogni attimo della vita. Egli va oltre le frontiere di una determinata cultura e stabilisce un diverso sistema di valori capaci di dare vita ad una nuova società.

L'insegnamento di Krishnamurti può quindi essere definito globale e integrato, in quanto basato su un approccio educativo che prende in considerazione l'individuo nella sua totalità, che tocca ogni aspetto dell'esistenza, e mira a rendere l'individuo un essere umano integrato e quindi senza conflitti poiché nessuna parte viene esclusa o approfondita a scapito di un'altra.





*Capítulo II*

*BROCKWOOD PARK SCHOOL*



## ❖ *Origini ed ethos*<sup>83</sup>

Fu nel 1966, durante gli incontri di Saanen<sup>84</sup>, che Krishnamurti parlò per la prima volta pubblicamente della creazione di una scuola in Europa; era da diversi anni che si discuteva del progetto, ma fu solo verso la fine degli anni Sessanta, che si riunì un ristretto gruppo d'individui motivati e disposti ad impegnarsi in prima persona. Krishnamurti desiderava creare una scuola internazionale, preferibilmente bilingue, dove gli insegnamenti fossero impartiti in francese e inglese. I paesi dove idealmente la scuola poteva sorgere erano Svizzera, Olanda, Francia e Inghilterra. Dopo un anno di accurate ricerche, a causa di problematiche linguistiche, politiche e legali, la scelta cadde per esclusione sull'Inghilterra. Una donazione rese possibile l'acquisto di una magione nella bellissima campagna dell'Hampshire, sessanta miglia a sud di Londra. La tenuta è circondata da prati verdi, vaste colline, alberi secolari e animali liberi.

Dorothy Simmons, che aveva partecipato sin dall'inizio alla realizzazione della scuola venne scelta come primo preside di Brockwood. Dorothy era scultrice di professione e, insieme al marito Montague Simmons, aveva gestito negli anni precedenti una scuola statale in Inghilterra; non aveva mai insegnato, ma era molto interessata alla visione di Krishnamurti sull'educazione. Montague aveva lavorato per diversi anni come insegnante d'inglese e fu così nominato responsabile dell'aspetto accademico a Brockwood. Dorothy e Montague furono tra le

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<sup>83</sup> Tutte le informazioni sulla fondazione della Brockwood Park School sono tratte dalla conversazione fra Mary Cadogan e Mary Zimbalist, pubblicata nella seconda parte del libro *Understanding Ourselves*, di Jiddu Krishnamurti e dalla biografia *Krishnamurti: The open door*, di Mary Lutyens.

<sup>84</sup> Durante gli anni Cinquanta, Krishnamurti esausto dai viaggi, pensò alla possibilità di tenere dei raduni annuali. A partire dal 1961 e per i successivi ventiquattro anni Saanen, in Svizzera, fu la sede di questi incontri.

prime persone a stabilirsi nella scuola e ad occuparsi dell'aspetto educativo come delle numerose questioni pratiche e di manutenzione di cui la nuova struttura aveva bisogno.

Ai suoi inizi, Brockwood aveva solo due studenti, ma al momento della sua effettiva apertura, nel settembre 1969, altri ragazzi si unirono al piccolo gruppo. La scuola riuscì ben presto ad affrontare a pieno ritmo la sua attività, ampliandosi, creando nuove strutture, accettando nuovi studenti, insegnanti e *staff* interessati a collaborare al progetto. Inizialmente non c'era una distinzione dei ruoli: gli insegnanti erano anche cuochi, giardinieri... ma poi negli anni l'aumento nel numero degli studenti determinò la necessità di differenziare i ruoli; tuttavia l'impostazione iniziale è esemplificata ancora oggi dall'organizzazione della scuola, dove tutti sono coinvolti nella gestione pratica.

L'ambiente era abbastanza spazioso da permettere a Krishnamurti di vivere qualche mese all'anno a Brockwood, nel *West Wing*<sup>85</sup>, seguendo così l'andamento della scuola e organizzando dialoghi con studenti e numerosi visitatori provenienti da tutto il mondo. Egli, nel corso degli anni, parlò di ciò come di un fattore fondamentale: la scuola avrebbe avuto un effetto sui numerosi visitatori e questi sulla scuola stessa.

Negli anni successivi Krishnamurti incominciò a ritenere necessario uno spazio di studio separato per adulti; è per questo motivo che la scuola venne allargata e i *Cloister*<sup>86</sup> costruiti. Questi, strutturati in stanze singole con accesso su una stanza comune, vennero ben presto occupati dagli studenti e oggi costituiscono il dormitorio maschile. Nel corso degli anni Krishnamurti ribadì la necessità di creare un centro studi per adulti, un ambiente in cui le persone si potessero incontrare e dialogare insieme sugli insegnamenti; così un altro progetto prese avvio e poco tempo dopo la

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<sup>85</sup> Vedi capitolo II.

<sup>86</sup> Vedi capitolo II.

morte di Krishnamurti, *The Centre* venne costruito vicino alla scuola. Brockwood divenne così sin dall'inizio "more than a school"<sup>87</sup>: un centro educativo, una comunità, ma anche un luogo d'incontro e scambio con il mondo esterno. Spiega al riguardo Bill, uno dei direttori della scuola:

I think the way in which they started Brockwood and the model that Brockwood follows is different to all the other Krishnamurti schools, it is not the same, it is a boarding school, it is an international school, it's the most international of all of the schools [Krishnamurti schools]. So I think he felt that Europe was the place where you could mix people up from very different countries and backgrounds<sup>88</sup>.

La fascia d'età degli studenti che la scuola accolse variò molto nel tempo, ma sin dall'inizio Brockwood si concentrò sugli adolescenti. Mano a mano che la scuola entrava in piena attività nuove possibilità divennero realizzabili. Per lungo tempo si parlò di estendere la fascia d'età dei ragazzi ammessi; questo avvenne soprattutto accogliendo studenti adulti, ma Krishnamurti era anche interessato ad aprire la scuola a ragazze/i ancora più giovani, fino a bambini e neonati. Questo rappresentava un diverso approccio e una novità rispetto alle scuole precedentemente create da Krishnamurti. Tale idea ha trovato realizzazione qualche anno fa con la creazione della *Inwood Small School*<sup>89</sup>, una piccola scuola che sorge vicino a Brockwood. Questa, inizialmente, forniva supporto scolastico ai figli dello *staff* residente, ma lentamente ha attratto l'attenzione dei villaggi circostanti e ha accolto studenti esterni.

Brockwood Park School è oggi una scuola (e una comunità) residenziale ed internazionale che ospita circa 60 studenti di entrambi i

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<sup>87</sup> K. Jiddu, *Understanding...*, op. cit., p. 101.

<sup>88</sup> Appendice, Intervista n. 4.

<sup>89</sup> L'*Inwoods Small School* è nata nel 1996; oggi è frequentata da circa trenta bambini d'età compresa fra i 5 e gli 11 anni. La scuola è gratuita per i figli dello *staff* di Brockwood.

sessi, di età compresa fra i 14 e i 19 anni, provenienti da circa 25 paesi. La multiculturalità, la residenzialità, le dimensioni della scuola, il *curriculum* e le attività in cui lo studente è coinvolto, l'organizzazione pratica, l'ubicazione, la natura, l'approccio educativo, la dieta e più in generale l'atmosfera della scuola mirano allo sviluppo di conoscenze e capacità che investano non soltanto l'aspetto accademico, ma anche quello fisico, sociale, pratico, artistico e personale degli studenti.

L'*ethos* di Brockwood è definito: non-gerarchico, non-coercitivo, non-competitivo, ordinato, sicuro e volto alla cura della persona<sup>90</sup>. La cultura della scuola è connessa alle intenzioni del suo fondatore ed esplicitamente definita in accordo con le seguenti intenzioni<sup>91</sup>:

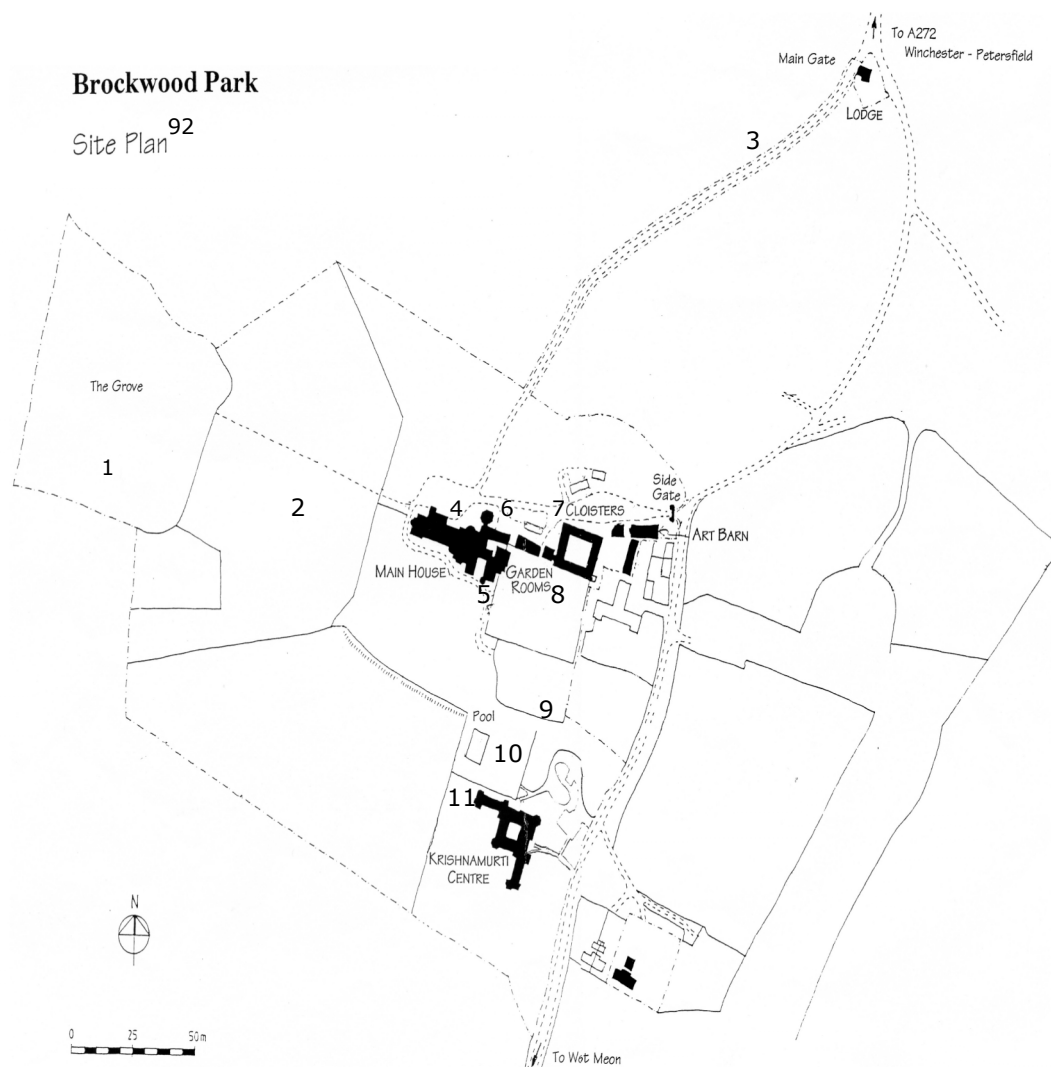
1. Educare l'essere umano nella sua interezza.
2. Proporre la possibilità, attraverso l'attività educativa, di una vita libera dai conflitti interiori e dall'attività egoistica.
3. Scoprire i propri talenti e che cosa significa vivere veramente e correttamente.
4. Incoraggiare l'eccellenza da un punto di vista accademico.
5. Imparare l'uso corretto, l'esercizio e la cura del proprio corpo.
6. Apprezzare la natura, sviluppare una relazione con essa, nonché scoprire quali siano le nostre responsabilità verso il mondo naturale.
7. Scoprire la chiarezza che può emergere attraverso il silenzio e la disciplina.

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<sup>90</sup> *Staff Handbook 2008-2009*, Brockwood Park School.

<sup>91</sup> Cfr. [www.brockwood.org.uk](http://www.brockwood.org.uk).

## ❖ *Ubicazione e uso degli spazi*



<sup>92</sup> Questa cartina è stata messa a disposizione da Brockwood Park School.



La proprietà di Brockwood Park comprende:

- La struttura principale (4). Qui si trovano la biblioteca, le classi, la sala computer, la sala pranzo, la cucina, gli uffici di direttori e segretari, l'*Assembly Hall*; al secondo piano ci sono le stanze occupate dalle ragazze e alcuni membri dello *staff*<sup>93</sup>.
- I *Cloister* (7). Una struttura separata dalla sede principale dove dormono la maggior parte dei ragazzi; il rimanente degli studenti maschi dorme nelle *Garden Room* (6) che sorgono accanto ai *Cloister* e guardano sull'orto della scuola (8).
- L'osservatorio. Sorge in una torre (5) fra le *Garden Room* e la struttura principale della scuola.
- Il *Rose Garden* (9) sorge accanto all'orto della scuola e vicino alla piscina (10) conduce verso il *Krishnamurti Centre*.
- Il *Krishnamurti Centre* (11), localizzato a poca distanza è considerato parte integrante della scuola; alcuni fra i membri dello *staff* vivono qui. Gli studenti e lo *staff* possono fare liberamente uso del centro, in rispetto dell'atmosfera del luogo. Talvolta lo *staff* viene invitato al centro in forma di ospite non pagante.

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<sup>93</sup> Generalmente nei pressi delle stanze sono presenti gli appartamenti o le stanze di alcuni membri dello *staff* (generalmente 1 ogni 6 studenti).

- La struttura principale è circondata su tre lati da prati verdi, alcuni dei quali utilizzati per lezioni di sport all'aperto (campo da calcio (2)) e altri come pascolo per le pecore.
- Oltre il prato da calcio, un piccolo cancello fornisce l'accesso al *Grove* (1), 5 acri di terreno con piante e fiori esotici.
- Dal lato opposto della magione oltre i *Cloister* sorge la Inwood Small School (3), alcune residenze dello *staff*, uno studio artistico, un garage per gli attrezzi e le biciclette di proprietà della scuola.
- La scuola ha due ingressi uno principale (3) e uno secondario.

## ❖ *Aspetti organizzativi*

### *Gerarchia amministrativa: attori e ruoli*<sup>94</sup>

Quando la scuola iniziò la sua attività, nel 1969, era chiamata "Brockwood Park Krishnamurti Education Center" ed era un ente registrato ed indipendente rispetto alla Krishnamurti Foundation Trust. Vi erano quindi due distinti Consigli d'amministrazione (*Board of trustees*), uno per la scuola e uno per la Fondazione; alcuni amministratori fiduciari (*trustees*) figuravano in entrambi i Consigli, così, ad un certo punto, si decise di riunirli per facilitare e snellire il processo amministrativo e anche il nome della scuola fu modificato in Brockwood Park School. Oggi, quindi, c'è un'unica associazione (*registered Charity*), la Krishnamurti Foundation Trust che, tra le varie attività, ha la responsabilità di amministrare la Brockwood Park School<sup>95</sup>.

In terms of the structure there is nobody that owns Brockwood. Brockwood does not belong to anyone. In this country, it is what is called a Registered Charity, which means that it has a group of people called Trustees who are responsible for running that charity and they have to run it in such a way that it meets certain requirements within the law. They have to show the accounts every year of the charity, to auditors, they have certain legal requirements that they have to meet. So, it's a Registered Company as well<sup>96</sup>.

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<sup>94</sup> Informazioni da [www.charity-commission.gov.uk](http://www.charity-commission.gov.uk) e *Staff Handbook*, op.cit..

<sup>95</sup> Appendice, Intervista n. 4: "The Foundation, the registered body is the Krishnamurti Foundation Trust, that's the registered charity. And the charity is running the school. So the school is just one of the activities of the Foundation. This Foundation here has two schools, this school [Brockwood Park School] and the small school [Inwoods Small School]. It also runs the Center. The Foundation runs the Center, the Foundation runs the bookshop and has all of its own activities".

<sup>96</sup> Appendice, Intervista n. 4.

L'organizzazione a Brockwood si basa su quanto espresso nello Statuto dell'associazione (*Trust's Article of Association*), modificabile unicamente dagli amministratori stessi<sup>97</sup>. Secondo tale documento, questi hanno l'obbligo primario di realizzare le intenzioni di Krishnamurti in merito all'attività della Krishnamurti Foundation Trust, di Brockwood Park School (oggi anche della Inwoods Small School) e del Krishnamurti Centre<sup>98</sup>.

Gli obblighi legali degli amministratori sono definiti in base all'*Article of Association*, al *Company Act*, alla *Charity Commission* e al *Common Law*<sup>99</sup>, (pertanto gli amministratori delegati sono anche *Governors of the Association*, membri del *Board of Management* e *Company Directors*). Le decisioni in merito alla gestione giornaliera sono delegabili, ma gli

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<sup>97</sup> Gli amministratori fiduciari (*Directors/Trustees*) sono 8: Mrs. G. Balleys, Mrs. M.R. Cadogan, Mr. P.R. Dent, Mr. D. Hook, Dr. R. Ranganathan, Mr. E.L.N. Short, Mr. J.M. Skioldebrand, Mr. D.A. Skitt. Il Gruppo organizzativo (*Senior Management Team*) comprende i due presidi, Mr. A. Sydenham e Mr. B. Taylor (*Brockwood Park School*), Mr. A. Autor (*Adult Study Center*), Mr. Y. Benoit (*Facilities Management*), Ms. D. Broughton (*Foundation*) e Ms M.A Ridgeway (*Inwoods Small School*). Queste persone costituiscono il *Governing Body* dell'associazione e in quanto tali si incontrano tre volte all'anno; ogni componente di questo *Governing Body* ha specifiche mansioni e responsabilità, tuttavia vengono costituiti gruppi di lavoro o commissioni che si incontrano con maggiore regolarità.

<sup>98</sup> I fini dell'associazione vengono definiti come segue: "The charity provides a general education for pupils of school age, opportunities for the study of philosophy, sociology and comparative religion for adult members of the public, and continues to publish and sell books...", in *Krishnamurti Charity Commission FAQ's*, in [www.charity-commission.gov.uk](http://www.charity-commission.gov.uk).

<sup>99</sup> L'*Article of Association* è un documento che dichiara formalmente i rapporti fra gli azionisti e i direttori di una Società. Il *Company Act* è una legislazione emanata dal Parlamento degli UK che copre tutte le procedure e gli aspetti legali di una Società e tutti i diritti e doveri legali della stessa. La *Charity Commission* è un dipartimento governativo, non ministeriale, degli UK che si occupa di tutti gli aspetti legali relativi alle associazioni/organizzazioni registrate (*registered Charity*). Il *Common Law* è un modello d'ordinamento giuridico di origine anglosassone che si basa sulle decisioni giurisprudenziali più che sui codici o decreti governativi (in questo senso è opposto al Civil Law, l'altra ala della tradizione giuridica occidentale); il *Common Law* è attualmente in vigore in Australia, Canada (esclusa la regione del Quebec), nel Regno Unito (esclusa la Scozia), e negli Stati Uniti d'America (escluso lo Stato della Louisiana). Altre nazioni, per esempio l'India, hanno un sistema di *Common Law* misto a regole giuridiche.

amministratori rimangono legalmente e collettivamente responsabili, pertanto sono obbligati a supervisionare, controllare e definire gli scopi della delegata autorità. Il controllo delle attività dell'associazione include la supervisione delle entrate e delle uscite e il loro corretto utilizzo. Gli amministratori fiduciari sono, inoltre, responsabili del *found-raising* e devono approvare il materiale pubblicitario e le attività attuate a tale fine; devono controllare che la struttura, gli strumenti di lavoro e la proprietà tutta siano mantenuti in buono stato; sono responsabili legalmente nei confronti di tutti coloro che svolgono un'attività lavorativa per l'associazione e si devono quindi assicurare che corretti contratti lavorativi siano stati stipulati e che una propria descrizione delle mansioni richieste per tale lavoro sia stata fornita. Nelle decisioni giornaliere gli amministratori sono rappresentati da un Segretario (*Company Secretary*) che lavora in associazione con il preside e firma *in vece* degli amministratori tutti i documenti contrattuali e legali. Gli amministratori fiduciari della fondazione seguono direttamente il funzionamento della scuola: visitano Brockwood tre o quattro volte l'anno (con una permanenza dai tre ai quattro giorni) e hanno l'opportunità di entrare in diretto contatto con direttori, *staff* e gli stessi studenti; in tali occasioni è fornito loro un resoconto dettagliato delle attività della scuola e altre informazioni per loro rilevanti<sup>100</sup>.

Secondo lo Statuto, il preside della scuola ha il compito di assicurare che ogni attività a Brockwood sia in armonia con le intenzioni del fondatore; a livello pratico egli si occupa della scelta dello *staff*, dell'organizzazione interna, della direzione e della disciplina della scuola. Il direttore ha speciali responsabilità nell'assegnazione delle mansioni lavorative (non per il personale insegnanti), nella supervisione

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<sup>100</sup> Cfr. Appendice, Intervista n. 4.

dell'organizzazione pratica e fiscale, nella cura della corrispondenza e si occupa di qualsiasi domanda e questione che coinvolga i genitori degli studenti; egli rappresenta la scuola nei confronti di gruppi governativi in ispezione.

Il preside lavora in associazione con il vice preside (*Deputy Director*); questi è responsabile, in generale, del benessere di studenti e *staff* tutto, della distribuzione del lavoro agli insegnanti, definisce il *curriculum* scolastico, gli orari delle varie attività e si occupa di tutte le questioni che riguardano il programma accademico. Preside e vice preside prendono decisioni insieme per quanto concerne: assunzione o licenziamento di membri dello *staff*, accettazione o espulsione di studenti, misure disciplinari che coinvolgano gli studenti e in generale le più importanti procedure decisionali. Gli amministratori fiduciari devono essere informati riguardo ad assunzioni o licenziamenti e in merito a problemi o incidenti che possano avere ripercussioni serie o pericolose. Preside e vice preside devono presentare tre volte l'anno un riassunto di tutte le attività e operazioni effettuate dalla scuola e comunicare agli amministratori il risultato delle ispezioni governative nella scuola.

### *Gestione finanziaria*<sup>101</sup>

Il preside ha, fra gli altri, il compito di gestire l'aspetto finanziario della scuola insieme al segretario<sup>102</sup>, presentando una documentazione che descriva l'andamento del *budget* annuale della scuola sotto tutti i punti di vista (spese, entrate, necessità future, progetti...); tale documento è delineato in relazione al più generale piano finanziario della scuola

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<sup>101</sup> Cfr. [www.charity-commission.gov.uk](http://www.charity-commission.gov.uk) e *Staff Handbook*, op.cit..

<sup>102</sup> Il segretario è considerato un *Foundation Trust Co-ordinator* e in quanto tale è responsabile dell'aspetto finanziario di Brockwood Park School e ha l'ultima parola in tale ambito.

(presentato ogni cinque anni) e deve essere rivisto di anno in anno. Il segretario, in quanto primo responsabile dell'aspetto finanziario, deve essere informato in anticipo in merito alle spese. Il preside deve inoltre presentare mensilmente un documento che dichiari gli sviluppi finanziari del dato periodo.

Le rette che Brockwood richiede ogni anno ammontano all'incirca (dal settembre 2008)<sup>103</sup> a 15,000 sterline. La scuola fornisce attraverso le tasse scolastiche il più importante introito economico (842,197 sterline<sup>104</sup>) fra le differenti attività della Krishnamurti Foundation Trust in Inghilterra<sup>105</sup>.

It's towards the lower end of the scale of private schools in England. Partly perhaps it still allows a lot more people to come, but it is still expensive. It has to be said<sup>106</sup>.

La scuola offre delle borse di studio, ma queste solitamente non coprono l'intero importo richiesto (gli amministratori sono responsabili di questo aspetto).

Not everyone pays the full fees; that depends a little bit on how much money we have available for scholarships or bursaries and the students, I am new students or returning students, can apply for scholarships. We have to get some kind of verification from the parents about the parents income and financial circumstances; so we look at that, we look at how well the student has been doing, if it is a returning student, and if it is a new student, we try and see what kind of potential we see there. So about 10% of the total fees in

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<sup>103</sup> Cfr. Appendice, Intervista n. 1.

<sup>104</sup> Dati riferiti all'anno finanziario (1-04-)2007-(31-3-)2008, *Foundation Account Fy 2008*, *Krishnamurti Foundation Trust*, in [www.charity-commission.gov.uk](http://www.charity-commission.gov.uk).

<sup>105</sup> Cfr. Appendice, Intervista n. 4.

<sup>106</sup> *Ibidem*.

value can be used for scholarships; but mostly, it's not completely free, it's usually part of the fees given to the student<sup>107</sup>.

Oggi Brockwood fornisce borse di studio pari ad un valore di 94,750 sterline<sup>108</sup>.

In generale le rette non coprono i costi di sostentamento: "i consiglieri, gli amici e i donatori aiutano a coprire la differenza"<sup>109</sup>.

Questi i dettagli sull'aspetto finanziario della scuola<sup>110</sup>:

<u>Cost of activities</u>	<i>Teaching and Direct Costs</i> 482,228 <i>Food and Household Costs</i> 145,12 <i>Premises Cost</i> 303,560 <i>Scholarships</i> 94,750
<u>Total costs</u>	<i>Main School</i> 967,123 <i>Inwoods School</i> 59,086
<u>Fixed asset</u>	<i>(Property)</i> 2,271,445
<u>Income</u>	<i>School Fees</i> 842,197 <i>Board and Lodgin</i> 113,233 <i>Scholarship</i> 94,750 (*GBP)

<sup>107</sup> *Ibidem.*

<sup>108</sup> *Foundation Account...*, op. cit..

<sup>109</sup> B. Taylor, "Brockwood Park School e l'eredità di Krishnamurti", in [www.krishnamurti.it](http://www.krishnamurti.it).

<sup>110</sup> *Foundation Account Fy*, op. cit..



## ❖ *I Partecipanti*

Brockwood oltre che una scuola è una comunità. Gli studenti vivono e interagiscono quotidianamente con lo *staff* tutto (per la maggior parte residente), con studenti adulti e con i numerosi visitatori.

### *Mature student*

We are just learning to be mature in some ways, and I don't think that there is really a big difference between us and students [laughs] and the teachers also. Like for me, this is just a name, a label<sup>111</sup>.

Oltre agli studenti “tradizionali” la scuola ospita studenti adulti che sono interessati ad approfondire l’insegnamento di Krishnamurti all’interno del contesto di Brockwood; questi hanno un’età compresa fra i 21 e i 28 anni e lavorano 20 ore alla settimana, all’interno della struttura, per coprire i costi della permanenza a Brockwood. Uno studente adulto così descrive la figura del *mature student*:

I think the mature student program it is made for give you time and space (...). Practically it means that we work in the morning and we have all afternoon to do what we want; it gives you all that space to be free to do what you want to do, to study if you want to study, to do nothing if you want to do nothing, to play music if you want to play music, and it gives you this freedom, yeah, nobody impose you to do something; it gives you freedom and space to think about all of this life and what is this world in which we live<sup>112</sup>.

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<sup>111</sup> Appendice, Intervista n. 6. Una ragazza *mature student* parla di che cosa significhi per lei essere uno studente adulto.

<sup>112</sup> Appendice, Intervista n. 2.

La figura del *mature student* è concepita come parte integrante del processo educativo a Brockwood: "Their contribution is to bring their seriousness into the atmosphere of the School by learning with the *staff* and students about the art of living and further their own inquiry into these matters"<sup>113</sup>. Gli studenti adulti non hanno responsabilità nella gestione della scuola ne fanno parte dello *staff*, proprio per questo sono considerati un ponte fra gli studenti e il personale lavorativo: "It is very important that the mature students understand this situation fully and be ready to meet all this in a spirit of learning"<sup>114</sup>. Oltre al lavoro settimanale gli studenti adulti possono frequentare delle lezioni e sono sollecitati a partecipare ai gruppi di dialogo della scuola:

You don't have to go... well... it's really appreciated if you go... to the Morning Meeting<sup>115</sup>, every morning, as a part of living in a community, you are asked to go to Inquiry as well, because it's the dialogue with the whole school. Students, mature students, principal, speak about something for about an hour and a half every week. So it's nice to be there as well and we have the mature students meeting, for just mature students, every week. Usually we speak about what we did and I think we have two school meetings as well. We are asked to go to minimum one of them<sup>116</sup>.

## *Staff*

Lo *staff* di Brockwood è composto da 62 insegnanti e personale vario (*Teaching and support*), 9 persone in ambito organizzativo e

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<sup>113</sup> *Staff Handbook...*, op. cit..

<sup>114</sup> *Ibidem*.

<sup>115</sup> Incontro giornaliero di tutta la scuola. Vedi paragrafo "Ritmo delle attività", in particolare note 156-157.

<sup>116</sup> Appendice, Intervista n. 2.

amministrativo (*Management and administration*) e 8 amministratori fiduciari (*Trustees*). La scuola impiega personale esterno e residente.

Il personale esterno non risiede a Brockwood, viene selezionato attraverso un incontro e riceve un salario commisurato al ruolo svolto (nel caso di un insegnante non residente possono essere richieste delle lezioni dimostrative).

Il personale residente vive nella proprietà della scuola, è impiegato a tempo pieno, riceve vitto, alloggio e un salario *standard* (all'incirca 609 sterline al mese per tutti), vitto e alloggio. Tale scelta sembra cioè essere motivata da:

- ragioni pratiche:

The school grounds are a no-profit making organization - we don't make any profits, we have these beautiful buildings and these beautiful grounds but we don't have much in lieu of money (...). The only way we can afford to run a school like this is by giving the staff or who lives here is by giving them a very low salary. So all of the staff who lives here get exactly the same salary<sup>117</sup>.

- l'impostazione della scuola:

The benefits of doing it this way is that it does make people feel as though we are equal in a very real sense. You know, that there is not a hierarchy based on pay and salary structures, that the persons aren't very ambitious to try and get a better position, try and get above themselves so as to make more money. So it takes care of quite a lot of that. It means also that it supports the fact that we have a fairly flat structure<sup>118</sup>.

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<sup>117</sup> Appendice, Intervista n. 4.

<sup>118</sup> *Ibidem*.

Ogni anno la scuola utilizza una parte degli introiti in corsi di perfezionamento o approfondimento che vengono assegnati a discrezione del direttore ad alcuni componenti dello *staff*.

In generale a Brockwood il programma di approfondimento e sviluppo professionale (*Continuous Professional Development, CPD*) include:

- Partecipazione agli *Staff Meeting* e alle conferenze di approfondimento offerte dai numerosi visitatori.
- Partecipazione allo *Staff Week*<sup>119</sup>.
- Studio degli insegnamenti di Krishnamurti per comprendere in maniera profonda l'approccio educativo che la scuola intende seguire.
- Identificazione delle aree in cui la professione svolta possa essere lacunosa.

Il reclutamento degli insegnanti e del personale segue diverse modalità:

Sometimes we advertise in the newspapers, the local newspapers, or on the Internet if we need a specific job; like recently, we needed a Maths teacher so we put in quite a few adverts in the local newspapers; we look at their CV's, we decide whether there might be a possible match, and then we might invite them for either a day, possibly to teach a few classes to see how they get on with students, talk to them, show them around the school. Sometimes they have a background in Krishnamurti, they are quite familiar with Krishnamurti... sometimes, they just turn up or they have seen us on the Internet, they found the school, they like the idea, sometimes they've heard about it from a friend. Maybe, like today we have a former student who has not been back to the school for twenty years and then she's thinking about changing her job; so she contacted us, we start to talk to her to see if it might work. So again, there are different ways, there is no fixed way of doing it and

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<sup>119</sup> Una settimana dedicata all'esplorazione dell'approccio educativo della scuola e al ruolo dei membri dello *staff*.

if we don't find the right teacher, we have to adapt and change. Maybe somebody has to teach something they were not expecting to teach, or we decide not to do a course. We have to be flexible as well, so that's why to wait almost until August to know exactly who is going to be working for the year and what resources we have, what they are capable of doing<sup>120</sup>.

Il personale è selezionato all'interno della comunità attraverso una *prospective week*<sup>121</sup> al termine della quale, se il responso è positivo per entrambe le parti, segue la sottoscrizione di un contratto di 9 mesi (generalmente ad agosto, l'inizio dell'anno scolastico). Allo scadere del contratto la posizione lavorativa è riconsiderata attraverso lo *Staff Feedback Group*<sup>122</sup> e tenendo presente le capacità economiche della scuola.

E' richiesto un interesse nell'insegnamento di Krishnamurti per lo *staff* tutto, quello residente in particolare; tale interesse è concepito a livello pratico come:

- Una generale disposizione ad imparare e accettare responsabilità.
- Motivazione, flessibilità, attenzione, rispetto, pazienza.

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<sup>120</sup> Appendice, Intervista n. 1.

<sup>121</sup> Vedi paragrafo successivo.

<sup>122</sup> La posizione lavorativa dei nuovi membri dello *staff* viene riconsiderata al termine dei primi 9 mesi e dopo 2 anni (il resto del personale ogni 3 anni). Il *Feedback Group* (composto da tre membri dello *staff*, residenti a Brockwood da almeno 2 anni, e il direttore) è inteso come strumento per identificare le possibili difficoltà nella mansione svolta e si basa sull'osservazione pratica dell'attività lavorativa, della relazione con gli studenti, con lo *staff* e con Brockwood. La persona la cui posizione è oggetto del *Feedback Group* è invitata a scrivere un documento sull'attività svolta. Dopo che il gruppo si è riunito anche il direttore fornisce i suoi dati e le sue considerazioni in forma scritta e orale. Durante l'incontro altri membri dello *staff* possono partecipare fornendo la propria idea in merito al lavoro svolto dalla persona. Nel caso si prenda in considerazione l'ipotesi di interrompere la permanenza a Brockwood del nuovo personale la decisione rimane al direttore. Questi, anche è oggetto di *feedback* alla fine di ogni anno accademico in occasione di uno *Staff Meeting* e in sua assenza. Il risultato dell'incontro viene comunicato sia al direttore che agli amministratori fiduciari.

- Un serio interesse nell'educazione ed un diretto coinvolgimento nel processo educativo attraverso una presenza che vada al di là del ruolo lavorativo svolto.

Nonostante per *staff* si intenda generalmente tutto il personale che lavora a Brockwood, la posizione degli insegnanti sembra a livello di percezione della comunità appartenere ad un gruppo distinto.

When the school started, everybody, all the staff did all the jobs. They were teachers, they were gardeners, they were cooks, they did everything, or so I was told. And this turned out to be impracticable because student numbers increased, the workload increased and it has now ended up that there is a division between teachers as that there is a division between teachers and what they call facility staff. That's everyone else who does like you know, the gardening, the cooking and cleaning and so on. These are all facility staff. So there are two camps really... and some of the staff members regret the change and want us to go back to all of us sharing the work<sup>123</sup>.

Sono presenti alcune differenze dal punto di vista contrattuale; gli insegnanti possono godere di un maggior numero di giorni di vacanza rispetto al resto del personale lavorativo della scuola.

We have tension between teaching staff and the facility staff because we are all paid on different contracts, and there is different contracts and so on. (...) The salaries are the same but the teachers get more holidays. (...) The issue was not really the fact that they get more holiday; it was more to do with just the problems of some people more involved in the work than others and how it is monitored and this sort of thing. I didn't mean to give an impression that there is a split between the teachers and the facilitators because it wasn't actually that. Although the contracts are different, that wasn't really the main issue.

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<sup>123</sup> Appendice, Intervista n. 10.

So from the director to... the gardener or the new staff member who joins this year, gets the same salary as me. Some people think this is good and some people think that it's not good. You can manage with the money that we get and actually, because all the accommodation is paid for and the food is paid for, it's okay. Of course if you choose to stay here for a longer period of time, then other issues come in. You know, you don't have a house that you can buy, you can't really save money, you don't have a pension, things like that. So we have problems around that area: what happens to some of us who live here for 10, 20, 30 years and they don't have any money?<sup>124</sup>.

### *Ospiti*

Brockwood è una comunità aperta e accoglie visitatori che giungono da ogni parte del mondo per i più disparati motivi: da semplice curiosità per il luogo a profondo interesse per gli insegnamenti di Krishnamurti. Gli ospiti sono considerati fondamentali poichè forniscono un'essenziale scambio con il mondo esterno. La scuola è di piccole dimensioni e cerca di organizzare l'ingresso dei visitatori in maniera tale da non causare alcuna interruzione nel normale corso delle attività.

I visitatori possono lavorare nella scuola per un periodo di 6 ore al giorno (*Guest Helper*), in cambio di vitto e alloggio.

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<sup>124</sup> Appendice, Intervista n. 4.

## ❖ *Gerarchia e autorità a Brockwood*

Brockwood non è una scuola democratica in cui tutte le componenti prendono parte con uguale peso al processo decisionale, ma gestisce le sue attività attraverso una gerarchia organizzativa. Questo assetto è fondamentalmente una forma di protezione delle originali intenzioni che nella loro forma base non sono oggetto di modificazione.

We are not a democratic school, we are not a free school in the sense that everybody has a vote, you know, we don't vote about things. We don't ask the students to vote about who should be accepted as a student and who should not. The reason we don't vote is because given the intentions of the school, given what we're trying to do, the staff should really have a better understanding of that than the students. But the students outnumber the staff. So if we vote about everything, the school would change very quickly, if in a way that the students want it to change, but it would not necessarily reflect the intentions anymore. We try to discuss, we listen, we give information, but at the end of the day, sometimes only a few people take the decision. So, that's more or less how we operate<sup>125</sup>.

La struttura organizzativa di Brookwood intende tuttavia riflettere le intenzioni della scuola anche sotto il punto di vista dell'autorità. Il compito primario di coloro che prendono le decisioni è quello di tutelare le intenzioni fondative di Brockwood, ma questa autorità non conferisce loro alcuna superiorità; tale convinzione si manifesta nell'approccio consultativo che l'organizzazione della scuola mette in atto attraverso i numerosi incontri che scandiscono l'attività quotidiana, come in aperte dichiarazioni: "[the organization of the school should operate] in a manner which is far

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<sup>125</sup> Appendice, Intervista n. 4.



as possible inclusive and consultative and by minimising the importance of authority and ensuring that function does not confer status”<sup>126</sup>.

I direttori della scuola descrivono la decisione presa come il risultato di un processo di dialogo che assume forme diverse ed esprime nella maggior parte dei casi una forma di consenso da parte della comunità.

In the end, this year the two co-principals have the responsibility for taking decisions but I suppose we do it by talking to each other, by talking to students and staff members, by asking for feedback in different ways. It could be a Staff Meeting, with students in a School Meeting, it could be through the Morning Group, which is a small group of students, staff and mature students who talk about things which are happening in the school. It could be by talking to individuals and asking them about what they think. And so, it is not a fixed process but it is a kind of consensus because you get a feeling about what might be right in most decisions. Occasionally, we have to make a decision for ourselves, even if it is not the most popular decision, but generally, we try and work with the consensus, by listening to what other people have to say<sup>127</sup>.

I mean as principles we try to run the school in such a way that we consult before you make an important decision. The big decisions are not necessarily made by consensus, so consensus means where everybody agrees. But we don't make the big decisions that way. We consult, so we ask people to give us feedback, so we ask for their ideas. But then we [Bill and Adrian, the two co-principal] take that decision, or just trustees, in some cases, make that decision<sup>128</sup>.

Se da un lato la gerarchia decisionale non viene percepita come fonte di autorità:

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<sup>126</sup> *Staff Handbook...*, op. cit..

<sup>127</sup> Appendice, Intervista n. 1.

<sup>128</sup> Appendice, Intervista n. 4.

Like here, I feel like even though there are two directors, and yeah, directors have to make decisions, they have to be in control of the school, but I really feel everyone is on the same level<sup>129</sup>.

dall'altro, la gestione delle problematiche è talvolta sentita come procrastinante:

Well, overall it seems to me that the whole school works very well. Everyone is very professional and people work very hard and they do a good job but I do sometimes feel it could benefit from more hands-on management. I see certain problems which could be solved quite quickly but aren't and because they are not, they become bigger and bigger as until they become a major thing. And that's quite frustrating because people we're unhappy and it's obvious it could be sorted out quite quickly in the first place and wasn't. So I would like to see some more hands on management myself. I think that's one thing definitely. And I suppose because there are so many different people doing different things it makes it harder as well.

Il consenso a cui mira l'organizzazione decisionale della scuola è recepito principalmente attraverso gli incontri e le numerose forme di dialogo che vengono poste in atto. Gli studenti, in particolare, hanno la possibilità attraverso un consiglio di autogestire problematiche di loro diretto interesse o proporre un punto di discussione a tutta la scuola.

The school has a culture that (...) encourage the development and freedom of the individual. Therefore in school function does not imply status, (...) and students has an active role in the day to day run of the school and in decision making<sup>130</sup>.

Lo *Student Council* è un gruppo composto da 6 studenti e un *mature student*; a seconda dei casi e su richiesta, un membro dello *staff* può partecipare agli incontri. I membri del consiglio possono variare a

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<sup>129</sup> Appendice, Intervista n. 7.

<sup>130</sup> *Staff Handbook...*, op. cit..

discrezione degli studenti (ciò può accadere anche ogni mese). Qualsiasi studente è libero di portare l'attenzione del gruppo su una tematica di suo interesse, parlando a uno o a tutte le componenti del consiglio o lasciando una nota: "The way to bring issues to the Council is by either telling a member individually so that they can present it to the rest of the Council or talking to the whole group or by leaving a note for one member on the board"<sup>131</sup>. La scuola incoraggia una critica costruttiva di quest'organo per stimolare la sua funzionalità effettiva e tutte le comunicazioni fra studenti e consiglio rimangono confidenziali a meno che gli studenti ritengano necessario rendere pubblica una certa questione per poterla risolvere.

Brockwood è aperta al cambiamento, ma le intenzioni originali costituiscono la struttura base su cui la comunità si fonda e non sono oggetto di modificazione.

There are things that change about Brockwood, but there are things that stay the same too, that don't change. It's clear to me and I think to probably all the staff that the intentions that Brockwood has, the reason it exists and what we're trying to do it here is all based on what Krishnamurti has said. And that is not going to change. Now if it does change I think it would be because we have forgotten what we're here for<sup>132</sup>.

(preside, Bill)

Il cambiamento è posto in essere attraverso un processo di ricerca e analisi, il dialogo:

The good thing is that you can challenge, maybe you don't change the structure but it is open to... challenge it, question it, talk about it. And yeah, you may change it also but it does not necessarily mean that it will happen. A lot of things are managed together as a community, which makes it difficult

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<sup>131</sup> *Ibidem*.

<sup>132</sup> Appendice, Intervista n. 4.

because you really have to think for yourself in a way. For example, with students, we do have the Student Council, working with, you know... working with... there is a problem between the staff and the students... well, as a means of communication. But we have regular student meeting where we talk about the issues in the school. (...) Other things like, the school is thinking of building new buildings. There is a project for a new building at the school. And in the whole process, there was a lot of students' involvement. So there were a couple of student representatives who spoke to the students about what should the house be like, what would the students like in this house and so on<sup>133</sup>.

(studente)

Anche i conflitti sono gestiti dallo stesso approccio di dialogo e comunicazione. Il preside (Adrian) della scuola chiarisce il perché come segue:

We try and resolve it [conflicts] through talking. It could be a small group, (...). It depends on how deep or serious the conflict is but, I guess, in every case we try and talk through exactly what each person is feeling, why they said what they said or did what they did; and often we find as time passes, and as the person gets to understand a little bit more another person's point of view, the conflict dissolves somewhat. It doesn't always dissolve, but I would say often there is a shift in the position of the people who are having a conflict<sup>134</sup>.

Talvolta questa impostazione è avvertita come poco funzionale o inadeguata da alcuni componenti dello *staff*:

Well there is an awful lot of discussion [Laughs]. But I am not sure that discussion actually resolves issues<sup>135</sup>.

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<sup>133</sup> Appendice, Intervista n. 7.

<sup>134</sup> Appendice, Intervista n. 1.

<sup>135</sup> Appendice, Intervista n. 10.

## ❖ *Perché a Brockwood?*

Che cosa spinge gli studenti e lo *staff* tutto a scegliere l'approccio educativo e lo stile di vita che Brockwood offre?

Le interviste fanno emergere una ricca varietà di ragioni: sembra che ogni componente della comunità sia spinto da motivazioni che seppur differenti si adattano alle necessità e intenzioni della scuola.

Alcuni studenti sono mossi dalla ricerca di un programma accademico che sia in grado di connettere più interessi e offra una prospettiva educativa interessata alla crescita dell'individuo in tutti i suoi aspetti. Ecco le ragioni dell'ingresso a Brockwood per due studenti intervistati:

After my A levels, the French equivalent of the A levels, which is Baccalaureate, and when I started to look at all the options I had to continue my studies, I found that nothing was quite proposing... what I would have liked to have, because I was interested in arts and music... and usually what I could find was an arts school or a music school, but nothing really mixing the two together. So that was the first step to Brockwood, because here I could study both and try to put them in relation<sup>136</sup>.

The thing is after starting high school in Spain, I started to become really disappointed with the education I was getting. So starting to get interested in coming to England, not just to come to England but also to find a different school system that may suit me better, that covers more my needs. Then I found out about Brockwood through a friend and, yeah, I just came for a prospective week and ended up staying here. But also, parallelly, I started thinking about other things, like my personal development, as a person, not only like academic growth but also emotional growth and things like that<sup>137</sup>.

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<sup>136</sup> Appendice, Intervista n. 5.

<sup>137</sup> Appendice, Intervista n. 8.

La possibilità di avere spazio e tempo nella bellezza e atmosfera rilassata della scuola sono le ragioni che hanno spinto un altro studente a raggiungere Brockwood:

I have a lot of free time, and also the teachers are not like most of the teachers in Spain. (...) Here it's more quiet and you see that. You see that the people are more relaxed. The people who come here always have some sort of philosophy, and they like to read philosophy and so on, and that is nice. But what I really like is not the school. I like the place, the forest, sleeping alone in my room, having free time<sup>138</sup>.

La volontà di cambiamento e la possibilità di vivere in un ambiente che offra uno spazio per se stessi ricorre nei racconti di due studenti adulti:

I think I decided to come because I wanted to have a rest from society and have kind of some space and time to think about my life<sup>139</sup>.

I was studying medicine in Poland but I felt like it was not enough, it's not all; even I was not sure that I want to be a doctor, that I want to work in Warsaw and also the way of studying, because it's like you are just studying, because if you don't really work then you don't really develop; and it's a very narrow progress, and I wanted to... for me it was not enough. I wanted something different (...). I was thinking of taking a gap year, but I was not thinking about doing anything, or just go, for example, to the rest of Europe to just work, to just work because it was not what I really wanted. I realized that I had a chance just to apply and I tried and yes. (...) I understood that I wanted to have a gap and I wanted to have time for myself. And finally I was thinking that this was probably the best place<sup>140</sup>.

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<sup>138</sup> Appendice, Intervista n. 3.

<sup>139</sup> Appendice, Intervista n. 2.

<sup>140</sup> Appendice, Intervista n. 6.

La possibilità di essere coinvolti quotidianamente nel processo educativo che Brockwood offre, così come nel suo stile di vita è un'altro degli elementi che spinge a partecipare alla sua attività. Questo sembra un'idea condivisa in particolare da alcuni membri del personale adulto della scuola. Il racconto di uno dei direttori della scuola (Adrian):

While in Japan we had our first child and I think when you become a parent the education of your children becomes suddenly very important and my feeling was that if I was going to do the job of a parent well, I needed to be fully engaged. I can't have any excuses... if my children turn out not so well, not useful members of the world then surely most of the responsibility is mine. So that made me feel that I myself must get engaged more deeply in education, and the kind of education at Brockwood seems to be more intelligent. In that it's dealing with the whole person, not just one aspect of education but the whole human being and that to me makes a lot of sense. So I felt that it is a very useful education being offered here and so it was the best way to get fully involved in the process of education<sup>141</sup>.

Le ragioni di uno studente adulto che partecipa all'attività della scuola anche come insegnante:

I guess for different things. One because I feel like I'm still in this journey of trying to find ways or a lifestyle which is out of the mainstream. I don't feel very connected to the mainstream; I mean consuming, getting a job to earn money to support your family, and to stay in this cycle and hear everybody complaining. The social cycle would be meeting people and complaining about my boss or my work, and when I am the boss, complaining about having not enough time. And I wasn't very interested in that. So part of it was about coming to see if it was possible to live and to work together. So there will be no separation between living and working, which is something I am interested in. Living a little closer to nature, not industrialized nature, you know, like a

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<sup>141</sup> Appendice, Intervista n. 1.

pavement with a tree in it. Nature... wild nature. Another reason was that I am interested in being involved in the educational process<sup>142</sup>.

L'interessamento nell'insegnamento di Krishnamurti, la possibilità di lavorare secondo prospettive non convenzionali, la ricerca in ogni aspetto della vita e la creazione di relazioni durature nella comunità sono ulteriori elementi che hanno motivato alcuni partecipanti ad intraprendere l'esperienza nella scuola:

It was the Teachings [Krishnamurti teachings] that brought me here<sup>143</sup>.  
(preside, Bill)

I was working in London as a gardener for fifteen years and, and I was feeling like I wanted a change and then circumstances changed: I got into money difficulties, all my tools were stolen one day and I did not know what to do. My business was in big trouble, and then I heard about this job here and I was interested in Krishnamurti. (...) The reason why I decided to think about changing was because of economic difficulties and also I felt like a change. But when I came here and saw the school, I really wanted to work here, I wanted to be a part of it, I was very excited about coming here<sup>144</sup>.

(staff)

I wanted to see how it would be to stay with a group of people over a period of time, to see if I would develop relationships with people in a learning context. It was on one hand, a way to develop long term relationships with people and on the other, my passionate environmental education; how to bring that to you young people. (...) I couldn't teach in normal school. It would be too difficult. Like here at Brockwood, they allowed me to design my own curriculum. There is this sense of... at least there is the intention to inquire into life: What are we? What is this human experience on this planet? Who are we as a people? What does it mean to be alive?. So I thought that might be

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<sup>142</sup> Appendice, Intervista n. 9.

<sup>143</sup> Appendice, Intervista n. 4.

<sup>144</sup> Appendice, Intervista n. 10.



possible here, because the community is so, to live together is community. So that also draws me here. So those two things: the willingness to look at life and the sense that we live together as a community, I think, would be the strongest things that draw me; and of course, the willingness to allow me to bring my work here<sup>145</sup>.

(insegnante)

## ❖ *Ingresso*

### *Prospective week*

Tutti i componenti della comunità (studenti<sup>146</sup>, studenti adulti e *staff* residente) sono selezionati attraverso una settimana di permanenza a Brookwood, durante la quale la persona ha l'opportunità di decidere se veramente intende far parte della comunità. Viene delinato un programma di attività a cui partecipare in relazione alla futura posizione (nel caso di insegnanti si richiedono delle lezioni dimostrative) e la persona viene coinvolta totalmente nel ritmo di Brockwood.

Al termine di questa settimana segue un'incontro con i direttori. La persona fa ritorno a casa e la scuola (*staff* e studenti) si riunisce<sup>147</sup> a discutere le impressioni e osservazioni in merito alla *prospective week*. La riunione è confidenziale e finalizzata a raccogliere l'impressione della comunità in relazione alla persona e alla sua capacità di essere in linea con

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<sup>145</sup> Appendice, Intervista n. 11.

<sup>146</sup> Nel caso degli studenti prima di accedere alla scuola attraverso la settimana di prova, è richiesta una lettera che delinei i loro interessi e la ragione per cui vogliono entrare a Brockwood. Durante la *prospective week* condividono la stanza con uno o due studenti e sono assegnati ad una persona. Oltre a partecipare attivamente alla vita comunitaria fanno un test accademico.

<sup>147</sup> Il *Prospective Meeting* è una riunione, non obbligatoria, di tutta la scuola. Ha luogo solitamente il mercoledì, alla fine della settimana, dopo la riunione di tutta la scuola.

le intenzioni della scuola. La decisione finale è comunque a discrezione del direttore.

Di seguito le impressioni di una ragazza che all'epoca dell'intervista stava vivendo in prima persona la settimana di prova a Brockwood:

I think my first two days at the prospective week, I think I was testing myself and people were testing me. And that opened me, the first two three days. And the relationship I started forming with the staff was very interesting. Because in the beginning you don't know anyone. And here is this community and they all know everyone and they are very close. And you are an outsider and you're coming in. You don't know how they are going to welcome you, you know, and also, it's not just about you integrating well into this program and knowing about if you're going to be here. It's about them: they are going to feel if you want to be here, they're going to feel if this is the right place for you as well<sup>148</sup>.

### *School Agreement*

Brockwood è una comunità oltre che una scuola; il suo stile di vita rende necessaria la condivisione di un certo numero di regole, alcune delle quali nate da dialoghi con gli studenti, ma per la maggior parte decise a priori e non negoziabili. Nonostante questo la scuola mira alla possibilità di una vita comune priva di regole: "For this it is necessary to question not only the authority of the rules, but also the authority of our own desires and ideas. Thus the students are asked to reflect deeply on their own attitudes, behaviours and habits"<sup>149</sup>. Discussioni e scambi in merito a queste regole sono fortemente incentivati e finalizzati a una visione oggettiva della questione: "We want students to look at issues from all

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<sup>148</sup> Appendice, Intervista n. 7.

<sup>149</sup> *Staff Handbook...*, op. cit..

sides and to see what 'the right thing to do' is, as objectively as possible"<sup>150</sup>.

Gli studenti che entrano a Brockwood per la prima volta devono firmare uno *School Agreement*. Questo viene rivisto all'inizio e alla fine di ogni anno da studenti e *staff*, è quindi modificabile; esplica chiaramente che cosa Brockwood si aspetta dagli studenti in termini di comportamento quotidiano. Il documento si basa sulle intenzioni della scuola ("The intentions do not translate into agreements, but the agreement should at least be consistent with and reflect the intention of the school"<sup>151</sup>), la sua cultura, la sua localizzazione (la legge vigente a Brockwood è quella degli UK) e le sue responsabilità nei confronti di genitori e amministartori fiduciari.

Queste le regole principali:

- Gli studenti e lo *staff* si rispettano reciprocamente, sviluppando un'atmosfera di collaborazione.
- Gli studenti devono seguire a Brockwood un programma di attività considerato ragionevole dalla scuola oltre che da se stessi; il tempo a Brockwood dovrebbe essere usato nella maniera più creativa e proficua possibile.
- La giornata nella scuola inizia alle 7.45 con il *Morning Meeting* a cui tutti devono partecipare. Il mattino è periodo di studio; tale atmosfera deve essere rispettata.
- La giornata si conclude alle 21.30 e per tale ora la scuola deve essere sufficientemente tranquilla e silenziosa (gli studenti devono essere nelle loro stanze per le 22.00, e non visitare nessun'altra stanza fino al mattino successivo).

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<sup>150</sup> *Ibidem*.

<sup>151</sup> "School Agreement", Brockwood Park School, 2008, in [www.brockwood.org.uk](http://www.brockwood.org.uk).

- Le stanze devono essere mantenute pulite e ordinate. Talvolta i membri dello *staff* possono entrare, previa autorizzazione, nelle stanze degli studenti per controllarne lo stato.
- I capelli lunghi devono essere legati durante i pasti, in cucina e nei laboratori.
- L'uso di tabacco, alcool e droghe è vietato, oltre che totalmente incompatibile con le intenzioni della scuola di incentivare lo sviluppo di individui sani dal punto di vista fisico e mentale.
- Gli studenti non devono indulgere in attività sessuali durante la permanenza a Brockwood. Tuttavia la scuola sente che una conoscenza e discussione in merito alla sessualità sia fondamentale nell'educazione e propone attività di approfondimento in tal senso.

There had been an incident at the school and of course when students, I hear, they find boyfriends or girlfriends, they form relationships and sex becomes an issue. Because at the school we say, we are very sorry, you can be boyfriends and girlfriends but you can't have a fully intimate sexual relationship. It's not possible because of all the consequences of that in a school setting... it's a big responsibility, it's a small community, people are watching, people know about it and are uncomfortable with it, if the relationship breaks down, if you still have to live together. So you started out with love, you end up with hate. There are many issues. Parents did not send you here, pay a lot of money for you to have babies.

(preside, Bill)

- Gli studenti e lo *staff* mantengono una dieta vegetariana.
- Gli studenti e lo *staff* devono consumare i loro pasti nella *Dining Hall*, escluso in caso di malattia.

## ❖ *Ritmo delle attività*

L'attività scolastica incomincia a metà agosto (*First Term*) con il ritorno a Brockwood di tutto il personale; essa prende avvio con lo *Staff Week* e, nella settimana successiva, con la preparazione della scuola e delle lezioni per l'arrivo degli studenti. Questi raggiungono Brockwood all'inizio di settembre; le vacanze natalizie vanno da metà dicembre all'inizio di gennaio (in questo periodo lo *staff* prepara delle gite, talvolta all'estero). Al ritorno degli studenti (*Second Term*) ricomincia l'attività; questo periodo si conclude in primavera con il *Parents' Weekend*, fine settimana in cui i genitori di tutti gli studenti vengono invitati nella scuola e a partecipare alle sue attività. Dopo qualche giorno di pausa inizia la terza parte dell'anno scolastico (*Third Term*<sup>152</sup>) fino a metà giugno. Le ultime due settimane dell'anno scolastico sono spesso occasione per gite in campeggio; la scuola tutta è coinvolta nella pulizia della struttura. Il personale è libero di lasciare la scuola all'inizio di luglio.

La settimana a Brockwood incomincia di giovedì e il *weekend* copre le giornate di martedì e mercoledì. L'attività inizia il mercoledì sera quando *staff* e studenti si riuniscono per lo *School Meeting*, durante il quale vengono introdotti i nuovi arrivati, ospiti e studenti, e in generale vengono fatti tutti gli annunci che interessano l'intera comunità. Il giovedì pomeriggio direttore e vicedirettore si riuniscono con i vertici delle attività della Fondazione per l'*Heads Meeting* durante il quale sono discusse le decisioni più importanti (spese, assunzioni...). Nella stessa giornata lo *Staff Dialogue* riunisce tutto il personale della scuola che dialoga sull'insegnamento di Krishnamurti e altre questioni filosofiche di comune interesse. Il venerdì lo *staff* si riunisce per discutere di tutte le questioni

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<sup>152</sup> La prima settimana (*Study Week*) della terza sessione accademica è dedicata agli esami per gli studenti interessati.

legate al benessere degli studenti (*Pastoral Meeting*); parte dell'incontro riguarda prettamente questioni accademiche. La sera *l'Inquiry Time* riunisce nuovamente tutta la scuola; in quest'occasione di solito gli studenti propongono domande di approfondimento; la riunione prende diverse forme (formazione di piccoli gruppi, ascolto di materiale audio-video, dialogo...) ed è di solito gestita da due componenti dello *staff*<sup>153</sup>.

We have a meeting with all the students and that is inquiry time, which unfortunately we did not have this week, but that's usually where the students have a question, that they want to go into and look at together<sup>154</sup>.

Il sabato e la domenica l'attività nella scuola prosegue senza incontri:

Saturday and Sunday we have no meetings, thank goodness<sup>155</sup>.

Il lunedì il personale attende il *Business Meeting* che riguarda la gestione quotidiana della struttura. Un altro *School Meeting* conclude la settimana (lunedì alle 18.00)<sup>156</sup>.

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<sup>153</sup> Cfr. Appendice, Intervista n. 4. In questa intervista il direttore Bill fa un esempio di tematica presa in considerazione durante questo incontro: "Next week we will be looking at the whole question of a vegetarian diet, why we're vegetarian, why we don't eat meat".

<sup>154</sup> *Ibidem*.

<sup>155</sup> *Ibidem*.

<sup>156</sup> Durante la settimana altri tipi di incontri possono avere luogo:

- *Teachers Meeting*: incontro settimanale di tutto il corpo insegnanti della scuola; si discute in merito ai *curricula*, all'organizzazione delle classi e all'approccio educativo.
- *Curriculum Meeting*: incontro non fisso di 4 o 5 insegnanti che prendono in considerazione problematiche legate al *curriculum* e ai progressi accademici degli studenti.
- *Issues Meeting*: incontro dello staff in merito ad una sola questione o problema.
- *Departmental Meeting*: incontro dello staff (non insegnanti) organizzato saltuariamente dai vertici del dipartimento (Brockwood, Inwoods, Centre o Foundation).
- *Mature students Meeting*: incontro degli studenti adulti; concerne questioni di loro interesse.

Un piccolo gruppo composto da *staff* studenti e direttore si incontra tre volte alla settimana per discutere di problemi nella scuola o possibili cambiamenti. Il *Morning Group* è al mattino, subito dopo colazione, durante il periodo di pulizia che coinvolge tutta la scuola; le decisioni prese vengono rese effettive in due settimane<sup>157</sup>.

Il programma giornaliero a Brockwood viene spesso modificato, ma generalmente si presenta come segue:

- (8.00) *Morning Meeting*<sup>158</sup>. Nell'*Assembly Hall* si riunisce tutta la scuola per 10 minuti di silenzio prima dell'inizio di ogni attività; talvolta in questo incontro, cui tutti sono fortemente spinti a partecipare, viene ascoltato un brano musicale, o letta una poesia.
- (8.10) Colazione.
- (8.45) *Morning Jobs* e *Morning Groups*.
- (9.30) Lezioni: 4 periodi di 45 minuti.
- (12.45) Pranzo e *Rota*.
- (1.45) Lezioni, sport (ogni pomeriggio).
- (5.00) Pausa: spuntino.
- (5.30) Attività varie, lezioni, periodo di studio, incontri.

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<sup>157</sup> Appendice, intervista n. 4: "We also have in the morning, and maybe you would like to come tomorrow if you like, at 8:45, when breakfast finishes, three mornings a week, we have a meeting in here called the morning group, in this room [Principal's office]. So tomorrow morning if you want to come straight after breakfast... And there are two or three student, one mature student, one staff member, and either Adrian or myself. And we look at issues together that have come up in the school. So this morning we were talking about... there was a question about food, some students wanted to be able to cook their lunch, if they did not want to eat the school lunch, could they go and cook lunch, and the group discussed it for ten or fifteen minutes and decided no they couldn't, they had to eat the school lunch. So that's another group that takes place".

<sup>158</sup> *Staff Handbook...*, op. cit.: "The Morning meeting highlights one of the dilemmas of the School - how to encourage young people to try something new which they cannot appreciate until they have done it".

- (7.00) Cena.
- (8.15) Compiti e studio, conferenze, discussioni, danze.
- (9.30) Fine della giornata, tutti nelle proprie stanze.

### ❖ *Attività di gestione comune*

La scuola non assume personale per la pulizia: *staff* e studenti sono quindi responsabili di mantenere la scuola e il terreno di sua proprietà in condizioni adeguate, attraverso *Morning Jobs*, *Rota*, *Work Parties* e il *Duty Staff*.

Con *Morning Jobs* si intende il periodo di trenta minuti fra la colazione e l'inizio delle lezioni durante il quale tutti i membri della comunità sono coinvolti nella pulizia della struttura (quotidianamente viene assegnato un compito diverso). Durante i weekend non c'è *Morning Jobs* e nel periodo di vacanza le mansioni lavorative base, sono affidate a tutto lo *staff* per un periodo totale di 7-10 giorni.

Lavare i piatti, pulire la sala da pranzo e prepararla per il successivo pasto è un'altra attività comune e viene detta *Rota*. Le mansioni sono svolte da un gruppo composto da *staff* e studenti, il *Rota Team*, responsabile del *Rota* di pranzo e cena per un giorno alla settimana.

Ogni settimana una persona, fra *staff* o studenti, ha il compito di fare l'appello durante lo *School Meeting*, assicurandosi che tutti siano presenti. Un'altra mansione affidata settimanalmente consiste nell'aprire e chiudere le porte dell'*Assembly Hall* prima e dopo gli incontri della scuola e il *Morning Meeting*.





### *Capítulo III*

## *L'APPROCCIO EDUCATIVO*



L'approccio educativo a Brockwood si concentra essenzialmente sulla necessità di un'esplorazione continua, l'affrontare liberi da strutture le questioni umane più profonde e quindi la realtà tutta: il campo di ricerca è la vita quotidiana con le sue sfide, gioie, dolori, paure, aspettative e valori. L'apprendimento diventa un movimento in cui si combinano consapevolezza interiore e comunicazione dialogica con il mondo, nella convinzione che imparare è un'attività che coinvolge la totalità della persona e che la costruzione della conoscenza è prima di tutto un processo collaborativo e sociale.

Tale prospettiva si distanzia fortemente dalla concezione "tradizionale" di educazione come attività volta ad un fine: l'acquisizione di conoscenza e abilità.

Brockwood concepisce l'educazione secondo due prospettive:

1. Apprendimento cumulativo: si basa sull'acquisizione di conoscenza attraverso la memoria e l'esperienza. In questo caso l'autorità dell'insegnante si fonda sul fatto che egli possiede una conoscenza accademica in merito ad un certo argomento.
2. Apprendimento psicologico: si fonda sull'osservazione e la consapevolezza e mira ad una visione oggettiva di ciò che avviene in una determinata situazione all'interno di noi stessi e nel mondo circostante: "It's essentially the study of the human consciousness as an endless process of discovery"<sup>159</sup>. Tale apprendimento si basa sulla libera e aperta relazione fra le componenti della comunità.

In entrambi i casi, l'atto di imparare è una scoperta continua, priva della preoccupazione di raggiungere un certo scopo; ciò dà spazio all'esplorazione dello studente come dell'insegnante.

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<sup>159</sup> *Staff Handbook...*, op. cit..

L'apprendimento accademico è essenziale per l'acquisizione di fondamentali capacità di ragionamento e conoscenza, ma non è il fine dell'educazione: costituisce una sua parte basilare che deve essere sviluppata in associazione con l'apprendimento psicologico. L'effetto di questa duplice attività è il risveglio di un'intelligenza, anche intellettuale, ma essenzialmente fondata su una sensibilità e attenzione verso ciò che l'individuo sta vivendo in un determinato momento interiormente ed esteriormente. Tale intelligenza è inoltre capace di porre in relazione questi livelli e permette lo sviluppo di un individuo che vive la vita nella sua interezza. Agli studenti non viene quindi chiesto di adattarsi ad un determinato sistema sociale, ma di trovare da sé il proprio spazio e modo di relazionarsi con il mondo attraverso la continua attività dialettica fra interno ed esterno. In tal senso l'educazione a Brockwood trova eco nella vita al di fuori della scuola: la ricerca di una risposta positiva ai problemi del mondo.

L'apprendimento psicologico è la vera attività educativa; esso trova espressione in ogni forma in cui la scuola si manifesta: "This psychological learning is part of everything we do in the school. It happens informally in interpersonal contacts, as part of the thought courses, and at times which are specifically set aside for this learning"<sup>160</sup>. Tale prospettiva e la sua importanza è condivisa da tutto lo *staff* della scuola: è l'elemento fondante e distintivo di Brockwood.

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<sup>160</sup> *Idem.*

## ❖ *Educazione accademica*

### *Curriculum*

Il *curriculum* a Brockwood è flessibile; esso si basa sulle particolari necessità, i talenti, gli interessi degli studenti e sulle intenzioni e capacità economiche-pratiche della scuola. Brockwood propone ogni anno degli insegnamenti fissi (*standard secondary school subjects*): inglese, matematica, fisica, chimica, biologia, storia e psicologia. In aggiunta all'insegnamento dell'inglese (*English as a Second Language*<sup>161</sup>) la scuola di solito propone altre due lingue, al momento francese e spagnolo. C'è poi a Brockwood una vasta gamma d'insegnamenti che non prevedono alcun esame. Gli insegnamenti possono essere attivati in base alla richiesta degli studenti. Se c'è domanda per corsi senza esame, essa viene accolta in base alla presenza o no di insegnanti disponibili nelle specifiche materie.

There is some kind of realism in the curriculum each year because it is based on the resources we have, what the members of staff are willing and able to teach and also a little bit what the students are asking for. So if a group of students, let's say five or six students, say they would like an astronomy class, and they are quite serious about starting astronomy, then we would try to find an astronomy teacher. So it's a mixture of what we can offer with the resources we have, what students are asking for and whether we are able to provide it<sup>162</sup>.

Fra le materie per le quali non è previsto un esame (lingue, musica, ceramica, danza, cucina...), alcune sono regolarmente proposte ogni anno

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<sup>161</sup> La scuola quindi offre preparazione per esaminazioni quali: *The Cambridge First Certificate in English* (FCE), *The Cambridge Certificate in Advanced English* (CAE), *The Cambridge Certificate of Proficiency in English* (CPE) e *The International English Language Testing*.

<sup>162</sup> Appendice, Intervista n. 1.

(yoga e sport) e altre sono specificatamente di Brockwood: *K-time*, *Inquiry time* e *Care for the Earth*.

*K-time*: 45 minuti di lezione alla settimana, senza compiti né letture al di fuori dell'effettivo incontro in classe. Alla lezione sono di solito presenti due membri dello *staff* e un gruppo di 7/8 studenti. Questa lezione è stata introdotta nel 2002 (inizialmente facoltativa, ora obbligatoria): "Il suo scopo era quello di dare agli studenti un contatto diretto e continuato con gli insegnamenti di Krishnamurti, e con le domande provocatorie e le sfide in essi contenuti"<sup>163</sup>. Attualmente la lezione non si limita più alle parole o ai testi di Krishnamurti, ma l'impostazione si rifà allo stile degli incontri fra Krishnamurti e gli studenti nelle sue frequenti permanenze a Brockwood. La K-class è un incontro che mira all'indagine e all'autoriflessione; è posta volontariamente al centro della giornata accademica e non al suo termine per conferire legittimità e importanza a quest'attività che "riguarda un'attività mentale opposta, ma complementare a quella richiesta per lo studio accademico"<sup>164</sup>.

*Inquiry time*: corso obbligatorio, durante il quale gli studenti affrontano in gruppo questioni psicologiche di loro interesse.

*Care for the Earth*: lo studente lavora nell'orto (*Vegetable Garden*) della scuola. Il corso è obbligatorio, ma lo studente è lasciato libero nella sua relazione con la terra, nel senso che non viene fornita una unica modalità di azione (non è concepito come un lavoro, ma come mezzo per creare una relazione con il mondo naturale).

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<sup>163</sup> B. Taylor, "Krishnamurti nel programma scolastico, una storia da Brockwood Park School", in [www.krishnamurti.it](http://www.krishnamurti.it).

<sup>164</sup> *Ibidem*.

Al di là dei corsi in classe, la scuola offre durante tutto l'anno *workshop*, conferenze, eventi e gite in Europa.

La scuola non ha nessuna connessione ufficiale con il sistema educativo inglese, tuttavia essa prende in considerazione il sistema in cui lo studente entrerà una volta lasciata Brockwood nella proposta educativa offerta. Il preside (Adrian) chiarisce la relazione fra la scuola e il sistema educativo inglese:

No formal connection [with the English Educational System], although the A levels are similar, very similar to the ones which English schools are doing. There is no difference in the level, I don't think. Just a tiny difference in the syllabus' perhaps, but basically it's the same exam as English students are doing. But I think, apart from the exam system and the fact that we are inspected by the same government-body as other schools, apart from that, I don't think there is much of a connection, formal connection really<sup>165</sup>.

Il sistema educativo inglese<sup>166</sup> prevede tre esami durante il periodo della scuola secondaria: il *GCSE*, l'*AS levels* e l'*A levels*.

*GCSE (General Certificate of Secondary Education)* è una qualificazione accademica rispetto ad una materia specifica per ragazzi in età compresa fra 14 e 16 anni. Non è obbligatorio, ma rimane una fra le più diffuse qualificazioni accademiche negli UK e generalmente gli studenti affrontano tale esame in più di una materia.

*L'A Levels (Advanced Level General Certificate of Education)* è una qualificazione offerta a studenti in un'età compresa fra i 16 e i 18 (gli studenti solitamente affrontano tale esame negli ultimi due anni della

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<sup>165</sup> Appendice, Intervista n. 1.

<sup>166</sup> Per dettagli sul sistema educativo inglese vedi Appendice.



scuola secondaria). L'*A Levels* consiste in 6 moduli che vengono affrontati a scuola nell'arco di due anni. Normalmente 3 fra questi sono valutati alla fine del primo anno, creando una qualificazione indipendente chiamata *AS-level* o *Advanced Subsidiary Level*. Altri 3 moduli sono valutati alla fine del secondo anno e formano il cosiddetto *A2*. I moduli *A2* non sono una qualificazione a se stante, ma la completa qualificazione *AS* e *A2*, nella stessa materia, è necessaria per costituire un *A level* completo.

Sin dal settembre 2001 *Brockwood Park School* non propone più gli esami *GCSE*. La scuola, come molte altre in Inghilterra, non ritiene questo tipo d'esame necessario per la preparazione degli *AS* e *A Levels*; inoltre molti studenti non provenienti dagli UK non necessitano di tale certificato, sia nel caso in cui decidano di entrare in un'università inglese, sia se facciano ritorno al paese d'origine (se hanno bisogno di una qualificazione dagli UK gli *AS* e *A levels* sono ampiamente riconosciuti). La scuola inoltre crede che esaminare i ragazzi in giovane età possa inibire la loro naturale curiosità e l'interesse nell'imparare, creando uno *stress* non necessario e limitando la capacità della scuola di rispondere a livello educativo alle particolari necessità e interessi individuali.

In tale prospettiva *Brockwood* propone agli studenti di 14-15 anni un *curriculum* flessibile che dà attenzione alle discipline tradizionali (organizzate per massimizzare la preparazione degli studenti ai corsi avanzati attraverso progetti, un insegnamento personalizzato, lavori di gruppo e corsi interdisciplinari...), mantenendo tuttavia una proposta educativa ampia in modo da non limitare la direzione che lo studente intenderà prendere in futuro (arte, educazione ambientale, musica sono considerate così d'importanza pari a materie tradizionali come matematica, lingue, scienze o storia). Lo studente attraverso l'aiuto di un *Academic*

*Advisor* decide il proprio *curriculum* che viene poi approvato dal *Curriculum Group*<sup>167</sup>.

Gli studenti dai 17 anni in avanti, invece, non devono seguire le materie tradizionali a meno che lo desiderino; la scuola ritiene che i ragazzi a quest'età abbiano un'idea più chiara dei loro interessi e viene così data loro completa libertà nella scelta del *curriculum*.

Il sostegno fornito dalla scuola consiste in un'intervista preliminare che intende valutare e soprattutto chiarificare agli occhi degli studenti quali siano le personali necessità, aspirazioni, talenti e interessi. Durante tutto il tempo di permanenza a Brockwood lo studente è ascoltato e seguito attraverso varie forme di incontro e dialogo. La filosofia che sostiene tale approccio è basata sull'idea che se lo studente scopre che cosa veramente ama fare, la sua vocazione nella vita, allora vi si dedicherà con tutto se stesso. L'approccio mira quindi all'ascolto e al supporto dei ragazzi qualsiasi direzione intendano prendere e implica una visione diversa delle priorità accademiche: non è automatico che materie considerate fondamentali in un approccio accademico tradizionale siano ritenute tali per ogni studente.

A Brockwood gli studenti non sono obbligati né incoraggiati ad attendere agli esami, ma la scuola offre supporto nella preparazione degli stessi (proponendo l'AS e l'A *Levels examinations* nella struttura stessa<sup>168</sup>). I moduli dell'AS in una specifica materia d'esame vengono

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<sup>167</sup> Il *Curriculum Group* è l'insieme di tutti gli insegnanti. Questi sono responsabili dello sviluppo del *curriculum* sia dal punto di vista dell'insegnamento (aggiornamento insegnanti, organizzazione degli insegnamenti e loro documentazione) sia dal punto di vista dello studente (approvazione del *curriculum* scelto, esami, organizzazione di nuovi corsi su richiesta, creazione di programmi per studenti con necessità particolari: *special education needs policy*).

<sup>168</sup> Materie per cui è possibile preparare l'A/AS Level a Brockwood: arte, biologia, *business*, chimica, lingua inglese, letteratura inglese, francese, geografia, storia, matematica, musica, fisica, psicologia e spagnolo.

generalmente affrontati lungo un periodo di uno o due anni. Il tempo di preparazione è quindi maggiore rispetto alle scuole tradizionali, ma questo permette all'insegnante, come allo studente, di affrontare la materia da prospettive differenti evitando la completa focalizzazione sul risultato e favorendo una comprensione profonda e vasta dell'argomento.

No one has to do an exam unless they want to. It's up to them. Some of them need an exam because they know what they want to do; if they need to go to an English university or European university, they need the English exams. Some of them don't know what they want to do, but they want to be safe and so they take the exam just in case. Some of them, they may decide they don't want an exam, or if they are going back to America or want to go to America, they don't really need the English exams because they need to take the American system SAT's in any case. So the English A levels aren't of any use for them. There are quite a few students, I suppose, who don't really need the exams but they are interested in taking an exam to test themselves, to show that they have been doing something useful when they go back home, maybe, or they change their mind during the year; so at the start of the year they don't want to do exams and later they change and decide they do want to do the exams. For some of them it may just be an interesting challenge if they have not been in school or haven't taken an exam for a long time. It may be that they think that examination is a good exercise, a good kind of intellectual challenge or test... erm, to see how they feel about taking exams. So a lot depends on the individual student<sup>169</sup>.

### *L'insegnamento in classe*

Il programma di studio dello studente è concepito come mezzo per aiutare lo sviluppo di un essere umano completo con un vasto campo d'interessi e consapevole di quale strada intenda seguire dopo la partecipazione a Brockwood. L'approccio in classe, la modalità secondo cui

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<sup>169</sup> Appendice, Intervista n. 1.

insegnanti e studenti si relazionano alla specifica materia della lezione riflette quest'intenzione e l'apprendimento avviene attraverso l'attivazione di uno spirito d'indagine: "Learning, questioning and inquiring are valued in themselves (not only as means to end), as these are seen as activities of an healthy mind"<sup>170</sup>.

L'apprendimento accademico, così come quello psicologico trovano spazio in classe; il risultato è un'approccio non tradizionale dove la lezione su una determinata materia è finalizzata ad una comprensione globale: "For example one can learn about order through maths, or learn about oneself and one's values through studying history. Maths and sciences are valuable, not only to master mechanical procedures to solve problems, but also to see the need for clear, precise, disciplined thinking"<sup>171</sup>.

Per favorire questo processo d'indagine la scuola s'impegna costantemente nella ricerca di una strada per offrire domande e attività di vita reale nel programma scolastico: "in modo che gli studenti diventino dei creatori piuttosto che dei recipienti di conoscenza"<sup>172</sup>.

That could be a kind of teaching that is just instructing. You know, you have a structure of things to follow which is definitely needed, but I find it to be a little bit boring, to do only that. I think usually when people talk about teaching they talk about information, you know, do provide it information for whatever. (...) For me at least, when I'm trying to prepare a class where I am a teacher, every time the big question is: "how do I provide interesting questions to raise awareness about whatever we're talking about?". So I will definitely talk about information but this is not the main thing for me in teaching. Teaching for me is more about questions, for them to ask me and for me to ask them, to see how it affects our own lives. So I would say questions and information<sup>173</sup>.

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<sup>170</sup> *Staff Handbook...*, op. cit..

<sup>171</sup> *Idem*.

<sup>172</sup> B. Taylor, "Brockwood Park School e l'eredità di Krishnamurti, in [www.krishnamurti.it](http://www.krishnamurti.it).

<sup>173</sup> Appendice, Intervista n. 9.

L'atmosfera per l'attuazione di quest'indagine trova origine nell'intenzione di Krishnamurti di concentrarsi sul rapporto insegnante-studente in classi di piccole dimensioni (in media 7 studenti per insegnante), dove l'apprendimento consiste in tutte le attività che trovano spazio durante la lezione.

Looking at what is happening in a class from the outside is just one way of looking at what is actually happening in the class. Because there are a lot of intangible things happening in the class as well - in their relationship or the atmosphere or things like that<sup>174</sup>.

Nell'approccio generale alcuni elementi sono ritenuti essenziali e necessari. Si tratta di linee guida per gli insegnanti<sup>175</sup>:

- Una profonda conoscenza della materia è necessaria per insegnare con flessibilità e favorire un approccio globale della stessa.
- Sperimentare un approccio interdisciplinare: quali relazioni ci sono fra la materia e altre lezioni?
- Rispondere alle possibili difficoltà individuali dello studente (per esempio comprendere quando uno studente non capisce ciò di cui si parla, ma lo nasconde).
- Porre domande agli studenti per scoprire quale conoscenza della materia hanno sviluppato attraverso precedenti esperienze.
- Essere consapevoli del proprio linguaggio corporeo e dei suoi effetti sugli studenti.
- Il tempo in classe è utilizzato in maniera proficua?
- Favorire l'apprendimento attraverso il processo di risposta degli studenti (fornire tempo per la risposta). La comunicazione

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<sup>174</sup> Appendice, Intervista n. 1.

<sup>175</sup> Cfr. *Staff Handbook...*, op. cit..

dell'insegnante si concentra maggiormente sulle possibili connessioni fra le materie.

- L'uso di aneddoti può aiutare la memoria dello studente e il lavoro di gruppo può apportare grandi vantaggi all'apprendimento.
- Non avere paura di ammettere che non si conosce la risposta ad una domanda, e lavorare con gli studenti per scoprirne le implicazioni.
- Evitare una domanda se inappropriata, ma ricordarsi di prenderla in considerazione in un momento successivo.
- Ricordarsi che ci sono molti modi d'imparare. Per esempio: porre domande, ripetere, sviluppare collegamenti, lavorare in gruppo o in associazione, sottoporsi ad un test, discutere, cantare etc..

L'approccio generale dell'insegnamento pur fornendo elementi essenziali su cui porre attenzione lascia spazio a personali e contestuali realizzazioni, quindi ogni classe è interpretata da insegnanti e studenti in maniera diversa.

The general approach [of teaching] is kind of user-friendly. It is more supportive of the student but there may be large differences in personal relationships, in attitudes, in the way one responds to homework, or behavior, the students in a group. So I think there'll be a lot of variation from class to class<sup>176</sup>.

(preside, Adrian)

It's really... lots of things depend on the personality of the teacher also. It would be different if, for example, somebody else would be teaching the same subject here at school<sup>177</sup>.

(*mature student*)

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<sup>176</sup> Appendice, Intervista n. 1.

<sup>177</sup> Appendice, Intervista n. 6.

Tale varietà emerge dalle interviste in particolare nelle risposte fornite dagli studenti. Emergono punti comuni, ma anche diversità.

Un ragazzo sottolinea che le classi sono di piccole dimensioni e quindi la relazione fra insegnante e studente è diversa rispetto alle scuole tradizionali, ma dal punto di vista accademico la modalità d'insegnamento non cambia:

It is more face to face, you know. So it's very accademical, we cannot deny that... because you come here and you have to write down everything. (...) I think it is the same everywhere. You come to class, you open your notebook, and you write down. I think it's the same<sup>178</sup>.

Un altro studente parla dell'esistenza di diverse modalità d'insegnamento. Sono presenti, tuttavia, elementi comuni nell'approccio educativo in classe: le classi sono di piccole dimensioni e non c'è pressione da parte degli insegnanti. Il ragazzo continua sottolineandone l'effetto sulle sue modalità di apprendimento:

It will be very different depending on the teacher. Because it's very based on their head, so what their approach is. So classes will change a lot from teacher to teacher. Classes are very small... and your relationship with the teachers is very close. So I think the teacher knows exactly where you are and how... you know. But the teaching style changes. Some of the teachers remain a lot more frontal, some teachers use the board a lot, and some teachers don't at all. In that sense, the teaching styles change a lot. You can see some teachers have had a very tough education and you can see some teachers not so much. But generally, some common things are that teachers don't put a lot of pressure on you. I think that is one of the common thing of the teachers here. (...) So in that sense it is a difficult school to be in. (...) It takes a lot of self discipline to do your homework at the end. It takes some time before you really start

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<sup>178</sup> Appendice, Intervista n. 3.

getting on top of yourself. So if you manage to start working, I think you learn at Brockwood. But maybe you really struggle. It changes... because some people come from a background where they were really pressed to do work, and then they come here and they have no pressure, so it takes really long. It's difficult and challenging, so subject to failure, but there is a lot of positive things to be learnt out of it... being responsible for yourself<sup>179</sup>.

Altri parlano di quando, in una specifica lezione, si sia presentata l'opportunità di parlare di qualcosa d'altro e di creare delle connessioni con altri campi.

For example English class, it looks like other English classes outside. Maybe it's not very intensive - generally it's very nice. I like the atmosphere so much, and I like things like... wow, students should not talk about such things when teacher in the class. For example, about sexuality. I was really surprised. It was quite normal. And then even Mary [the teacher], she wanted to continue. It was a little bit about education. So how can you explain them what is good, what is wrong. Because then it's like why they can behave in a mature way. I mean, being somewhere outside, maybe don't do sex, or do sex. Like to be aware about what they are doing. So she was interested in what people think about that. So they have such conceptions maybe. How they want to speak to their children to explain sex... maybe they can say that their parents did something wrong or something good<sup>180</sup>.

*(mature student)*

I don't know how they approach it in the classroom because I do know that they give the information required, I don't know if they use the classroom to talk about the psychological challenges in our lives. I know about some, because the students share that. They say that, "wow I really enjoy". Harsh, when Harsh was teaching here, we started to talk about Mathematics and then we moved to something completely different and we talked about what is the difference between you concentrating and being attentive... we do our

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<sup>179</sup> Appendice, Intervista n. 8.

<sup>180</sup> Appendice, Intervista n. 6.



homework. So you can really see that there is a really strong link between the subject and the experiencing of learning which I feel something to be more whole<sup>181</sup>.

*(mature student)*

Una ragazza (*mature student*) parla di come una lezione abbia dato spazio all'espressione di ogni studente e di come l'insegnante non fosse interessato alla risposta ma alle loro emozioni rispetto alla questione sollevata:

We were walking outside in the garden. And I had this feeling... and it was really nice. Because we were walking, and Rupert [the teacher of environmental class] was like, okay, so what do you think about global warming? So it was like, really... [laughs]. It's amazing, because it was the best conversation we ever had, it's not like we are planning it. We are just walking or doing some stuff and just talking with people and then it comes. Something. And I think there is also space... again, about his lessons. In the beginning, I was thinking it will be just talking about facts. But it's not just like talking about facts...there is space for conversation. What do you think? Not like, what do you think? Do you have questions? No, you don't have a question. Okay, see you next week. Maybe also something in his behaviour is like... it's not... he doesn't want to just talk about facts. Yeah, we have it. And also, for example, he wants to know how people feel of that. And every answer is okay. It's okay, you don't have to say it will be like that because of scientific something or.... Every answer is okay. You don't have to be right, but maybe you will say something stupid. It's a good way of education<sup>182</sup>.

Un'altro studente parla di come sia cambiato il suo rapporto con la musica e di come nel suonare il pianoforte ora egli impara sotto un profilo personale:

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<sup>181</sup> Appendice, Intervista n. 9.

<sup>182</sup> Appendice, Intervista n. 6.

I've learnt with him how to play the music without letting our intellect slowing us down. And how to play music according to... how to play music being aware of everything happening in you and around you... so really in some kind of conscience state.... And not trying to play the... I don't know how to say... I wanted to say not trying to play the proper music, but actually that is what we do finally [laughs]. You know, if I could explain what I mean, you know, sometimes you try to be really emotional or you try to play in this way because it has been written in this period or because the composer, and because you, and because the technique, and because the public and... this is so heavy in your head. So finally when you are playing, you're not thinking about what you're playing, you're thinking about many things but the music. And what I have learnt here is to trust my body, my version, the vibration of the sound, to trust the public, trust what was happening around you and... to try to be aware of what was actually happening and so... that's one of the aspects of it. Being in the instant...<sup>183</sup>

## ❖ *Educazione sociale, morale, culturale e spirituale*

Everybody in the community is part of the education process.

If I have a certain behavior, then that will affect the people,  
the learning process, everybody<sup>184</sup>.

L'educazione a Brockwood concerne la fioritura dell'aspetto sociale, morale, culturale e spirituale dell'individuo, oltre che la sua preparazione accademica: "I programmi di studio e la vita di tutti i giorni della scuola sono formati tenendo ben presente l'intenzione di coltivare l'intero essere umano"<sup>185</sup>.

In quale modo la scuola intende realizzare quest'intenzione?

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<sup>183</sup> Appendice, Intervista n. 5.

<sup>184</sup> Appendice, Intervista n. 2.

<sup>185</sup> B. Taylor, "Brockwood Park...", op. cit..

Per prima cosa, gli studenti devono riuscire a percepire che nella loro esistenza altri aspetti, oltre alla preparazione accademica e l'ottenimento di un lavoro, sono essenziali; ciò deve essere sentito come vero e importante ai loro occhi. Tale senso di consapevolezza verso se stessi viene sviluppato in due modi:

1. I ragazzi hanno lo spazio e il tempo per pensare a loro stessi e a qualsiasi cosa sia di loro primario interesse.

Il *curriculum* accademico è specificatamente creato prendendo in considerazione la necessità di fornire allo studente un modo per trascorrere del tempo in solitudine. Il tempo libero non è quindi utilizzato fornendo l'accesso a forme d'intrattenimento passivo o distrazioni. Tale intenzione è, inoltre, sostenuta attraverso la creazione di momenti di silenzio: "We reinforce this process of self-awareness by having quiet moments during the day in which the attention of the staff and the students turns inward"<sup>186</sup>. Il silenzio segna l'avvio della giornata con il *Morning Meeting*: "L'incontro del mattino segna l'inizio della giornata a Brockwood e introduce l'altro importante mezzo con cui la scuola incoraggia la riflessione su di sé, ossia il silenzio"<sup>187</sup>. Il silenzio trova spazio in molte lezioni e altri incontri come metodo per apportare consapevolezza prima di avviare importanti attività di apprendimento in relazione:

I mean one of the things that kind of helps you is that you have a lot of space to be on your own. Really like a lot of time to do whatever you want to do. And after time, things come up, you know. You really have... when you're on your own and you have a question, why do I feel not happy about this? You look at it, you look at it from one angle, then another. It's like you don't know

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<sup>186</sup> *Staff Handbook...*, op. cit..

<sup>187</sup> B. Taylor, *Idem*.

what is really going on but you look at it from one angle for some time, and then you look at from another. Slowly, you start seeing all the possibilities. Although you don't know which one it is, but you see different angles to the picture. And I think being here is excellent because the people... I am really grateful to many of the people I have met here because the impact they have had on my life is very big. Sometimes I felt, oh yeah, this is like this and then somebody came with a completely different view so... you know, what I mean? Yeah<sup>188</sup>.

(studente)

Gli studenti vivono in un ambiente tranquillo, nel quale ogni attività viene deliberatamente gestita nel suo approccio educativo. L'atmosfera creata dalle persone che vivono a Brockwood si fonda su uno spirito d'indagine che fornisce un costante stimolo per lo sviluppo di uno spirito di consapevolezza. Il condividere tale spirito crea un clima di fiducia reciproco in cui ogni partecipante può aprire se stesso alla condivisione. I ragazzi riconoscono quest'atmosfera, vedono che ogni componente della comunità è attore e fine del movimento di apprendimento: "la scuola è una comunità di gente che impara"<sup>189</sup>.

## 2. Gli studenti vivono in un ambiente che favorisce il dialogo.

Il fatto che tutti a Brockwood siano intenzionati ad imparare è un elemento fondamentale nel processo educativo. Implica la creazione di una certa atmosfera che privilegia lo spirito di ricerca come la creazione di relazioni: "Dato che puoi disporre del tempo e dello spazio necessari, e dal momento che anche le persone intorno a te stanno scoprendo e

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<sup>188</sup> Appendice, Intervista n. 8.

<sup>189</sup> B. Taylor, *Idem*.

sperimentando le stesse cose, sei in grado di acquisire una migliore comprensione di quello che avviene dentro e intorno a te”<sup>190</sup>.

Quando il processo di consapevolezza verso se stessi prende avvio molte cose vengono a galla e per lo studente cresce la necessità di esprimere e discutere e quindi di creare una relazione con l'esterno. Lo studente apprezza il rapporto con se stesso e conseguentemente vede la necessità di creare una comunicazione con ogni cosa e persona. Egli comprende, inoltre, che tale rapporto è importante e si fonda su ciò che egli ha appena appreso trascorrendo del tempo da solo. La considerazione per se stessi si trasferisce sugli altri: se comprendo che per me personalmente è fondamentale avere uno spazio per la riflessione e il silenzio, allora automaticamente vedo la necessità di fornire questo spazio agli altri. Il rapporto si amplia e incomincia a basarsi sul rispetto dello spazio proprio e altrui. Il dialogo è il mezzo primario in cui questa relazione si manifesta: “The aim is not to arrive at conclusions, but rather to see, or pay attention, together”<sup>191</sup>. Il dialogo insegna poi che cosa significa essere un individuo: “It’s to test and to find the limits of what thinking and reason are capable of understanding and to recognize that as humans we are a whole, a totality, where ideas, thoughts, emotions and physical state all come together”<sup>192</sup>.

L'apprendimento si manifesta in questo continuo movimento dall'esterno verso l'interno e dall'interno verso l'esterno: da studente a individuo, da individuo a comunità, da comunità a individuo. Qui prende avvio il passo successivo: la percezione della comunità come società e l'osservazione dell'individuo in relazione con la società: “Impari anche che

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<sup>190</sup> V. C. Penin, “Il mio primo e unico anno”, in “Testimonianze da Brockwood Park School”, in [www.krishnamurti.it](http://www.krishnamurti.it).

<sup>191</sup> *Staff Handbook...*, op. cit..

<sup>192</sup> *Idem*.

tutto quello che accade produce un effetto su di te e che tu produci un effetto sul mondo”<sup>193</sup>.

Se lo studente anche da un punto di vista prettamente egoistico comprende la necessità di formare e sostenere un ambiente e atmosfera in cui il dialogo si manifesti allora agirà in prima persona per fare in modo che ciò avvenga. Egli desidera creare una realtà in cui si stabiliscano rapporti di mutua fiducia serenità e apprendimento: “Riconoscere che il disordine nel mondo è il disordine in se stessi dà una tremenda importanza all’esplorazione di se stessi come parte dell’educazione”<sup>194</sup>. La consapevolezza di sé si trasforma in una consapevolezza sociale, nella necessità di cooperare attivamente per realizzare una relazione creativa con il tutto: se stessi, le persone, la società, la natura; questa è educazione sociale, morale e personale. La scuola stessa rinforza questo processo coinvolgendo gli studenti nella gestione quotidiana e nell’attività decisionale. Vivere nella comunità, dover creare relazioni per condurre serenamente ogni attività della scuola spinge i componenti a ricercare un terreno comune nelle loro interazioni:

Even spending time with people... try to understand them. Also, sometimes it's like, being outside, we can have some problems or problems in relationships with somebody and then we can just avoid that person. We don't need to see that person. But being here, you can't avoid somebody, you can't not talk to him. It's not a solution [ignoring someone]. You can't just escape. And you don't feel good if you don't talk to someone and maybe avoid them. And then you can try to find solution, to find a compromise. But generally, it's also a kind of education. And participating here, I think generally, it's sharing

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<sup>193</sup> V. C. Penin, *Idem*.

<sup>194</sup> B. Taylor, “*Brockwood Park ...*”, op. cit..

with people. Sharing with our emotions. Observing ourselves, other people and our behaviour. Just facing<sup>195</sup>.

*(mature student)*

Gli studenti entrano a Brockwood prima di tutto come membri di una comunità: "Students join the school first and foremost as a community, and it is important that they do so voluntary because demands will be made on them as members of it"<sup>196</sup>. Lo spirito di collaborazione è proposto attraverso l'organizzazione di Brockwood e anche dal processo di consapevolezza della necessità di una cooperazione, risultato dello sviluppo di una relazione con se stessi.

L'appartenere attivamente a questa comunità insegna gli studenti a sviluppare una morale personale e un senso di responsabilità:

It [the organization of the school] reminds you that you are part of the world. Sometimes, you have to clean the classes, the bathroom that you use, the bikes... you have to repair them. That is what gives you a notion that you are living in the world. It also makes you more responsible<sup>197</sup>.

*(studente)*

There is the one side, you know, which is living in the community. We try to do things together so we do jobs together, we do rota together. I think that's great.... On the one hand, you have the Krishnamurti ideal life things and on the other hand, you have to work with people and you have to get along with these conflicts coming up - "I don't want to do this", you know. So this is a great part of learning, like really living together with people. Organising things and doing things together. Yeah, cleaning up the house, dishes... because we don't have people cleaning up the house for us. So we have to do it together.

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<sup>195</sup> Appendice, Intervista n. 6.

<sup>196</sup> *Staff Handbook...*, op. cit..

<sup>197</sup> Appendice, Intervista n. 3.

And I think in that sense this school is quite special. You don't get that in many schools. Anything that happens is either organised with students together or with the staff. So like a party or a feast, something like that. There is involvement from everybody. It's a bit chaotic sometimes but... I think it's good. You get exposed to human conflict and teamwork, everybody wants to do things their own way<sup>198</sup>.

(studente)

Il processo di consapevolezza in relazione al proprio rapporto con gli altri e tutte le cose implica l'aggiustamento continuo della propria comprensione di libertà:

Freedom is very important. But what do we mean when we say freedom, it's not just freedom to change anything at any time because it doesn't suit me anymore or to do anything I want to do because I want to do it. My understanding of it is freedom to learn about all these things, and the kind of freedom that we are interested in is this freedom in relation to consciousness, and the freedom of being free of fear, free of contradictions, free of conflicts, free of anxiety. So understanding yourself in your situation so completely that you're not being pushed around by it, and you're not feeling enclosed by it. So there are changes every year and we can talk about the changes and we make changes to the structure or the program every year. In fact some people feel that we reinvent the wheel too often<sup>199</sup>.

(preside, Bill)

La rielaborazione continua della propria percezione di libertà comporta un processo di apprendimento:

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<sup>198</sup> Appendice, Intervista n. 8.

<sup>199</sup> Appendice, Intervista n. 4.



You have to learn a lot before being able to cooperate. Cooperation, yeah, it's not easy to learn and so we're all learning here how to cooperate and because we're learning it could be better<sup>200</sup>.

*(mature student)*

Uno studente adulto e un ragazzo parlano in merito all'organizzazione di Brockwood e al processo di sviluppo della cooperazione:

For me it seems like, as the years go by, and when I can see that I behave in a certain way, I can see that there is a pattern, and I can see this pattern all of a sudden, there are a few things which become quite clear. And as I said before, cooperation at some time, became quite clear to me, it just seemed to me that it does not make any sense not to cooperate. And not like it is good or bad. It seems like it is true: to cooperate. And I saw it through the process of education. So it's not like there is tradition and cooperation; they go together, but I don't think there is any chance of understanding what cooperation is unless you find it out in the process of looking in yourself. [...] It will definitely be hard for me to answer why did they start with it... I can only guess. I can only guess that people who looked at their lives and understood that cooperating is something that is quite necessary for different reasons, not only because it's functioning better when we work together or if I am working alone (...) Cooperation can be just a technique; if it's not understood then why do you do it? It can be just an efficient technique. Instead of me cleaning a loan, four people would clean together, it would be cleaned faster and more efficiently. But what I find to be interesting in this place is that quite a few students actually are interested to cooperate. Not from self-interest only. Which was a kind of behavior that I was really exposed to in my school. If we can go home, let's go home and the sooner the better<sup>201</sup>.

*(mature student)*

I think that this cooperation feeling is really important for everybody because we get to know how we react to that, because while we... we get to know that

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<sup>200</sup> Appendice, Intervista n. 2.

<sup>201</sup> Appendice, Intervista n. 9.

we are still kind of, animals, you know, social animals and with a lot of selfish impulses; and it's good to be confronted by that and to this cooperative feeling. So little by little, they get to know you and you get to know how to manage it. This is what I felt that this year. I am not sure if I said it correctly... so very useful in this way, yes. At the same time, the question that we can throw in the air from this feeling of cooperation and from the feeling that this cooperation is working well here... the question would be, because usually people like to think, in the society people don't really like to work together; but I guess it's just because they don't have a broad enough look of society and their lives. So they can't really feel that what they are doing is actually connected to our lives and everything. I guess that if the cooperation is working well here, it's not because people are less selfish than in the real society, maybe because the small community allowed us to actually have a good vision of everything and of what we are doing and how everything we are doing is reverberating in everything.

(studente)

Gli studenti attraverso la cooperazione imparano a sviluppare anche un senso di responsabilità nei confronti di se stessi e ogni cosa:

So everybody has to think, what is their responsibility, what is their place in the community, how do you contribute and not, you know. And so you have to actively think, what are you doing and what is your position<sup>202</sup>.

(studente)

Dal momento che gli studenti sono attivamente chiamati a riflettere sulla loro posizione, delle scelte che intendono fare o dei cambiamenti che intendono proporre all'interno di Brockwood, lo spazio decisionale va di pari passo con un dialogo in merito al ruolo di ognuno e al concetto di libertà:

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<sup>202</sup> Appendice, Intervista n. 8.

I [the director] often ask the question of them [of students], that why is it that you want this change? What is your motive for asking for this change? Because I think it's important to be clear about that. Because sometimes it's very clear that the motive is that it is going to be far more pleasant for them and far more convenient for them and also, they are not asking... sometimes when they ask why do we do things like this, it's not a question where they really want to understand why we do things in a certain way, it's a question because they don't like what we do and would like to force a change. And so I think it is important to get clear about where these questions come from. It's clear that living together as we do, with a 100 people living in a fairly close quarters, we have to have some sort of structure. There is a clear structure and as a school we have to have some kind of structure. It cannot be totally free and... I think there is a misunderstanding or a feeling that that structure can somehow get in the way of or deny what our intentions are. There is a central concern, is with freedom of course<sup>203</sup>.

(preside, Bill)

Tale continuo dialogo fa crescere e incentiva lo sviluppo di un'identità sociale. Il coinvolgimento nell'attività direzionale della scuola sviluppa anche una conoscenza pratica e un senso di responsabilità morale e sociale che pone gli studenti in una posizione attiva rispetto al mondo. Tale consapevolezza viene arricchita dal ambiente multiculturale e vario di Brockwood, che sviluppa la capacità di osservare i propri pregiudizi e i propri condizionamenti culturali, nazionali e famigliari. La scuola non intende creare un'atmosfera in cui vengano sottolineate le differenze ma propone la ricerca di quell'elemento comune a tutte le culture: "[Brockwood Park School] It is an international school which does not prepare students specifically for citizenship of a particular country but rather for intelligent participation in any kind of society, in the 'One World' which we all increasingly live in"<sup>204</sup>. La scuola organizza anche eventi

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<sup>203</sup> Appendice, Intervista n. 4.

<sup>204</sup> *Staff Handbook...*, op. cit..

culturali in cui la conoscenza delle altrui tradizioni si mescola ad un'attività di collaborazione reinventando il modo di percepire ciò che si sta facendo.

Così ricorda uno studente l'esperienza di un concerto degli studenti:

What was amazing for me was all this people.... For the winter concert, you know, we have a summer concert and the winter concert. For the winter concert, for example, I played some classical thing alone. So that's ... and a French thing. Also the great thing here is to bring something from what you know, from where you come. And then I have improvised on an Indian song sung beautifully by Shanti [a mature student]. And this was one of my most beautiful experience in music. And we have done some Latin music with a band. So, Latin music with bass and guitars and amplifiers and... and really dancing stuff, and seeing girls of course, and drums and everything. And I have done a classical song with the classical singer we have here... the student Gisela, and I have improvised scenes from drama, theatre. It was scenes from Alice in Wonderland. And sometimes, I was doing a bit of piano. And I have composed a bit for this drama too... because they wanted the rabbit song. So I have done the rabbit song with the rabbit singing. And other things, I guess. You can already see with the winter concert how rich the music life is in Brockwood because of this internationality. So that's another great thing about doing music in this school<sup>205</sup>.

Gli studenti sono anche resi consapevoli della società in cui vivono attraverso l'attività a Brockwood. Imparano le differenti regole che governano la scuola e la comunità sia come esempio di società, sia come istituzione all'interno dell'Inghilterra. La capacità di fornire risposte individuali, comunitarie e istituzionali alle necessità della scuola prepara gli studenti all'ingresso in qualsiasi contesto nazionale si possano trovare nel futuro.

L'indagine su temi quali la giustizia, la diversità, l'uguaglianza mira ad educare a livello personale, culturale, sociale e spirituale tutti i componenti

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<sup>205</sup> Appendice, Intervista n. 5.

di Brockwood ed è finalizzata alla creazione di una risposta positiva ai problemi che la società deve affrontare nel ventunesimo secolo quali crisi ambientale, ingiustizia sociale e conflitti internazionali.

### ❖ *Il rapporto con la natura*

Il rapporto con la natura è un'altra caratteristica dell'educazione a Brockwood. Il vivere a contatto con l'ambiente aiuta la comprensione di un mondo non creato dal pensiero, di qualcosa di diverso dalla mente. Costituisce un'educazione personale e spirituale. Inoltre, osservare l'esistenza della natura, riconoscere che c'è un mondo naturale oltre al mondo sociale-umano sviluppa un senso di responsabilità e di rispetto verso l'ambiente, la sua tutela. La scuola incentiva questa relazione con la lezione *Care for the Earth*.

All of the schools that Krishnamurti started are generally beautiful places. (...) He [Krishnamurti] felt nature was extremely important and I think those of us who live here share that feeling. Because the natural world is the one that is not made by thought; the trees, the flowers, the grass, the birds, the animals... this is not a creation of our thoughts or of our minds. Krishnamurti certainly felt and said many times living in nature, observing nature, as the students doing here, even if their not very interested in it, you know, they have to walk from the cloisters to the class, they have to walk through the gardens, they have to work in the gardens, and even though they hate it but it forces them into a relationship with nature which benefits them. And it's part of what it means to be a human being. That's how we live now in urban environments, where we can spend our whole lives and not have any contact with nature. Never having grown anything and never having planted anything, never having walked through the forest and having looked after an animal. And the argument is that in losing that feeling for nature, not having that relationship with nature, losing that sensitivity for nature, it makes it so much

more easy to destroy nature. And of course this is what we're doing in the modern world, so destroying the forests, destroying the sea, destroying the rain forests. If people really had that feeling they would not do that. They would make sure that they were preserving these things, they were looking after these things. So it's very much part of our education, we feel that it is an important part of it. So working for two hours in the garden is just as important as going to a Maths class<sup>206</sup>.

(preside, Bill)

Un ragazzo sottolinea come a suo parere il fatto che gli studenti siano obbligati a lavorare nell'orto non sviluppa alcuna relazione di rispetto con la natura:

Care for the Earth is not really care for the Earth, it should be called care for the garden; you cannot learn to appreciate nature if you go there and you cut the plants, and you sow the plants, you force the plants to be born. I don't like that; it is very ugly. This is the world that we live in<sup>207</sup>.

(studente)

L'insegnante di educazione ambientale (*Environmental Class*) sembra concordare che in realtà gli studenti siano in relazione con un ambiente naturale comunque manipolato dall'uomo:

It's difficult for me here because my field is environmental education, and I feel it's so important that young people understand the current story, the current situation... I feel it's really important. And at the same time, not just understand that, you develop a sense of care for the natural world. And I think that the primary thing that allows that is contact with the natural world. And for me here, it's difficult because the natural world, the natural world out, here, is no longer natural; it's being cut down and it's squared (...). Even nature here is very human dominated. (...) All of the trees here have been

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<sup>206</sup> Appendice, Intervista n. 4.

<sup>207</sup> Appendice, Intervista n. 3.

planted by human hand. The fields here, their design and shape, in a way it's a totally human manufactured landscape. If you don't know what a wild landscape would be, it's easy to think "Oh, it's nature", but if you know what a natural landscape would be, then... So I miss that. I miss bringing students into contact with that. But that is not to say that it is not possible to have beautiful experiences here. Today, I was looking under the microscope a little frog's tadpoles with students. How these lens can look at flowers and leaves very closely to see the whole universe inside a leaf. So yeah, again, I think that it is really important and that we fail in that again... I feel in meeting what's possible. The students are always not so keen to be outside, you know, culture. To be dirty, to be outside in the cold - it's not normal to us anymore. So it has challenges. But I would feel that there is so much that I don't engage with, so I would like to engage with, in terms of supporting people's relationship to the natural world.

Un ragazzo invece descrive come il suo personale rapporto e la responsabilità che sente nei confronti della natura siano stati influenzati dal fatto di diventare vegetariano:

Maybe one aspect that has changed is... becoming vegetarian here has made me start to think about what nature is, what is my relationship with animals and plants and you know... what is my place in that cycle. Which is something I hadn't questioned before coming here. Because my family eats meat. I eat meat at home. My relationship with nature... I started to think, since I came here, of trees and animals more as beings, not just nature. Sometimes you think nature is just nature. But like it's life. Respect it. And... I guess, to respect nature and to appreciate also plants and animals as beings, being alive. Things with which you interact, and are not just in the background, make a nice landscape. You're interacting with them, you're climbing a tree, you're having a relationship with a tree or... I think I have become more sensitive to nature since I came here<sup>208</sup>.

(studente)

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<sup>208</sup> Appendice, Intervista n. 8.

In conclusione la scuola propone un'educazione che intende toccare tutti gli aspetti fondamentali dell'esistenza di un individuo attraverso numerose forme di attività. Il processo di apprendimento è libero nel senso che la sua messa in atto prende forme diverse da persona a persona; è possibile tuttavia delineare, attraverso i dati emersi, una sequenza di eventi che caratterizzano il movimento di apprendimento:

- Da studente a individuo:

Lo studente ha tempo e spazio per pensare a se stesso (processo rinforzato dalla creazione da parte della scuola di un'atmosfera d'indagine).

Lo studente incomincia ad apprezzare l'esistenza di uno spazio per indagare sulle questioni profonde che vengono alla luce; egli riconosce il suo valore e le sue necessità di individuo. Contemporaneamente sorge la necessità di uno scambio con l'esterno.

- Da individuo a individuo:

Il ragazzo/a, avendo scoperto una relazione di dialogo con se stesso, riconosce l'importanza della creazione di una relazione di rispetto nei confronti degli altri; è compreso che se si vuole attuare un dialogo esso è possibile unicamente attraverso il rispetto dello spazio altrui. Lo scambio con l'esterno si basa su questa consapevolezza: si crea un rapporto da individuo a individuo, facilitato dalla volontà di tutti i partecipanti di imparare attraverso il dialogo.

- Da comunità a individuo e da individuo a comunità:

Il ragazzo/a vive in una comunità in cui l'effetto dell'azione del singolo sul resto degli abitanti è riconoscibile immediatamente. La necessità di preservare l'atmosfera e lo spazio in cui il rapporto con se stessi ha potuto prendere avvio, pone l'attenzione sulla necessità di una cooperazione fra i componenti della scuola. Lo studente riconosce la verità e il significato della cooperazione. Gli spunti offerti dal *curriculum* proposto, dalla



modalità di insegnamento in classe e dalle diverse attività della scuola, nonché lo spirito di indagine che fonda tutti questi elementi, amplia e porta avanti la ricerca personale dello studente in un processo di reciproco stimolo fra comunità e individuo.

- Da individuo a società:

La partecipazione nell'attività gestionale e decisionale della scuola e il suo clima di internazionalità, oltre che l'attività didattica vera e propria, portano lo studente a sviluppare nuove capacità e a conoscere differenti prospettive. Un altro risultato è l'identificazione della comunità come società. Il processo di collaborazione e dialogo che ha sviluppato un profondo senso di responsabilità ed ha fatto emergere un'unione fra gli individui è ora pronto per esprimersi all'esterno della comunità nella società e nei confronti di tutti gli esseri viventi. Lo studente avendo raggiunto una conoscenza maggiore della propria identità, talenti e necessità e avendo compreso l'importanza di una relazione di dialogo con ogni cosa tenderà a proporre anche all'esterno della scuola tale consapevolezza.

*Capitolo IV*

*IL SOSTEGNO  
ALL'APPROCCIO EDUCATIVO*



Il processo d'indagine e l'educazione olistica che Brockwood intende offrire presuppongono la creazione di un ambiente in cui lo studente si senta sicuro, rispettato, accudito e felice; la cura e attenzione individuale sono considerate di particolare importanza nel processo educativo e sono poste in atto attraverso un contributo passivo ed uno attivo. Brockwood è pensata come un centro educativo capace di fornire contemporaneamente protezione e stimolo per lo sviluppo di un individuo completo.

It's true that here, they are somewhat protected and sheltered from the real world or from the world outside. Now I think that is important because I think they have to feel completely secure here, they have to feel completely safe here and at home and then you can start asking the difficult questions you know, and then you can start exploring serious questions, because if they feel insecure then it is quite difficult for them to see questions about who they are, their identity and the nature of the self and... is there an ending to conflict? Or is there an ending to jealousy or anger?... so, those can be quite disturbing questions for a teenager or anybody I guess, but at their age, when they are trying to form their identity, when they're trying to get a better sense of who they are, for a whole lot of adults to be asking them well, yes, maybe you're just a whole bundle of memories, something like that can be quite challenging. If they feel safe and secure here then it is easier to do that, you know, it's easier to raise the questions and to look at them<sup>209</sup>.

(preside, Bill)

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<sup>209</sup> Appendice, Intervista n. 4.

## ❖ *Contributo passivo*

Really that came out...  
this feeling of learning life through happenings and peace.

I mean through the life of the place  
and through the energy of the place<sup>210</sup>.

Tutte le caratteristiche peculiari di Brockwood, dalla struttura organizzativa stessa alla sua internazionalità, sono pensate e poste in atto in maniera tale da sviluppare un sostegno passivo all'approccio educativo. Per sostegno passivo s'intendono tutte gli elementi che passivamente creano l'ambiente in cui il processo educativo possa prendere avvio. La permanenza stessa dello studente nella scuola fornisce un esempio, stimolo e contributo al processo d'indagine che costituisce l'attività educativa.

### *Ubicazione e dimensioni*

Brockwood sorge nella campagna dell'Hampshire e la scuola vive a stretto contatto con gli animali e la natura tutta. L'ubicazione in un ambiente naturale incontaminato favorisce lo sviluppo di una relazione con altre forme di vita e l'emergere di una sensibilità verso la bellezza che è ritenuta parte dell'educazione.

The environment, which is absolutely magnificent, works for us on our health as well. It wouldn't be the same, if the school was situated in the middle of a town!<sup>211</sup>

(studente)

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<sup>210</sup> Appendice, Intervista n. 5.

<sup>211</sup> L. Demory, "Why is Brockwood Special?", in [www.krishnamurti-nz.org](http://www.krishnamurti-nz.org).

The Brockwood nature is very, very unique. Even the animals running around... it's just the rabbits or the birds. I don't know if you have heard in the morning... it's the most amazing concert you could have [he is referring to the chirping of birds].... It completely changed my vision of nature<sup>212</sup>.

(studente)

Secondo il volere di Krishnamurti, la scuola rimane di piccole dimensioni, con una sessantina di studenti organizzati in classi di cinque-sei. Questo crea le condizioni basilari per l'attenzione e la cura che la scuola intende fornire: "L'intimità che si crea in una tale situazione comporta che fra insegnanti e studenti il rapporto non si basa sull'autorità e sul controllo, ma può essere intimo, di sostegno e continuo"<sup>213</sup>. Le ridotte dimensioni permettono lo sviluppo di una relazione fra tutti i membri della comunità.

It's a small school - you know there was always a feeling that it should be small so that the relationships, the time and energy given to the relationships might have more of an impact<sup>214</sup>.

(preside, Bill)

Il fatto che tutti conoscono tutti all'interno della comunità, favorisce la libertà d'azione degli studenti nelle loro iniziative per la scuola: è più facile trovare modi di realizzare le proprie idee. Inoltre, l'aspetto educativo ha spazio nella possibilità di tutti di osservare gli effetti delle proprie azioni: "Le nuove abitudini, i nuovi rapporti e l'ambiente stesso ti mettono di fronte a ogni genere di situazioni ed emozioni, dalle quali puoi imparare molto e scoprire te stesso come individuo e come parte di una comunità.

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<sup>212</sup> Appendice, Intervista n. 5.

<sup>213</sup> B. Taylor, *"Brockwood Park..."*, op. cit..

<sup>214</sup> Appendice, Intervista n. 4.

(...) Impari anche che tutto quello che accade produce un effetto su di te e che tu produci un effetto sul mondo”<sup>215</sup>.

Naturalmente questo aspetto può essere anche percepito come una forma di controllo, ma le interviste non hanno fornito alcun elemento a sostegno di ciò.

Le dimensioni contenute della scuola evitano che il processo educativo venga eccessivamente limitato o distorto dall’aspetto istituzionale: “We believe that is essential that Brockwood Park School remains a small school, because in a large school the ‘institutional’ aspect would dominate”<sup>216</sup>.

### *Residenzialità e internazionalità*

La residenzialità è una delle caratteristiche fondamentali di Brockwood. La vita comunitaria permette di estendere il processo educativo al di là delle lezioni, incoraggiando gli studenti a considerarsi come parte di una comunità e quindi introducendo principi di condivisione e responsabilità verso se stessi e gli altri ed esemplificando attraverso la relazione un imparare insieme, piuttosto che da soli. La residenzialità facilita l’apprendimento rispetto ad ogni aspetto della vita in una comunità che intende fornire un’adeguata protezione; tale aspetto rinforza un altro elemento di sostegno passivo dell’attività educativa: l’internazionalità.

Brockwood riunisce individui provenienti da ogni parte del mondo; l’essenza della scuola è la sua multinazionalità e multiculturalità; è precisa intenzione quella di accogliere la maggiore varietà nazionale possibile in modo tale da rappresentare nella comunità un microcosmo del mondo. La

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<sup>215</sup> V. C. Penin, “*Il mio primo...*”, op. cit..

<sup>216</sup> *Staff Handbook...*, op. cit..

scuola crea in tal modo un ambiente fertile per l'esplorazione dei condizionamenti culturali, nazionali e personali.

The fact is that the school is an international school and that's very important because you see, one of the aspects of what we're doing, (...) learning about oneself, and learning about one's conditioning, you know, who I am as a result of where I was born, and my parents and the way I was brought up, an international community is very good at helping you to become more aware of that. Because as soon as you come to another country, and you live with people from another country you realize how English you are, you know, or you realize how Italian you are, or how American you are. It's all there, it's so obvious. And I think that in this setting it helps the students to realize their own way of perceiving and seeing things, how relative it is and how delimited it is in a sense, because our lives are limited. So that's part of the learning too... can I, in Brockwood, which is this international community, can I understand myself better in an international setting?<sup>217</sup>.

(preside, Bill)

Tale contatto stimola inoltre un viaggio di ricerca nella diversità individuale di ogni persona: "Questi contatti favoriscono una comprensione globale che va oltre l'acquisizione della conoscenza dei 'paesi stranieri', va nel regno dell'unità della coscienza, delle relazioni e dell'amicizia nella vita umana"<sup>218</sup>.

Gli studenti sembrano accogliere, riconoscere e apprezzare l'universo di stimoli che la scuola offre attraverso la sua residenzialità e internazionalità: "Siamo circa cento persone che rappresentano il mondo, cento culture diverse e cento diverse occasioni di conoscerle tutte. Le persone ci insegnano come cambiare e maturare, ci insegnano che ci sono

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<sup>217</sup> Appendice, Intervista n. 4.

<sup>218</sup> B. Taylor, "*Brockwood Park...*", op. cit..



tanti modi diversi di vivere e che probabilmente nessuno di questi è sbagliato, perché da ciascuno c'è sempre qualcosa da imparare"<sup>219</sup>.

It's something that is incredibly enriching. Especially in this place, I have the feeling that a lot of really precious personalities from all over the world have come to this place. This is something really, really precious and I enjoy it very much. And we are sharing (...) there is a real treasure in what we are sharing from every experiences from all around the world. That is something that attracts me in the beginning<sup>220</sup>.

(studente)

## *Atmosfera*

Lo studente va sostenuto e accolto dal momento stesso in cui varca il cancello d'ingresso di Brockwood; questa l'intenzione primaria della scuola: la creazione di un'atmosfera che da se favorisca l'ingresso dello studente e manifesti lo spirito della comunità: "This atmosphere is created by everyone who lives here, in the Morning Meeting, the way we dress, talk, treat each other, do morning jobs, and look after our living space"<sup>221</sup>.

Tale atmosfera dovrebbe trasmettere allo studente che la scuola è un ambiente sereno, accogliente, una nuova famiglia in cui entrare. Deve essere l'elemento che fa decidere al ragazzo/a che Brockwood è il luogo in cui vuole rimanere.

There was this feeling... what attracted me was the fluidity of the energy, the flow of it. I thought it was really great, and enjoyable, and beneficial. Like a river, you know, and something refreshing, not dying on itself. And I think it has a real connection to how we think. It's a complex thing again. It involves a

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<sup>219</sup> D. D'Aquino, "Il mio secondo anno a Brockwood Park School", in *Testimonianze da Brockwood Park*, in [www.krishnamurti.it](http://www.krishnamurti.it).

<sup>220</sup> Appendice, Intervista n. 5.

<sup>221</sup> *Staff Handbook...*, op. cit..

lot of things. And I didn't say that this was my home during my prospective week, but I definitely felt very comfortable, accepted and integrated. Even more than the people in the place. And then very quickly this year, I have considered this place my home<sup>222</sup>.

(studente)

## ❖ *Contributo attivo*

Il contributo attivo che la scuola offre al fine di ottenere il completo benessere dello studente si fonda essenzialmente sull'intero sistema organizzativo di Brockwood e le relazioni che produce.

There is a desire to have everybody working together and agreeing to work together. Some of that probably comes from Krishnamurti and the idea that we must work together in relationship. There is no point in doing things in isolation or sometimes they may be, but as a general rule, they need to learn, we need to work together, we need to work cooperatively and one way of doing that is to have meetings. (...) It may not be the most efficient way of doing things but it has some benefits in helping everybody to feel that they are part of a decision or somewhat involved in what happens here<sup>223</sup>.

(preside, Adrian)

Il sostegno della scuola è in particolare rappresentato dalla rete di comunicazione stabilita dal sistema definito *Pastoral Care Policy*. Tale impostazione segue da un punto di vista attivo le intenzioni della scuola e del suo fondatore. Essa in generale trova espressione nella stretta collaborazione di *staff*, studenti e genitori che interagiscono a favore della cura degli studenti e mantengono reciproca comunicazione. Anche in

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<sup>222</sup> Appendice, Intervista n. 5.

<sup>223</sup> Appendice, Intervista n. 1.

questo caso l'approccio si struttura in forma semplice trovando spazio nella generale impostazione della scuola. Quindi, la rete di cura non è separata dall'aspetto accademico: tutti sono coinvolti in tale attività e la relazione più ravvicinata fra studente e un *tutor* personale è attivata a più livelli, sostenendo tutti gli aspetti essenziali che concernono il benessere di un individuo. Inoltre in questa relazione si sviluppa uno spontaneo processo di apprendimento per entrambe le parti coinvolte: "Being a Tutor is the one most place where we learn together with the student"<sup>224</sup>.

### *Tutor System*

Sebbene tutto il personale della scuola sia responsabile della cura dei ragazzi secondo vari gradi di coinvolgimento, il ruolo di *tutor* è affidato ad un componente dello *staff* residente che abbia una profonda comprensione delle intenzioni della scuola e che sia disposto ad interessarsi in prima persona al benessere dello studente.

Ogni studente è affidato ad un *tutor* e generalmente questi si occupa di due, tre o quattro studenti. Incontri regolari, individuali o di gruppo sono organizzati per valutare lo stato generale dello studente creando un *forum* nel quale si possa esprimere liberamente, fornendo così anche uno spunto di apprendimento per il *tutor*. Nel caso in cui un ragazzo/a si senta maggiormente a suo agio con un altro membro del personale o uno studente adulto, il *tutor* si adopererà per proseguire la sua attività a stretto contatto con quest'ultimo; mantiene tuttavia una responsabilità personale nei confronti dello studente.

Questo sistema è inteso come sostegno nello sviluppo dello studente sotto il profilo accademico, fisico ed emotivo e nasce dalla convinzione che

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<sup>224</sup> *Staff Handbook...*, op. cit..

sia fondamentale per un'educazione olistica sostenere regolari contatti fra educatori e studenti, sia in forma individuale che di gruppo.

### *La cura del profilo accademico*

Aiutare gli studenti ad individuare e coltivare i propri interessi, talenti, nonché scoprire e ricercare il significato di giusta esistenza è un aspetto importante e basilare nell'approccio educativo e nelle intenzioni di Brockwood. Il supporto dell'aspetto accademico include:

- 1) Un'intervista preliminare attraverso la quale, con l'aiuto di un *academic advisor*, lo studente sceglie il proprio *curriculum* all'inizio di ogni anno.
- 2) Assistenza in caso di necessità di un *career advisor*.

Un membro dello *staff* viene scelto come *career advisor*; tale figura è pensata per fornire assistenza allo studente rispetto alle sue decisioni future (profilo accademico e lavorativo). Il programma è sviluppato per incontrare le necessità di un corpo studenti internazionale ed è differenziato in relazione allo sviluppo personale e ai progressi del singolo studente; è organizzato, sviluppato ed adattato alle individuali necessità (paese d'origine, nazionalità e personale programma per il futuro dello studente); agisce attraverso classi di sostegno e apprendimento, laboratori di gruppo, nonché attraverso incontri individuali: "CEG (*Careers Education and Guidance*) at Brockwood can therefore be seen as an integral part of the school's intentions and aims and extra-curricular activities"<sup>225</sup>. Tale programma include e arricchisce le attività che una scuola deve fornire in

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<sup>225</sup> *Idem.*

accordo con il *CEG National Curriculum*<sup>226</sup>; una parte dei fondi della scuola, secondo proporzioni diverse di anno in anno, è utilizzata per fornire continua preparazione e aggiornamento ai membri dello *staff*. Inoltre “an annual partnership agreement is negotiated between the school and the Andover Connexion Service<sup>227</sup> identifying the contributions to the programme that each will make”<sup>228</sup>.

- 3) Assistenza personale di un *tutor*.
- 4) Assistenza attraverso gli insegnanti.

### *La cura del benessere dello studente*

Il benessere fisico, personale, emotivo e sociale degli studenti è sostenuto da parte della scuola attraverso il monitoraggio dello stato generale dello studente da parte di tutto lo *staff* che è ritenuto *in loco parentis* e in particolare del programma della scuola definito come *Health Promotion Policy*: “Brockwood Park School is committed to providing a healthy environment in which to learn and grow. Health education and health promotion are integrated into all areas of the school”<sup>229</sup>.

La *Health Promotion Policy* si concentra sui seguenti elementi:

- Cura. Tutta la scuola è coinvolta nella monitoraggio della salute degli studenti. I *tutor*, in particolare, s’informano direttamente e controllano il sonno, l’alimentazione, la partecipazione all’attività

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<sup>226</sup> Le scuole indipendenti hanno la possibilità di sviluppare un programma proprio. Il *CEG National Curriculum* è il programma nazionale per le scuole primarie e secondarie statali in Inghilterra, Galles e Irlanda del Nord; introdotto dall’*Education Reform Act* del 1988.

<sup>227</sup> Servizio pubblico per la contea dell’Hampshire che fornisce informazioni e suggerimenti a ragazzi di età compresa fra i 18 e i 19 anni in merito al mondo del lavoro, della formazione, dell’educazione, a salute e relazioni etc.

<sup>228</sup> *Idem*.

<sup>229</sup> *Idem*.

fisica, la performance scolastica, la malattia e il generale benessere dello studente.

- Alimentazione. La scuola provvede al nutrimento degli studenti fornendo una dieta vegetariana variata, basata su frutta, verdura e cereali biologici e provenienti per lo più dall'orto della scuola.
- Attività fisica. Il programma che concerne l'attività fisica include due pomeriggi di attività di gruppo più un programma individuale. La scuola coinvolge gli studenti in programmi di educazione fisica, *Physical Culture Programm*, che li porta a sperimentare quattro diverse aree di esercizi fisici:
  1. Giochi e sport di gruppo (basket, calcio, pallavolo, tennis, badminton).
  2. Esercizio aerobico (corsa, nuoto, danza).
  3. Consapevolezza del corpo (yoga e fisiologia applicata).
  4. Forza e flessibilità (ginnastica e condizionamento fisico).
- Sostegno in caso di malattia. La scuola offre un servizio di pronto intervento e rimedi omeopatici. A poca distanza dalla scuola sorge l'Alresford surgery, i cui dottori sono reperibili in ogni momento. A meno di mezz'ora dalla scuola, nelle città di Winchester e Petersfield è disponibile un servizio ospedaliero.
- Salute mentale. Il fumo, l'alcol e le droghe sono bandite da Brockwood e lo studente deve firmare un documento in cui dichiara che non farà uso di alcuna di queste sostanze. In merito ai disordini alimentari la scuola monitora l'umore dello studente, le abitudini alimentari e la sua informazione attraverso la biblioteca della scuola. La lezione *Care for the Earth* così come l'*Environmental Class* hanno anche lo scopo di incoraggiare lo studente a stabilire una relazione con il mondo naturale che stimoli il suo benessere mentale. In

generale gli studenti sono incoraggiati a discutere di qualsiasi tematica nel campo psicologico attraverso l'incontro *Inquiry Time*.

- Salute sessuale. Gli studenti firmano un documento in cui si impegnano a non intraprendere alcuna relazione sessuale durante la permanenza nella scuola, ma l'esplorazione e la discussione dell'aspetto sessuale è incentivato attraverso specifici programmi informativi e lo studente è stimolato a parlare apertamente con *staff* e *tutor* dei propri comportamenti sessuali. Non sono distribuiti contraccettivi, ma il loro utilizzo viene discusso.
- Promozione ed educazione alla salute. Lo *staff* che si occupa dell'alimentazione degli studenti fornisce loro anche informazioni in merito alla nutrizione e ad una dieta bilanciata. La scuola richiede la partecipazione obbligatoria di un anno alla lezione *Human Development Class* che si occupa di affrontare tematiche come lo sviluppo fisico ed emotivo, disordini alimentari, depressione, relazione, suicidio, razzismo, sessualità, dipendenza, spiritualità etc.
- Salute emotiva. Il supporto emotivo che la scuola intende offrire si realizza attraverso la creazione di un *forum* a diversi livelli in comunicazione fra loro in cui lo studente può esprimersi. Questo è possibile attraverso la creazione di un'atmosfera che faccia sentire i ragazzi in un ambiente familiare e di fiducia, in cui le relazioni siano basate sul rispetto della libertà reciproca. Lo sviluppo emotivo è oggetto di discussione in classe come negli incontri. La scuola sostiene questo aspetto attraverso l'attuazione di una *Behaviour Policy*<sup>230</sup> che mira a:
  1. esplorare un comportamento che non sia il risultato di condizionamenti e pregiudizi, che sia libero e quindi privo di abitudine, della necessità di piacere o evitare paura e pena;

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<sup>230</sup> Cfr. *Staff Handbook...*, op. cit..

2. comprendere la natura dell'autorità e della responsabilità;
3. sviluppare il rispetto e la considerazione verso gli altri;
4. esplorare la possibilità di vivere senza regole;
5. scoprire a livello personale che cosa significa vivere un'esistenza "giusta" e quindi accogliere l'aspetto spirituale della vita in una maniera non settaria e dogmatica;
6. sviluppare una mente e corpo capaci di sensibilità, consapevolezza e comprensione di elementi sottili e complessi;
7. trovare quale spazio occupano nella vita elementi come sesso, denaro, conoscenza, divertimento evitando la predominanza di uno di questi;
8. coltivare lo sviluppo accademico e psicologico dello studente in modo tale che cresca senza conflitti e paure.





*Capítulo V*

*UNO SGUARDO DALL'INTERNO*



## ❖ *Che cosa stai imparando qui?*

For me, real intelligence is  
in exploring that which you don't know,  
really facing it in a way,  
standing naked in front of all the mysteries of life in a way<sup>231</sup>.

Che cosa emerge dalle interviste dal punto di vista dell'apprendimento a Brockwood? Che cosa hanno imparato i partecipanti della comunità, che tipo di apprendimento ha trovato spazio?

Le risposte evidenziano come il processo dell'imparare si sviluppi dalla creazione di uno spazio in cui sia possibile l'ascolto di se stessi; da tale ascolto ha origine una percezione profonda e reale della propria identità, delle necessità e talenti personali. Tale movimento di apprendimento, viene sottolineato in molte interviste, pur prendendo avvio da una comunicazione con se stessi, è reso possibile dalla creazione di un rapporto dialogico con i componenti della comunità; questa relazione è da un lato sostegno, che si esprime con la cura e l'affetto, e dall'altro spazio in cui l'apprendimento trova espressione e continuo spunto e rinnovamento. Va inoltre sottolineato che tutti gli intervistati hanno risposto in merito al loro imparare a Brockwood senza alludere ad un apprendimento accademico, che sembra così secondario non per importanza, ma nella sua espressione effettiva.

Uno studente afferma quanto sia importante imparare a godere dello spazio per se stessi:

I like this place because I have time, because I have more free time; I need time for myself<sup>232</sup>.

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<sup>231</sup> Appendice, Intervista n. 8.

Un altro studente racconta come per lui l'apprendimento a Brockwood si sia manifestato nello sviluppo della capacità di pensare a se stesso attraverso un processo difficile e a volte confuso, mettendo in gioco la propria identità nel processo di consapevolezza e identificazione delle proprie presupposizioni e convinzioni:

I can definitely say that... when I came here with a lot of presupposed ideas about the world: this is like this and this, that's cool and that's not cool... and being here has really challenged that... Now I am not so certain anymore about what is good and bad. But I think it's a good thing. This place has really, really challenged me about thinking, about all the things I presupposed about my life and the world. And really thinking about what I really am. And it's been really confusing and really tough throughout it<sup>233</sup>.

Uno studente adulto descrive come egli stia imparando in merito ai propri meccanismi psicologici e abbia sviluppato un ascolto più profondo delle persone; entrambe queste forme di apprendimento hanno portato ad una comprensione e conoscenza maggiore di se stesso:

I'm learning a lot about myself and the mechanisms I have in my head. And I'm learning how to listen as well, not to listen with the hears, but to listen completely. And learning not to judge, learning to be connected to people. Sometimes this is easy and sometimes it's really hard. It's very intense because you're always surrounded by people and so there are a lot of things to see about yourself. And I think that is why I live here: I have a lot to learn about myself<sup>234</sup>.

Un altro ragazzo che partecipa all'attività della scuola come *mature student* e insegnante, parla del suo apprendimento come un movimento

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<sup>232</sup> Appendice, Intervista n. 3.

<sup>233</sup> Appendice, Intervista n. 8.

<sup>234</sup> Appendice, Intervista n. 2.

relazionale che si manifesta attraverso l'osservazione, l'interazione e l'ascolto in dialogo dei propri processi psicologici:

So I definitely find in this place, because of specific people that choose to come here, that there is a possibility for me to live more... what happens now you know, I can actually say, for the past five minutes I have been stuck in a loop of thoughts in my head, why did I believe like this? or this is what is going on for me now, and it will be accepted with care. So this is part of what this platform has to offer to me - these kind of relationships. And I definitely can see that there are many<sup>235</sup>.

Una ragazza, studentessa adulta, descrive il suo apprendimento come comprensione profonda della responsabilità e della libertà che trae origine dalla vita comunitaria:

I think being here, for me, it's teaching me to be responsible in some ways. Because also here sometimes I can see, like if you don't have obligations it's very... you think okay, I won't do that... but on the other hand... yeah, I think this is real freedom and responsibility. It's not like you don't have to do, so I did not realize before,... but I considered that I am not mature in that way at all so this is one thing I found. Also, being with people... I held here in situations I have never hold in before. I believe that these happened for reason, maybe we don't see them, but maybe we will understand later. (...) I think being here and everything happening to me here, I thought before, it's some kind of gift<sup>236</sup>.

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<sup>235</sup> Appendice, Intervista n. 9.

<sup>236</sup> Appendice, Intervista n. 6.

## ❖ *L'idea di educazione a Brockwood*

There's more than one way to things  
and we can all share that.  
That is learning<sup>237</sup>.

La percezione di cosa s'intende per educazione e apprendimento a Brockwood sembra riflettere, sia dal punto di vista degli studenti che dello *staff* tutto, elementi presenti nelle intenzioni stesse dell'attività educativa nella scuola: in ogni intervista vengono sottolineati diversi aspetti che implicano una visione dell'educazione come attività in grado di formare un individuo nella sua totalità. Anche in questo caso, l'aspetto accademico è sentito come una parte di ciò che l'educazione può offrire.

Il preside (Adrian) descrive la sua personale idea di educazione come processo di preparazione e apprendimento in relazione ad ogni cosa:

To me it is preparing the person for their adult life but it needs to include a lot of variety, a lot of enjoyment: it doesn't have to be something restricted by schedules and formulae and curriculum and lessons. It's much more than that. So I guess it's preparing a young being for adult life but in an enjoyable way but also in an intelligent and serious way. So it's a kind of ongoing preparation and learning. It's kind of an ongoing learning about everything really, not just what happens in a school<sup>238</sup>.

Uno studente adulto parla dell'apprendimento come di un'attività che non può essere imposta e quindi l'educazione diventa il processo di sviluppo dello spazio in cui tale apprendimento può avere luogo:

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<sup>237</sup> Appendice, Intervista n. 7.

<sup>238</sup> Appendice, Intervista n. 1.

Education it is about creating a space which allows people to learn about... learn, it's all about creating the right space... the space in which it can happen. Because you can't force anybody to learn something<sup>239</sup>.

Una ragazza (*mature student*) descrive lo spazio in cui l'educazione si manifesta come libertà ed esempio di moralità: è necessario mostrare allo studente varie possibilità senza imporre nulla; continua sostenendo che l'educazione trova così espressione nel rapporto dialogico che si può creare in tutte le relazioni della vita:

Of course, it's good to have knowledge. But I think education is also like giving space to people, showing them different possibilities. It does not mean you have to do like that, or that you shouldn't do like that. I mean, it's not like just learning at school, but also relationships with parents... all relationships, this is education. Then, I think, it's much better to show a child different possibilities. Just explain - if you do like that, it can happen something like that. But it doesn't mean that you don't do it. (...) I think, it's good to show a world of morality, of good and bad things, and then just leave the child or person to make a choice. I think this is the way and then, it depends on the maturity of the person. And maybe, he or she can be immature, maybe he or she just need to learn from his or her mistakes. It's ok, also. It's also education. Not like - you have to do like that<sup>240</sup>.

Uno studente parla di educazione nella sua accezione accademica di sviluppo di capacità e conoscenza, ma anche mezzo per approfondire una crescita personale in grado di dare vita ad una persona libera, adulta e responsabile:

I feel that a good education though is that which takes in account everything, not just intellectual growth, which is important, I think. It's very important to learn how to articulate yourself intellectually, learn how to think, read, write,

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<sup>239</sup> Appendice, Intervista n. 2.

<sup>240</sup> Appendice, Intervista n. 6.



develop yourself in the arts, sports. But also I think there is one side that is very much dismissed in conventional education which is the, sort of, the emotional or personal growth of the person. Becoming a fully responsible and independent adult and free person, that isn't very much in conventional or traditional education<sup>241</sup>.

Un insegnante riconosce l'educazione come la storia dell'essere umano, la comprensione di noi stessi e delle nostre possibilità; continua ampliando quest'idea e identificando il processo educativo nel rapporto tra le vecchie e nuove generazioni: l'apporto di entrambe nel creare attraverso la loro comunicazione qualcosa di nuovo e rigenerante:

It's the story of human beings, of what a human being is. I would say education is listening to, and writing that story of who we are. To see what's possible, what we can write, in sense of what we can write for the human being.... That's in a general sense. There are other ways I look at it, in a more defined sense. I think in traditional societies, you had the elders and the young people, and it was the role of the elders to offer wisdom and it was the role of the young people to burn things down that no longer served... to burn down the structures that are no longer of service. That kept the community rigid. And without each of them, without the energy of the youth to burn away the old, and to create something new, and without the gift of the elders to bring the wisdom... both of them together create something new and fresh. And I would call that also education. But it has to be from both<sup>242</sup>.

Uno studente adulto descrive l'educazione come indagine rispetto ai propri processi psicologici e contemporaneamente relazione in cui si percepiscono modalità di azione simili e si impara gli uni dagli altri; in ultimo, quindi, educazione è il mezzo che permette la scoperta di connessioni e legami con tutte le creature e ogni aspetto dell'esistenza:

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<sup>241</sup> Appendice, Intervista n. 8.

<sup>242</sup> Appendice, Intervista n. 11.

I think it would be quite hard to explain but for me when I sit down and I'm feeling irritated, something someone told me or something someone did not say to me... many, many conversations in my head. And suddenly I see the fact that I am in a state of irritation. Now, why does it happen? I have no idea, but all of the sudden I can see I am irritated. And in that specific second, learning can happen. Not every time it happens. But when it does happen, this process I would call education. This process of learning about your own psychological process. And it is possible to be involved in an educational relationship, meaning that you study about or learn about your own psychological structure and I learn about my own psychological structure and we can share this and see that maybe we are not so different. Maybe we have the same psychological structure, not because somebody has written a book, but because we can make it and actually see it. This allows me to feel a connection to the world and not feel isolated. Like I was educated that I am. I was educated on the idea that I am an individual. I have my own desires, my own goals, this is me, I'm not you, I'm separate from you, I'm not the table, I'm not the tree. And if someone cuts the tree, it's okay; and if someone cuts the tree, I don't feel anything sometimes. And I think that education, or this process of insight, it brings with it connection<sup>243</sup>.

Alcuni elementi costanti emergono dalle parole degli intervistati in merito all'idea di educazione a Brockwood. Come nel caso del concetto di apprendimento, la creazione di uno spazio è sentita dai partecipanti come un aspetto fondamentale dell'educazione. Tale spazio sembra essere condizione senza la quale il processo di apprendimento è negato e viene di volta in volta descritto in forme diverse ma collegabili. Un altro aspetto rilevante è la creazione di una relazione dialogica con se stessi e gli altri. Questi due elementi sono spesso poi uniti nell'idea individuale di educazione dei partecipanti e descritti come un movimento di apprendimento continuo nel tempo che tocca tutti gli aspetti dell'esistenza.

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<sup>243</sup> Appendice, Intervista n. 9.

In tal senso sembra che Brockwood sia riuscita a raccogliere nella scuola individui che, pur con ruoli diversi, condividono un'idea di educazione olistica e globale.

### ❖ *Approccio o metodo?*

Lo sviluppo della persona nella sua totalità è ciò che Brockwood "ufficialmente" definisce come lo scopo della sua attività e il fine dell'educazione, in accordo con le intenzioni del fondatore. Krishnamurti non credeva nell'istruzione di massa e considerava l'utilizzo di un metodo educativo una cornice limitante e fallimentare nel tentativo di sviluppare tutti gli aspetti della persona.

He [Krishnamurti] also did not dictate exactly what should happened; and it's not a methodology; it's not like Steiner or Montessori where there is a clear methodology. We are invited to work it out for ourselves<sup>244</sup>.

(preside, Bill)

Brockwood tuttavia vive in una determinata epoca e paese; è un centro educativo che intende fornire la stabilità necessaria ad una scuola e contemporaneamente desidera fondarsi su elementi intangibili come cooperazione, responsabilità e fiducia. Inoltre le intenzioni di Krishnamurti, su cui la scuola si basa, domandano uno stile di vita ed un approccio completamente differenti: "yet by the time we come to Brockwood both staff and students are already heavily conditioned"<sup>245</sup>. Brockwood è consapevole della necessità di fornire una direzione: "One has to find a middle ground between Krishnamurti's intentions and the actual issues,

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<sup>244</sup> Appendice, Intervista n. 4.

<sup>245</sup> *Staff Handbook...*, op. cit..

concerns and situations, personal and communal, that one faces daily”<sup>246</sup>. Tale terreno comune, capace di fornire coerenza e priorità d’azione, è identificato nell’attenzione fornita quotidianamente, in ogni aspetto della vita comunitaria a cinque elementi<sup>247</sup>: paura, autorità, libertà, paragone e relazione dell’interno con l’esterno.

Brockwood sottolinea come la paura sia uno degli elementi maggiormente diffusi nel comportamento umano; la sua influenza si esprime con particolare forza negli adolescenti: “For adolescents it is particularly strong as they are at an age when they have many decisions to make about their lives in a frightening world”<sup>248</sup>. La paura è spesso e inconsapevolmente adoperata per obbligare i giovani a comportarsi in forme socialmente accettate; la paura del fallimento e conseguentemente la diffusione di un certo modello di successo è sfruttata da scuole, media e genitori come motivazione nel superare gli esami e adattarsi ad un modello di vita che tende a oscurare le naturali tendenze, talenti e motivazioni del singolo. Brockwood ritiene fondamentale un’educazione che sia in grado di rendere l’individuo consapevole dell’azione della paura nelle nostre vite, evitando una fuga in false sicurezze: “What staff can do is to point out the diverse manifestations of fear, without boring the student, showing how it exists as a powerful determinant in our behaviour”<sup>249</sup>. Anche l’autorità, nella maggior parte delle sue espressioni, è vista come espressione della paura. I giovani spesso hanno avuto esperienza dell’autorità a casa, a scuola e in generale attraverso il rapporto con gli adulti: “Because adults use authority to enforce conformity and to deny them the freedom they need to learn from

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<sup>246</sup> *Idem.*

<sup>247</sup> Krishnamurti considerava essenziale la comprensione di questi elementi nell’attività educativa, da parte d’insegnanti e studenti (l’atto di “imparare” si fonda su quest’azione).

<sup>248</sup> *Idem.*

<sup>249</sup> *Idem.*

experience”<sup>250</sup>. La prospettiva educativa della scuola si basa fortemente sulla convinzione che l’autorità non debba essere il fondamento della relazione fra *staff* e studenti; tuttavia è anche necessaria ed utile una certa autorità funzionale che permetta il normale corso delle attività e la gestione organizzativa di un centro educativo. La scuola incentiva fortemente una ricerca in questo senso, nel suo significato più profondo: raggiungere uno stato in cui non si percepisca e ponga in essere alcuna divisione generata dall’autorità psicologica di una persona adulta nei confronti di un giovane. Krishnamurti ha spesso ribadito l’importanza di questo aspetto: “This question of authority was fundamental, as he wanted us to be free of all psychological authority, and for one to be a ‘light unto oneself’”<sup>251</sup>. La libertà dalla paura, dall’autorità e da tutte le forme di condizionamento è un altro fondamento nella direzione che Brockwood intende percorrere. La scuola precisa che l’idea di libertà a cui l’attività educativa mira e le azioni che si fondano su di essa, si discostano diametralmente dal concetto comunemente accettato di libertà intesa come “è giusto fare ciò che uno desidera”. La vita comunitaria offre uno spunto di ricerca e approfondimento nel conflitto che spesso sorge fra la libertà d’azione individuale e la responsabilità per gli altri. La scuola è interessata alla scoperta di cosa significa libertà: “The freedom we are interested in is the freedom from fear, authority, comparison, conflict and contradiction”<sup>252</sup>. Dal punto di vista pratico quindi gli studenti sono liberi nelle loro azioni e nella ricerca del loro modo di relazionarsi a ogni cosa, in un contesto di negoziate, discusse e chiare linee di azione di cui una vita comunitaria necessita (“the inevitable contextual constraints of life”<sup>253</sup>).

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<sup>250</sup> *Idem.*

<sup>251</sup> *Idem.*

<sup>252</sup> *Idem.*

<sup>253</sup> *Idem.*

Un altro elemento di condizionamento, da cui la scuola intende fortemente prendere le distanze, è il paragone, avvertito come fonte di potente condizionamento poiché diffuso ad ogni livello, espresso o inconscio, nella nostra società, specialmente attraverso i media. Ciò è sentito come particolarmente vero nei confronti degli adolescenti che si trovano in un periodo della vita particolarmente delicato in cui ha luogo la costruzione della loro identità. Brockwood crede in un approccio libero dal paragone e lo *staff* è *in primis* responsabile in questo senso: "Staff members can be clear in themselves about the danger of it, and try to illustrate it in their courses and outside the class"<sup>254</sup>.

Questi elementi sono spunto d'indagine personale e l'origine di un profondo rapporto con se stessi; Brockwood sottolinea tuttavia che il percorso non finisce qui, non è una mera ricerca di analisi personale. L'esplorazione di se stessi come parte dell'educazione ha anche il significato di far emergere delle connessioni fra il singolo e il mondo esterno, mira al riconoscimento del disordine esterno come effetto di un disordine all'interno: "It creates a clear relationship between this exploration and the whole world outside the school"<sup>255</sup>.

Fornito tale terreno comune d'indagine, ogni situazione nella scuola è un'opportunità per studenti e *staff* di imparare; si creano le condizioni per un apprendimento in movimento che coinvolge la totalità della vita.

Questa direzione nell'atto educativo com'è percepita nella sua praticità fra le persone che vivono a Brockwood? *Staff* e studenti sentono che viene posto in atto un metodo o si tratta di un approccio?

Molti fra gli intervistati sembrano concordare nel ritenere che a Brockwood non sia posto in atto un metodo, ma rispetto a questo tema emerge tuttavia una diversa percezione fra i partecipanti.

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<sup>254</sup> *Idem.*

<sup>255</sup> *Idem.*

Il preside (Adrian) ritiene che non si possa parlare di una metodologia educativa nella scuola e afferma che nel caso in cui questa sia presente si manifesta con forte flessibilità:

So if there is a method and I don't think there is a unified single methodology at all, but if there is a kind of method in what is happening here then it isn't rigid and is not intended to be rigid... it has some flexibility, it will be generally supportive of the student. Perhaps a little tolerant, some might say a little too tolerant with trying to help the student become an independent learner. I suppose that is the basic methodology<sup>256</sup>.

Il preside (Bill) parla di una serie di principi che indicano che cosa evitare, invece di dire che cosa sia giusto fare; si tratta quindi di un approccio più che un metodo:

I think that while there is not a methodology, there are clues that he [Krishnamurti] pointed to and there are things that he rather than saying you must do this, I mean, I think he was saying that you must be careful not to do that, you know. So it was more about avoiding things, like competition, like comparison, like fear, operating in a school that is based on fear or authority. So when you begin to remove those elements and try to minimize those elements, then something else emerges. It's not that he is saying that you must always do it like this. So for instance, in this school we do not institutionalize competition. It's not a part of the culture of the school. We do not have prize giving, where they give prizes to the best student or grades, we don't celebrate people who have done extremely well in something. So it's just the way the culture is, we don't do that because we don't think that that helps in the kind of education we are interested in. And by taking that away, something else is possible in the relationship between the students and between the student and the educator<sup>257</sup>.

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<sup>256</sup> Appendice, Intervista n. 1.

<sup>257</sup> Appendice, Intervista n. 4.

Uno studente concorda nel ritenere che a Brockwood trovino spazio più dei principi che un metodo; egli sottolinea poi che tali principi non hanno una modalità di manifestazione prestabilita, ma prendono forma di volta in volta in maniera differente nel rapporto che si instaura fra *staff* e studenti:

I think the educational reality of Brockwood, in a way... I think it's more about principles sometimes... Like you will take responsibility for your studies. So that's present in a way. But there is not a method to do it. So what it translates itself in is your relationship with the teacher. So, if I don't do my homework, I come to class and tell my teacher: "Listen, I did not have time this week" or whatever... "I did not do the homework because I...". And the teacher might say: "Well, why did you forget?", and then we talk about it. But there is no method, you know what I mean. I think that in the background there is the principles, you know, but there is not a method how to do it. But there are differences; I know some *staff* members have discussions about it. So, it's not clear<sup>258</sup>.

Lo stesso studente ritiene poi che si possa parlare di un metodo nella prospettiva secondo cui l'attività gestionale è condotta:

The school has some methods but it's more to do with like running the school, so the directors or the staff members... meetings. Lots of talking. A lot of, lot of talking<sup>259</sup>.

Uno studente adulto intervistato ha sottolineato che l'attività educativa a Brockwood, pur manifestandosi come un approccio educativo, non è forse completamente libera da una struttura o metodologia:

Can we speak instead about Krishnamurti's method of education? I don't know. Maybe you can, but if you start talking about this... Maybe there is...

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<sup>258</sup> Appendice, Intervista n. 8.

<sup>259</sup> Appendice, Intervista n. 8.



maybe to be objective and looking at it you will find that there is. People will never say that there is. It's an approach, there is a focus on the relation between the teacher and student, there is a focus on this and there is a focus on the idea to learn together, the student and a teacher learn at the same time. Yeah, I'm not sure if it's free from any structure even if nobody will look at the structure as a structure or speak about the structure<sup>260</sup>.

Un insegnante afferma che sicuramente a Brockwood vengono poste in essere diverse metodologie; tuttavia l'apertura ai diversi schemi educativi non è totale sia per ragioni pratico culturali sia per convinzioni legate a ciò che l'insegnamento di Krishnamurti sembra affermare:

Definitely... but I don't think that there is one. There are methods, there are many methods that go on here. Is there one method that goes on here? I don't think. (...) And yet, these different methods and this context in Brockwood, in turn, is shaped and influenced by the cultural conditioning of what education is, and what education is required by the country, for example... exams... (...) I think there is space for change. Sure. Like some of my work; I have taken the students outside and done some interesting activities, and that's not a common method here. But people allowed me to bring a new method. But I think... only certain methods will be... there will be a limit to what kind of methods will be allowed here... like for instance, I am really interested in meditation. Krishnamurti writes a lot about it. But because Krishnamurti was very vocal on how there should be no method, many people at Brockwood say that there should be no method to meditation. But that in itself is kind of like a method... it's like... and so some things are okay here, and somethings are not okay, depending on people's own background<sup>261</sup>.

Un altro ragazzo (*mature student*) sottolinea la differenza fra metodo funzionale e metodo psicologico e come, sebbene la cultura di Brockwood affermi l'assenza di un metodo, nella realtà ciò che avviene è strettamente

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<sup>260</sup> Appendice, Intervista n. 2.

<sup>261</sup> Appendice, Intervista n. 11.

legato alla singola persona e alla sua volontà o no di relazionarsi all'educazione secondo una certa metodologia; pertanto è difficile affermare con certezza che cosa avviene a Brockwood in quanto talvolta viene applicata una metodologia e talvolta no:

I think in Brockwood the word method is like an analogy. If anyone hear the word method, and they go... [on and on]. I think it really depends on what kind of methods we are talking about. (...) And I think there is quite a big difference between a functional method and a psychological method. Like a big picture of how things can be? Like in classical schools, or public schools... I don't know it's a little difficult for me to say if there is a method in the school or if there is not. And I think most people would be happy to say "no method". You know, the method is no method. But as you said yourself when we talked about what is going on here is what actually goes on, not what is written in the book. What actually goes on. And that depends on the people, you know. (...) So I think it really depends on the people because you definitely see people approach completely fundamentally different to educational situations. So I think the method comes with the person and not with the school. People bring our methods. He smokes marijuana, he goes out of the school. Not, not he smokes marijuana, let's talk about why marijuana could be problematic. So there is definitely a method sometimes and no method some other times<sup>262</sup>.

Il preside (Adrian) condivide l'opinione che l'applicazione reale dell'attività educativa si manifesta nel rapporto fra insegnante e studente e in quanto relazione esprime anche un lato individuale; da un lato manifesta un'idea condivisa che crede in un rapporto non coercitivo, maggiormente flessibile rispetto alle scuole tradizionali, dall'altro ogni individuo arriva carico di idee su come la comunità e l'approccio educativo debbano manifestarsi; in questo senso i singoli differiscono notevolmente:

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<sup>262</sup> Appendice, Intervista n. 9.

There are some individuals with strong opinions, I imagine, about different aspects, either of Brockwood or education; that there is also a kind of shared perspective, a little bit shared. On a more gentle relationship with young people perhaps, a less controlling relationship. It's something we have in common. But of course each one of us brings with us a certain conditioning, kind of baggage, a kind of luggage from our previous experiences, our previous ways of thinking. So it is a mixture - there are some things in common, some things where individuals can differ very widely, very strongly with something that somebody thinks or says<sup>263</sup>.

La percezione dei partecipanti in merito all'esistenza di un metodo educativo riflette una generale eterogeneità. Ciò è sicuramente dovuto alla diversa percezione del singolo sull'idea di metodo, ma riflette anche le idee d'impostazione della scuola e l'applicazione pratica dell'educazione che a Brockwood è maggiormente libera ed adattabile alle singole volontà. Tenzialmente quindi si può parlare di un approccio più che di un metodo educativo, anche se esistono elementi costanti che talvolta potrebbero essere percepiti come metodologia; il confine sembra labile e difficile da definire.

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<sup>263</sup> Appendice, Intervista n. 1.

## ❖ *Educare alla vita*

"E quando senti la brezza, non ti fa sentire vivo?  
Non ti fa venire voglia di guardare l'infinità del cielo?  
Con le nubi che si muovono in continuazione,  
che cambiano continuamente, come te e me.  
Tu sei il passato, come ali, dietro di me ora;  
tu mi hai insegnato e ora io devo volare"<sup>264</sup>

La comunità intende preparare gli studenti alla vita dopo la permanenza a Brockwood.

La scuola propone un programma chiamato *Life after Brockwood Curriculum*. Specifiche attività sono organizzate, a partire dal penultimo anno, per fornire agli studenti un supporto nella scelta del passo successivo. Le lezioni e gli incontri mirano a chiarire le procedure per iscriversi ad un'università in Inghilterra, offrono una guida per la stesura del *curriculum vitae* e un esercizio ad affrontare possibili colloqui. Incontri vengono organizzati fra insegnanti, *staff* e studenti per scoprire qualità, interessi e capacità personali, nonché generali aspettative e idee per il futuro dello studente. Sono proposti incontri con professionisti di vario tipo ed ex studenti di Brockwood per parlare di lavoro e vita universitaria. Lo studente viene accompagnato in un'università di suo interesse per fornire un'idea della vita universitaria (in ottobre di solito). Viene organizzata ogni anno, a marzo, una visita al *Higher Education Fair* a Portsmouth<sup>265</sup>.

L'educazione nella scuola vuole offrire supporto per uno sviluppo personale e accademico che aiuti gli studenti nell'affrontare ogni aspetto

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<sup>264</sup> O. Snoad, *Brockwood Observer*, estate 2008, in [www.krishnamurti.it](http://www.krishnamurti.it).

<sup>265</sup> Fiera annuale nella quale le principali università dell'Inghilterra si presentano a futuri possibili studenti. In queste occasioni vengono fornite numerose informazioni pratiche.

della loro esistenza. La questione della protezione che la scuola offre solleva interrogativi rispetto alla capacità che i ragazzi possano avere nell'affrontare la vita dopo Brockwood. Le interviste rivelano però una generale maturità e percezione d'insieme degli studenti; alcuni sottolineano come il vivere a Brockwood significhi vivere nel mondo, e come talvolta possa essere più intenso vivere nella scuola dove la vita comunitaria obbliga a risolvere molte problematiche:

I think here it's open to the world. I don't think it should create a conflict. I think that if there is conflict inside us, and we can't find a solution, then it will be here and outside also. But I don't think that such kind of living can create a conflict outside. This is much better. If you are living with people whom you feel confident with... it's like a family. It's very important for a child to have a place where you feel comfortable, confident. I think when you feel in danger, when you feel anxious, those things can create conflict inside us and outside. Like communicating with other people. But not such a type of life... I don't think so at all<sup>266</sup>.

Being here is being part of the world. People who come here come from the world. We have stealing, we have alcohol. There are people who (...) you know... They have all kinds of people here. So I think it's almost the same. In fact, even more, because it is a community. In Spain, if I have a problem with someone, I go home and I might never see him again. But here, you have to see his face every day. Sometimes, it can be more painful than at home<sup>267</sup>.

Altri, membri dello *staff* e studenti adulti, vedono nei ragazzi quell'intelligenza che li aiuterà a vivere ovunque si trovino e nella vita dopo Brockwood un altro campo dell'imparare; la realtà di ogni giorno è considerata il terreno di ricerca di un'educazione per la vita e Brockwood gli ha insegnato questo:

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<sup>266</sup> Appendice, Intervista n. 6.

<sup>267</sup> Appendice, Intervista n. 3.

Most of the students work outside. I think they even get stronger when they are outside. I think there is an air or space for something to grow inside them (...) you go out from here, you are less vulnerable to the bad aspects of living in society. They are stronger to resist some temptations, addictions. I think there is an intelligence - and that's what I wanted to say. I think there is a space here, a space where this intelligence can grow, then whatever you are, this intelligence is here<sup>268</sup>.

*(mature student)*

The students of course are only here for eight months of the year (...), then they go home, they go on holiday, they go to other places, they stay with friends, so it's not as if they are completely in an enclosed community. And of course we also have a lot of people coming and going (...) they meet a lot of different people from all over the world, they meet people from many different cultures (...). The school is 40 years old, we've had a lot of students go through the school and we are in fairly regular communication with quite a few of them and they tell us, yes it was hard, when I left it was hard because people weren't so friendly, I could not have such conversations, they just want to go drinking all the time, they just want to have parties... but that is part of their learning too and they have to adapt and change and use what they have learnt here to see what they can apply in new situations. And generally what we find, I mean most students go on to university, most of our students do very well at university because they are more mature, often more mature than a student who has come out of a regular high school; they are more self motivated, they have thought more about some deeper questions and are more prepared for the adult environment at the university. They are usually not so occupied with going out and getting drunk or having parties.... I mean I'm sure they do sometimes but it is not such an important thing to them. So all sorts of things happen. Not all of them manage very well, it's true that some of them struggle and... but I think overall, it does help them a lot....<sup>269</sup>.

*(preside, Bill)*

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<sup>268</sup> Appendice, Intervista n. 2.

<sup>269</sup> Appendice, Intervista n. 4.

Un insegnante sottolinea come sia importante che venga inizialmente percepito un senso di difficoltà nella vita al di fuori di Brockwood. E' parte di una consapevolezza il fatto che gli studenti non si sentano a proprio agio in una certa cultura; a questa consapevolezza può seguire un'altra presa di coscienza che consiste nel trovare un modo per portare un cambiamento positivo:

I think it would be difficult. But for me the problem is, that if a person goes into our culture and it is not difficult, that's a problem. I think it's healthy to experience a culture as difficult because I see our culture as being quite pathological, very problematic, very destructive. So if a person comes into our culture and doesn't have any difficulties and carries on the culture as it is, I think that is problematic. So for me it will be healthy if somebody is quite uncomfortable with the culture, finds it quite difficult, and through that, is able to change the culture. I know what you are saying: "will they have a hard time?"... maybe not, maybe there're social skills. I would say that there are certain areas where they will have an easier time, and certain areas they will have a harder time. For example, engaging in work or doing a job, having a lifestyle that doesn't feel genuine to them. I think that would be more difficult. And I am glad<sup>270</sup>.

(insegnante)

Una ragazza (*perspective staff*) descrive come il processo di uscita da Brockwood possa sicuramente essere difficoltoso, ma l'osservazione dei ragazzi le fa ritenere che la loro maturità sia tale da renderli capaci di affrontare ogni situazione e portare un cambiamento negli altri:

In the beginning of adjusting your life and adjusting with the loss, in sense of community, especially if you don't find that community when you leave. But I think that they reach a certain level of maturity that they take all those things that Brockwood gave them and they bring it to the outside world. And they

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<sup>270</sup> Appendice, Intervista n. 11.

make impact on the life of others, I think, because they are making an impact on my life. And that's not going to stop. And that is the whole idea<sup>271</sup>.

La scuola sembra preparare sotto diversi punti di vista gli studenti ad affrontare la vita. Il *curriculum* proposto, la partecipazione nella gestione della scuola, come specifici programmi di supporto al termine del loro percorso educativo a Brockwood, aiutano i ragazzi a sviluppare abilità necessarie alla vita futura. Le interviste e anche la mia percezione evidenziano una generale maturità e consapevolezza degli studenti.

### ❖ *Uno “spirito” comune?*

In che modo Brockwood percepisce se stessa in relazione all’esistenza di uno “spirito” comune nella scuola? Gli abitanti della scuola condividono, come è emerso nei capitoli precedenti, un’idea di educazione, ma lo “spirito” comune non viene identificato con ciò. Le interviste rivelano una generale varietà rispetto a questo tema. L’interesse per gli insegnamenti di Krishnamurti è considerato un legame fra le diverse componenti adulte della scuola poichè viene richiesto all’ingresso dello *staff*:

I certainly think that there is a common concern among the staff here, the adults who live here, because of all the Krishnamurti Schools, really, this is the only school where the residential staff all have that interest. In India, the biggest schools, they can't find enough people who share that interest, you see. Whereas, in Brockwood, and everybody who comes to live here as an adult, and that includes Mature students, is required to have that interest. We have to establish that they are open, that they have done some reading of the Teachings, they share some concern for these sort of questions, they want

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<sup>271</sup> Appendice, Intervista n. 7.



to... they are self-reflective, they want to look at their own values and attitudes<sup>272</sup>.

(preside, Bill)

L'interesse per Krishnamurti si esprime anche in una critica della società, nella ricerca di un cambiamento:

I think there is a common spirit; it's a lot influenced by Krishnamurti, but not just about Krishnamurti... it's all this new age movement. (...)To make its new age because it's putting aside the society as it is. If not putting aside, then criticizing it<sup>273</sup>.

(*mature student*)

Altro aspetto comune a Brockwood, un possibile elemento collante fra i diversi partecipanti, è lo spirito d'indagine che caratterizza la scuola. La volontà di un dialogo continuo e la ricerca di domande per lo sviluppo del processo di apprendimento sono aspetti emersi frequentemente nell'analisi dell'attività della scuola; è da notare tuttavia che tale aspetto comune sembra presentarsi con differenze da individuo ad individuo nella percezione del suo significato e fine. Ciò emerge anche dalle parole di uno studente e di un insegnante:

I don't know. I am not sure about that. Maybe there is, maybe there isn't. The school changes a lot. Like some people leave, some people come again and the whole school changes. It's such a small community that one person makes a big impact on the school. I guess there is a common feeling of questioning and finding out. So I think that that is common to the school. So I guess that there is a common spirit to the school in that sense<sup>274</sup>.

(studente)

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<sup>272</sup> Appendice, Intervista n. 4.

<sup>273</sup> Appendice, Intervista n. 2.

<sup>274</sup> Appendice, Intervista n. 8.

Yes in the sense that I think, each person here is seeking to live a life that is meaningful. So there is a common thread; we're all seeking to live a life that is meaningful. And that it's not common, so that's the 'yes'. And the 'no' is because a meaningful life for each person is so different. (...) it gives me that frame... like you know we were talking about that spirit, you know, maybe there is the spirit of inquiry here. And so each day I am asked to be present to this life as much as I am able. Yeah... and it gives me those relationships too<sup>275</sup>.

Talvolta le differenze che si manifestano a livello personale sembrano superare i confini di uno "spirito" comune. In tal senso ciò che è condiviso a Brockwood diventa la comprensione dei limiti che non possono essere superati. Questi hanno origine varia, ma sono sicuramente influenzati da necessità e obblighi:

If you mean including students, mature students and staff altogether, generally there is a common spirit in that we know the boundaries of what is possible or expected. It is not rigid, it's not fixed, but there is a kind of common understanding. (...) When you get down to individual level, of course, there may be a bigger difference about what is right, what is good, what we should be doing. (...) Some up's and down's, some differences of personality or clashes of personality from time to time, but the background music, if you like, of the place is fairly harmonious and I think people like being here. So I think there is some common understanding, but it is very hard to say what exactly it is<sup>276</sup>.

(preside, Adrian)

I think there are two things. One thing that people is living here together - this is one thing. And another thing, I suppose it can be also Krishnamurti teachings. Why, for example, parents send their children here? And it's like they are taught... this is common also... for all those people. But is this spirit...

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<sup>275</sup> Appendice, Intervista n. 11.

<sup>276</sup> Appendice, Intervista n. 1.

of course they come here because of something. Now what is this something? I'm not quite sure. Because again people can say why they come in but when the students play and take the shoes of people and hide them... so when I walked outside and I see that my shoes were taken, and I come and I say "don't take my shoes anymore, I don't find it funny. And don't do it to anyone else". So I can say for months - let's learn about relationships, let's learn about the self, let's see why I react the way I react, I can say this to the student, but the student knows that when something happened to me that I found to be irritating, I acted completely through this irritation. And I did not share and then afterwards... I did not come afterwards and say, you know, "it was very interesting because something triggered me and I don't know what". So people can say as much as they want that they are learning about the self. In the end, it's what happens in your life, not what you read in the book. And through the relationships that I have until now, I can definitely say that I would not find [outside] this much amount of people that are interested or are in the process of learning about whatever goes on, or sharing. But I am not sure if it is something truly of Brockwood. And I can understand it because Brockwood is a place that needs to function. It needs to stay working. It depends on many things that are... not necessarily always about what is going on in the school. Like there are parents that say "If my kid smokes marijuana, I want him to be expelled. I want my kid to get the punishment. If he is doing something wrong, tell him. You are society. Tell him how to behave. Marijuana is bad. Tell him". So if this is part of the expectations of some of the parents, then how would the school respond? The school could say that this is not something we believe or the school could just respond to the expectations, I don't know. I am not saying this is what happens. So I am a little confused sometimes about what we say and what we do<sup>277</sup>.

I confini entro cui si può parlare di "spirito comune" sono a volte così sottili che sembra difficile riconoscerne l'esistenza:

No, not really. I think there is actually lot of tensions in the community but I would not expect it to be otherwise. I think probably you get it in all

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<sup>277</sup> Appendice, Intervista n. 9.

communities; different people have different ideas and there is also a certain kind of ambiguity because on one hand we are all here trying to find out why we don't like the idea of a hierarchy. We can all try and have our say in how things are run but I think the reality is that we have two co-principals and a certain way of doing things, a way of looking at things which some find restrictive<sup>278</sup>.

### ❖ *Lo spazio di Krishnamurti a Brockwood*

There is a link and I think this link is made with the people who are here,  
not all of them but most of the staff came here  
because they were interested in Krishnamurti.  
For the mature student it's the same, (...).  
For the students it's different  
because there are few very few who come because of Krishnamurti<sup>279</sup>.

Tre sono i campi in cui Krishnamurti è apertamente presente in merito all'educazione a Brockwood: le intenzioni della scuola, la lezione obbligatoria K-Class e l'interesse che lo *staff* deve avere per i suoi insegnamenti.

1. Il rispetto delle intenzioni di Krishnamurti in merito alla scuola sono l'elemento basilare dello Statuto fondativo di Brockwood e non sono oggetto di modificazione ma di tutela.
2. La K-Class, inizialmente dedicata agli insegnamenti di Krishnamurti, ora segue spesso unicamente le sue linee di dialogo come modello per la lezione.

L'opinione degli studenti intervistati rispetto a quest'insegnamento e allo spazio che l'insegnamento di Krishnamurti ha nella loro educazione è

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<sup>278</sup> Appendice, Intervista n. 10.

<sup>279</sup> Appendice, Intervista n. 2.

variabile. Uno studente ritiene che essendo Brockwood una scuola Krishnamurti, l'insegnamento del fondatore dovrebbe avere maggiore rilevanza:

You go there [K-class] and talk about whatever you want to talk about and that's all. We never talk about what Krishnamurti said and so on. I don't read Krishnamurti very much, but this is a Krishnamurti school and at least you pay some attention to what he said; except the last class when we were talking about him, but very, very seldom<sup>280</sup>.

Alcuni ragazzi ritengono che la lezione sia molto interessante e che bisognerebbe dare maggiore spazio a quest'attività sotto il profilo dell'indagine che viene messa in atto: "Mi piacerebbe che ci fossero delle discussioni, 'K-class' e 'Inquiry Time' più di una volta alla settimana; se ci fosse matematica una sola volta alla settimana non si andrebbe molto lontano e lo stesso vale per queste classi"<sup>281</sup>. Altri pensano che la lettura di Krishnamurti non dovrebbe essere obbligatoria: "Tutto quello che lui ha detto lo sento sento di pensarlo, ma che qualcuno me lo imponga lo sento un po' frustrante... i suoi libri sono lì per indicare qualcosa ma, dopo noi dovremmo pensare per conto nostro... avendo fiducia che possiamo farlo"<sup>282</sup>.

La proposta della K-class da parte della scuola non è l'unico modo in cui Krishnamurti trova espressione a Brockwood:

3. L'interesse per Krishnamurti è richiesto a tutti i membri dello *staff*.

L'interesse per l'insegnamento di Krishnamurti è elemento essenziale per l'ingresso a Brockwood degli adulti e in quanto tale può rappresentare il principale mezzo di diffusione delle sue parole. Uno studente intervistato

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<sup>280</sup> Appendice, Intervista n. 3.

<sup>281</sup> Kailyn, Stati Uniti, 15 anni, *Ibidem*.

<sup>282</sup> Zoe, Francia, 16 anni, in B. Taylor, "Krishnamurti nel...", op. cit..

propone un'interessante considerazione al riguardo, sottolineando come la K-class possa essere considerata una forma di tutela dei ragazzi nei confronti di una possibile propaganda da parte degli adulti e dell'ambiente:

I guess Krishnamurti education is spreading a bit everywhere and we are not really noticing it. When we are talking to the staff, we might not know, but Krishnamurti might talk through them. And the beauty of the place, everything could come as some kind of propaganda if we didn't really know what Krishnamurti was saying. So that was the purpose of K-time, of course. Well, I guess it has a real important place in our education but we are not really noticing it<sup>283</sup>.

Le interviste al personale adulto della scuola confermano la condivisione di un interesse per l'insegnamento di Krishnamurti anche se esso tende a manifestarsi con intensità e forme differenti a seconda delle persone:

To me there still this tremendous relevance, insight, and significance to what Krishnamurti is talking about and also what we are doing ourselves here and what people are interested in here. So I see it as a community of people who share this interest and maybe that makes it easier. Maybe there are, certainly, some dangers in it in terms of all the people thinking in the same way. But I think what he is pointing to is extremely important for me personally, but also for all of us as human beings (...). I don't know. I mean his talks and writings are represented in school in dialogue, staff meetings, staff dialogues and inquiry to some extent. So there is a lot of introspection and a lot of discussion about issues. I think... I can't say how sincere the staff are about it but it is part of the program of the school<sup>284</sup>.

*(staff)*

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<sup>283</sup> Appendice, Intervista n. 5.

<sup>284</sup> Appendice, Intervista n. 10.

I think people, we go through fluctuations too, in terms of our degree of interest and how that interest expresses itself. Just because people aren't going to the Center [Krishnamurti Centre] every day, to study the Teachings, or getting up very early to study the Teachings does not mean that they are not interested. So you have to be careful that you are not looking to see what evidence there is in a manifest way of that interest, because I think that interest can be there but not manifest itself in a very obvious way<sup>285</sup>.

(preside, Bill)

Krishnamurti ha senz'altro un grande spazio nella scuola; le interviste rivelano come il suo insegnamento sia presente nella prospettiva educativa proposta e in un'attitudine all'indagine e al dialogo. L'interesse che *staff* e studenti adulti condividono non sembra essere vincolato da una specifica forma di espressione nell'attività educativa e gli studenti sono toccati dall'insegnamento di Krishnamurti nelle forme in cui la scuola intende portare avanti la sua attività, ma non in una specifica conoscenza sul fondatore e le sue parole. Uno studente afferma come in realtà la maggior parte degli studenti lascino la scuola senza sapere nulla di Krishnamurti:

I think a regular student does not leave the school knowing a lot about Krishnamurti. We don't think it's unnecessary or whatever... but I think a lot of students leave with a lot of questions about themselves and sort of already a spark about that world. In that sense, Krishnamurti's philosophy will be present<sup>286</sup>.

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<sup>285</sup> Appendice, Intervista n. 4.

<sup>286</sup> Appendice, Intervista n. 8.

## CONCLUSIONE

It [Brockwood] exists to strengthen and deepen and improve  
our understanding of our souls and human relationships  
and also with everything  
- with nature and materials, with the physical world.  
So, to deepen understanding of ourselves and of the world,  
and our relationships with everything<sup>287</sup>.

“Che cos’è l’istruzione? Essenzialmente è l’arte di imparare, non solo dai libri, ma da tutto il movimento della vita.”<sup>288</sup> Questa frase di Krishnamurti racchiude in sé l’intenzione e l’azione che Brockwood intende intraprendere nel processo educativo. La scuola crede in un’educazione che coinvolga ogni aspetto dell’esistenza in ogni istante della vita: è un processo fluido, in continuo cambiamento e senza fine. “I libri sono importanti, ma è ben più importante studiare il libro, la storia di voi stessi, perché voi siete tutta l’umanità.”<sup>289</sup>: l’istruzione diventa il ‘cuore dello studio’, un’indagine rivolta al funzionamento della mente, alla sua natura, attività, capacità e potere, attraverso l’osservazione di ciò che accade nel mondo circostante senza pregiudizi, opinioni e teorie; è lo studio della storia di se stessi e di tutta l’umanità attraverso le relazioni, le reazioni, i valori e le idee di ognuno: “Il libro non è all’esterno né è nascosto dentro di voi. E’ tutto intorno a voi, voi fate parte di quel libro.”<sup>290</sup>

Brockwood si fonda quindi su un’idea d’istruzione profondamente differente da ciò che è diffuso nella maggior parte delle scuole in tutto il mondo. La diversità si esprime sia nei confronti d’istituzioni educative che

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<sup>287</sup> Appendice, Intervista n. 1.

<sup>288</sup> K. Jiddu, *Lettere...*, op. cit., p. 82.

<sup>289</sup> *Idem*, p. 83.

<sup>290</sup> *Ibidem*.



mirano all'esclusiva preparazione accademica e lavorativa degli studenti, sia verso quelle scuole che, pur comprendendo la necessità e verità di un approccio educativo globale e integrato non sono in grado di attuarlo:

Education is not just about getting a job, it's not only just about getting into a good university or making sure that you are going to make lots of money. Education is about a much more than that. It's, it's about what it means to be a human being, it's about all the challenges and problems and issues we face as human beings, it's about the nature of self, about nature of consciousness. So why can't education be about all those things? (...) in order for it to call itself education, you should be open to all those questions. And an educator should be interested in them and a student should be able to ask those questions and go into them. So it's quite difficult to do that, I think, in regular schools or mainstream schools. There are all kinds of restrictions, there are all kinds of pressures, there are all kinds of orthodoxies and things that make it difficult<sup>291</sup>.

### ❖ *Che cos'è Brockwood?*

Le intenzioni così come la visione di Krishnamurti sull'educazione sono profondamente radicali e in quanto tali spesso ignorate o considerate impraticabili. Brockwood trae origine, si fonda su tali prospettive e ne è quindi espressione concreta, una delle varie forme in cui tale processo educativo può realizzarsi.

Attraverso l'analisi dei diversi aspetti in cui la scuola si presenta e pone in essere l'attività educativa emerge un fattore fondante: un profondo senso di responsabilità. Brockwood si occupa di accogliere ragazzi e ragazze per lo più adolescenti, persone che si trovano in un periodo particolarmente delicato della loro esistenza, in quanto la

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<sup>291</sup> Appendice, Intervista n. 4.

formazione della loro identità è ancora *in fieri*. Essi, quindi, sono particolarmente malleabili. La scuola ne è consapevole e avverte la profonda e completa estensione degli aspetti educativi coinvolti e la serietà necessarie al servizio da offrire ai ragazzi. Una responsabilità del genere può essere intesa come "moralità naturale", non nasce da regole imposte dalla società, ma dalla comprensione profonda che alcune cose sono giuste e altre sbagliate. E' così considerata insufficiente una prospettiva educativa che si focalizzi solo su un lato dell'esistenza, e si esprima in modalità fisse incapaci di tutelare la necessità di un approccio fluido, malleabile e allo stesso tempo sicuro e protetto nei suoi elementi fondanti. Questo senso di responsabilità e la prospettiva che questa sviluppa sono condivisi dall'intera scuola, in particolare sono richiesti a chiunque occupi un ruolo lavorativo a Brockwood.

Un altro elemento che emerge è la creazione di una piattaforma educativa. La scuola non sarebbe in grado di esprimere le sue intenzioni se venissero a mancare la sua ubicazione, dimensioni e specifica organizzazione.

Brockwood sorge nella campagna dell'Hampshire, in un ambiente tranquillo dove gli studenti hanno lo spazio e il modo di pensare a se stessi e creare una relazione con qualsiasi cosa li circonda. Ciò non sarebbe possibile se la scuola fosse in una città in cui innumerevoli stimoli catturerebbero l'attenzione dei ragazzi.

Le dimensioni ridotte permettono una relazione ravvicinata fra le varie forze, un approccio di attenzione personale verso ogni ragazzo, oltre che l'autonomia generale della scuola nei confronti delle istituzioni.

L'organizzazione su cui la scuola si fonda è il terzo fattore fondamentale per avviare un processo educativo che intenda coinvolgere ogni aspetto dell'esistenza. Brockwood è una comunità e gli studenti prendono parte alla gestione quotidiana e all'attività decisionale della

scuola: tutti i membri fanno parte del centro educativo *in primis* come individui che vogliono imparare attraverso lo scambio e la relazione con gli altri. Ciò è attuabile solo attraverso una continuità di permanenza nella scuola; la residenzialità è quindi un aspetto fondamentale: un'educazione alla vita è possibile unicamente se gli studenti ne ricevono esempi quotidiani, che li coinvolgano costantemente in ogni aspetto dell'esistenza.

Questa piattaforma costituisce le fondamenta di Brockwood, tutto ciò che è essenziale all'attività educativa. Nella scuola, tuttavia, sono anche realizzati fattori aggiuntivi che esaltano il valore e l'effetto dell'impostazione basilare. Così l'internazionalità permette con il mondo intero uno scambio di tradizioni, culture, abitudini nazionali e individuali; in questo modo la scuola non si chiude in se stessa e offre a ogni componente la possibilità di confrontarsi con i propri pregiudizi, convinzioni, idee e in ultimo condizionamenti culturali, familiari e personali.

Così la possibilità di scegliere un *curriculum* che si adatti ai propri interessi fornisce allo studente lo spazio per trovare i propri talenti e quindi migliora l'attenzione, l'interesse, l'assenza di contraddizione e lo sviluppo di una persona che occuperà una posizione lavorativa in cui crederà e che non si fonderà esclusivamente sulla produzione di ricchezza.

Così l'approccio delle lezioni mira alla creazione di legami fra materie diverse e permette una cura particolareggiata. In classi di piccole dimensioni numeriche l'insegnante può seguire direttamente ogni studente e dare spazio a qualsiasi connessione emerga durante la lezione.

Così l'assenza di pressione, realizzata attraverso la decisione di non rendere obbligatori gli esami, da un lato comunica agli studenti che non fanno parte della scuola per ottenere dei risultati accademici, dall'altro li lascia liberi di seguire le loro inclinazioni. Il che fornisce un esempio diverso, trasmette il messaggio che è necessario per ognuno essere responsabili delle proprie azioni senza la presenza di un obbligo esterno e

inoltre rende consapevoli gli studenti che altri fattori oltre gli esami sono fondamentali nel loro sviluppo educativo. Il risultato è che a Brockwood – in genere – gli studenti svolgono bene e seriamente qualsiasi compito scelgano di assumersi.

La piattaforma educativa e i suoi elementi aggiunti producono tre effetti essenziali: sicurezza, relazione e comprensione della società. Ciò sviluppa un movimento di apprendimento che si rivolge a ogni aspetto della vita.

Gli studenti possono essere tranquilli: vivono in un luogo in cui si mira al loro sentirsi sicuri, protetti e liberi. I ragazzi vengono curati fisicamente e psicologicamente al fine di eliminare ogni paura e contraddizione. Il passo successivo è il diretto effetto di questa condizione di sicurezza: i ragazzi riflettono su se stessi, cioè pensano a chi essi siano, a che cosa desiderino, a che meta tendano, insomma alla loro relazione con qualunque aspetto della vita. Creato uno spazio avviene un cambiamento: la necessità di scambio con l'esterno, la creazione di relazioni. Il coinvolgimento nell'organizzazione della scuola e il vivere in comunità stimola la creazione di rapporti privi di dipendenza, in cui gli studenti hanno modo di osservare come ogni azione abbia un effetto sugli altri e il mondo circostante. I ragazzi comprendono che l'esistenza è fondamentalmente relazione e interdipendenza con ogni cosa. Quando tutto ciò si percepisce come vero, nasce spontaneamente un profondo senso di responsabilità che si realizza nei confronti dell'ambiente in cui si vive e si estende, di conseguenza, a tutta la società. Si sviluppa uno spirito di collaborazione, che si manifesta in un'attenzione e un rispetto continui verso i simili e il mondo naturale tutto. Tale dialettica e la comprensione dei suoi risultati è l'educazione alla vita.

Per concludere e spiegare definitivamente che cosa sia Brockwood diamo infine spazio alle parole di alcuni intervistati:

It [Brockwood] is a place to find yourself, I think<sup>292</sup>.

Uno studente così coglie l'essenza della scuola.

Brockwood is freedom. There is a lot of freedom here to explore and yeah, you can be who you want. But there is also routine and I think that is very good because I think we all need routine in our lives. And that routine requires everyone to come together and cooperate. And that is so essential, I think. It's teaching the students that we can't do something without, we can do something on our own, but in the bigger picture, we need each other<sup>293</sup>.

Un altro membro della comunità cattura la scuola nel suo spirito d'indagine e nella collaborazione che da ciò si sviluppa.

I would say that Brockwood is people. Brockwood is not a living organism... because if you take five teachers out of Brockwood, and you bring in five new teachers to Brockwood, Brockwood is a completely different way. Not in a superficial way, for every place is made by the people. But because the... because it is founded on such complexity which is the human psychology, not to say what should be, what shouldn't be, how we should behave, how we shouldn't behave... it's really with a lot of spaces to fall in. So it's not like every person who comes to the school would do exactly what he is required to, you know what I mean... so what is Brockwood? I think it is a place with incredible potential to be involved in an extremely interesting educational process. Now, how this potential comes about depends upon the people are living in Brockwood right now. But the potential is definitely there<sup>294</sup>.

Un *mature student* sottolinea invece che Brockwood è essenzialmente l'insieme delle persone che ne fanno parte e in quanto tale non definibile in altri termini e in costante cambiamento.

I could trust my poetic spirit and say that... do you know that pearls that we can find on some exotic shells? You know the shells? Sometimes they are creating pearls. Brockwood is one of those pearls. And that shell is the society.

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<sup>292</sup> Appendice, Intervista n. 8.

<sup>293</sup> Appendice, Intervista n. 7.

<sup>294</sup> Appendice, Intervista n. 9.

I don't know [Laughs]... and... yes, because the shells are actually creating the pearls, because the pearls are a reaction to something thrown in the shell and then something really aesthetic and beautiful and some natural thing is coming out of this little thing throughout in the shell... and little by little, it's growing and growing. And we all would like to be able to see one day a big shell made of Earth. I don't know how to say it... [Laughs]. (...) That's what I feel, yeah<sup>295</sup>.

Questo studente dipinge la scuola con un'immagine meravigliosa in cui Brockwood viene messa in relazione con la società.

In ultimo le parole di un insegnante che sento di condividere:

So for me, if I really look into what is Brockwood, really, I can't find it. It's the curtains, the different people, there are the plants in the garden: all these different things in relationship with each other. I could say that all these different things are Brockwood.... I only use that as a tone in conversation that... so we can communicate, but really, if I were to try and find where Brockwood is, how could I find it?<sup>296</sup>.

Al termine di questo scritto è importante ricordare che qualsiasi tentativo di analizzare, dividere e porre in relazione è finalizzato alla comunicazione, ma in sé può costituire una limitazione nei confronti di una realtà come Brockwood.

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<sup>295</sup> Appendice, Intervista n. 5.

<sup>296</sup> Appendice, Intervista n. 10.



## *APPENDICE*









## ❖ *The English Educational System*

Age on 1st Sept	Year	Curriculum stage	Schools		
3	Nursery	<u>Foundation Stage</u>	<u>Nursery school</u>		
4	Reception		<u>Infant school</u>	<u>Primary school</u>	<u>First school</u>
5	Year 1	<u>Key Stage 1</u>			
6	Year 2				
7	Year 3				
8	Year 4	<u>Key Stage 2</u>	<u>Junior school</u>		<u>Middle school</u>
9	Year 5				
10	Year 6				
11	Year 7	<u>Key Stage 3</u>	<u>Secondary school</u>	<u>Secondary school with sixth form</u>	
12	Year 8				
13	Year 9				
14	Year 10	<u>Key Stage 4 / GCSE</u>			
15	Year 11				
16	Year 12	<u>Sixth form / A level</u>	<u>Sixth form college</u>		
17	Year 13				

❖ *Immagini di Brockwood*

	
<p>Brockwood Parck School dall'alto</p>	<p>Interno della scuola</p>
	
<p>Sala pranzo</p>	<p>Particolare del Centro Krishnamurti</p>



Il giardino della scuola



L'orto con la serra



L'ingresso del *grove*



Due studenti

## ❖ *Interviste*

### *Intervista n. 1.*

(PARTE PRIMA)

Data: 22-03-'09

Luogo: ufficio di Adrian

Adrian: Codirettore e insegnante di psicologia, francese e tedesco, Inghilterra.

D.: *How did you come here and why?*

R.: Okay... this is my second time at Brockwood. I was here in 1985-86 - then I was teaching German and English as a foreign language; from Brockwood I went back to Japan for about ten years and I returned with my family to Brockwood in 1995. I was teaching maybe German and French and some Geography as well but I had become very interested in Psychology and so little by little I began to teach Psychology. Why did I come? Why did I come back? I think why I came back is probably easier, because while in Japan we had our first child and I think when you become a parent the education of your children becomes suddenly very important and my feeling was that if I was going to do to the job of a parent well, I needed to be fully engaged. I can't have any excuses... if my children turn out not so well, not useful members of the world then surely most of the responsibility is mine. So that made me feel that I myself must get engaged more deeply in education, and the kind of education at Brockwood seems to be more intelligent in that it's dealing with the whole person, not just one aspect of education but the whole human being and that to me makes a lot of sense. So I felt that it is a very useful education being offered here and so it was the best way to get fully involved in the process of education.

D.: *In your opinion what is education?*

R.: Well I have heard two explanations as to the origins of the word education. The most common explanation is that it is to draw something out of somebody, but I have heard another explanation, which actually sees it as it is: to give birth to something. Now both explanations are kind of okay; I don't think it particularly matters - I don't think one has to take it too too seriously. But to me it is preparing the person for their adult life but it needs to include a lot of variety, a lot of enjoyment: it doesn't have to be something restricted by schedules and formulae and curriculum and lessons. It's much more than



that. So I guess it's preparing a young being for adult life but in an enjoyable way but also in an intelligent and serious way. So it's a kind of ongoing preparation and learning. It's kind of an ongoing learning about everything really, not just what happens in a school.

*D.: Do you think this is what happens at Brockwood?*

R.: It's never perfect of course but the intention is good, the way it is done is certainly gentle and supportive of young people. And perhaps it is in more harmony with the individual than the more traditional kind of education. But of course that is not to dismiss traditional schools because there are many good things happening there as well. I don't think there is one way of doing it. But the way we try to do it at Brockwood certainly provides an opportunity and support for an individual who is interested in learning about himself, learning about the world, maybe especially learning about relationships with people.

*D.: So if I were to ask why Brockwood exists, would you answer in the same way?*

R.: Well, there are two answers - one is the actual practicalities of how it came about, the other is the intention behind it: whether it is Brockwood or one of the Indians schools or anywhere else in the world. And I think that it is the second question which is probably more important. I would say it [Brockwood] exists to strengthen and deepen and improve our understanding of our souls and human relationships and also with everything - with nature and materials, with the physical world. So, to deepen understanding of ourselves and of the world, and our relationships with everything.

*D.: Do you think there is a common perspective in Brockwood?*

R.: It's both. There are some individuals with strong opinions, I imagine, about different aspects, either of Brockwood or education; that there is also a kind of shared perspective, a little bit shared. On a more gentle relationship with young people perhaps, a less controlling relationship. It's something we have in common. But of course each one of us brings with us a certain conditioning, kind of baggage, a kind of luggage from our previous experiences, our previous ways of thinking. So it is a mixture - there are some things in common, some things where individuals can differ very widely, very strongly with something that somebody thinks or says.

*D.: Does this difference bring with it a different approach to teaching?*

R.: It could be. It could be in little ways, subtle ways. As I said the general approach is kind of user-friendly. It is more supportive of the student but there may be large differences in personal relationships, in attitudes, in the way one responds to homework,

or behavior, the students in a group. So I think there'll be a lot of variation from class to class.

D.: *Would it be fair to say that there is a method to education at Brockwood?*

R.: Well, yes and no. I think all of these questions... there isn't necessarily a black and white answer. There is a kind of grey answer, which includes various things. In some ways you could say there is a methodology or method especially if you're looking from the outside and trying to categorize what is happening. And I suppose my answer would be not everything can be categorized in a convenient way. So looking at what is happening in a class from the outside is just one way of looking at what is actually happening in the class. Because there are a lot of intangible things happening in the class as well - in their relationship or the atmosphere or things like that. So if there is a method and I don't think there is a unified single methodology at all, but if there is a kind of method in what is happening here then it isn't rigid and is not intended to be rigid... it has some flexibility, it will be generally supportive of the student. Perhaps a little tolerant, some might say a little too tolerant with trying to help the student become an independent learner. I suppose that is the basic methodology.

D.: *So there is an intention, upon which the different ways of teaching can be based?*

R.: There are certainly... Yes, different ways of doing it. There isn't a single way but perhaps the intention is to help students become an independent learner.

D.: *And so... in this way... you also choose the activity? I mean, how the activities that you propose are chosen? How they...*

R.: How students choose the subjects?

D.: *Yes, ... how they choose the subjects? And why you propose these kinds of subjects...?*

R.: Well, there is some kind of realism in the curriculum each year because it is based on the resources we have, what the members of staff are willing and able to teach and also a little bit what the students are asking for. So if a group of students, let's say five or six students, say they would like an astronomy class, and they are quite serious about starting astronomy, then we would try to find an astronomy teacher. So it's a mixture of what we can offer with the resources we have, what students are asking for and whether we are able to provide it. So sometimes we have a student who plays the violin or the saxophone and we don't have a saxophone teacher or a violin teacher. So if the student is quite serious about their interests, then we would usually try and arrange for a teacher to come from outside to teach that subject. Now, the disadvantage is the more teachers coming from outside, the less they may be interested in a Krishnamurti style of

education. So we need non-residential teachers, we hope they will become more interested in an alternative approach to education and become more interested in the kind of approach we have here. And also, we offer those subjects, which the teachers who live here are willing or able to teach. So it's a little bit of a mixture; it can change quite a lot each year but there are some core subjects that we almost always offer. Like Mathematics, Physics, English maybe Chemistry, Biology and now Psychology. Some languages, like French, German, Spanish probably, depending upon the makeup of the students as well. And there are some courses like Brockwood-courses - Care for the Earth, Sports, Yoga, Inquiry - these courses we intend to offer every year in any case. So it's a shifting curriculum, it changes a little every year, but there is some continuity in it as well.

D.: *Could you tell me about yourself? What do you do here?*

R.: Okay... okay so my full name is Adrian Sydnium. I have been here for nearly fifteen years all together. At the moment, I am teaching Psychology and some French and German. And most of my work is actually as co-principal. So it's kind of an administrative role. We are sharing, instead of having a single principal or director, this year we are sharing the job. So there are two of us as co-principals. And I would say most of my work is in that area. And I keep an eye on the timetable - what is the curriculum, what is happening in the classes and also on the pastoral care of the students.

(PARTE SECONDA)

Data: 22-03-'09.

Luogo: Ufficio Adrian.

D.: *So, I don't remember yesterday, exactly, what I was asking you... Can you talk me about how you choose this kind of organization? I mean, the organization here in Brockwood. How decisions are taken, how everything is organized?*

R.: Okay, like most other things there is not necessarily a blueprint or a plan book and, each year, we may make changes or we may continue with what we did the previous year. It depends, so there isn't a fixed approach; it very much depends on who the people are, who are with us at the beginning of the year, in August; we begin in August, so most staff come back in the beginning of August and although there has been some planning beforehand, generally we rethink everything in August. Decisions... maybe two or three ways in which decisions can be made. In the end, this year the two co-principals have the responsibility for taking decisions but I suppose we do it by talking to each



other, by talking to students and staff members, by asking for feedback in different ways. It could be a staff meeting, with students in a school meeting, it could be through the morning group, which is a small group of students, staff and mature students who talk about things which are happening in the school. It could be by talking to individuals and asking them about what they think. And so, it is not a fixed process but it is a kind of consensus because you get a feeling about what might be right in most decisions. Occasionally, we have to make a decision for ourselves, even if it is not the most popular decision, but generally, we try and work with the consensus, by listening to what other people have to say.

*D.: What is the space for changing things? For example, if a group of students want to change the time for going to bed, what is the way to do it?*

R.: There are different ways of doing that. They can leave a note for morning group or if there are in the morning group, they can express their own opinion there. They can say something in the school meeting with everybody. They can always come and see Bill or myself to talk about it; they can talk to their Tutor. They probably need to do a little bit of research to find out what are the benefits and disadvantages of changing something, maybe in Inquiry time, but when the whole school sits down to talk about a particular issue, they might bring it up there, and they might have a student meeting to hear what students think. They might also talk about it in their tutor group with their tutor and two or three other students. So there are different forums, for discussing new ideas and, little by little, it expands or seeps through or people start to see benefits or maybe more disadvantages. So most things are possible but they need to be thought through carefully, otherwise they have other implications or consequences, which we did not think of; and of course if everybody is giving a reason for changing something, it could be chaotic or real chaos. So we try to do it carefully and you need to work quite hard to change something but it is possible.

*D.: Can you describe in details the organization, for example, you mentioned that there is a students group....*

R.: Right, there is a student's council that has six elected students; so everybody has a vote on a piece of paper; they can put the name, and that happens once or twice a year. Now the student committee, they might sometimes be proactive in talking to students about things, or there might call a student meeting to have a bigger discussion; they might come more easily, because they have usually been here for some time, they come and talk to us quite easily. If we have something, we might ask them first or we might test the waters with them to see how they respond. So they act as another layer of

feedback or decision-making, but it's not really formalized. I think that a lot of people even people at the school right now would like to have a very strict procedure but in actual fact, for us, there is not a strict procedure. Sometimes we do it one way, sometimes we do it another way, but usually we try and get a sense of what is the right thing to do in a given situation, what is the intelligent action, what is the best thing for most people, so we do try to get the feeling of, yes, this is what we need to do.

D.: *How do you choose your teachers? Do you call them? Do they ask for a job?*

R.: Again, many ways. Sometimes we advertise in the newspapers, the local newspapers, or on the Internet if we need a specific job; like recently, we needed a Maths teacher so we put in quite a few adverts in the local newspapers; we look at their CV's, we decide whether there might be a possible match, and then we might invite them for either a day, possibly to teach a few classes to see how they get on with students, talk to them, show them around the school. Sometimes they have a background in Krishnamurti, they are quite familiar with Krishnamurti... sometimes, they just turn up or they have seen us on the Internet, they found the school, they like the idea, sometimes they've heard about it from a friend. Maybe, like today we have a former student who has not been back to the school for twenty years and then she's thinking about changing her job; so she contacted us, we start to talk to her to see if it might work. So again, there are different ways, there is no fixed way of doing it and if we don't find the right teacher, we have to adapt and change. Maybe somebody has to teach something they were not expecting to teach, or we decide not to do a course. We have to be flexible as well, so that's why to wait almost until August to know exactly who is going to be working for the year and what resources we have, what they are capable of doing.

D.: *So, actually, every year the program for the students can change...?*

R.: Possibly yes. I think I said the last time that the main subjects, like Math and Physics, English, French, Spanish, usually they're the same each year. But there may be some subjects that need to change.

D.: *And what about the exams?*

R.: What about them? This is a big topic.

D.: *Yes, because here you have the option not to take exams. What I would like to know is if in reality students take the exams here?*

R.: No, it's free. No one has to do an exam unless they want to. It's up to them. Some of them need an exam because they know what they want to do; if they need to go to an English university or European university, they need the English exams. Some of them don't know what they want to do, but they want to be safe and so they take the exam

just in case. Some of them, they may decide they don't want an exam, or if they are going back to America or want to go to America, they don't really need the English exams because they need to take the American system SAT's in any case. So the English A levels aren't of any use for them. There are quite a few students, I suppose, who don't really need the exams but they are interested in taking an exam to test themselves, to show that they have been doing something useful when they go back home, maybe, or they change their mind during the year; so at the start of the year they don't want to do exams and later they change and decide they do want to do the exams. For some of them it may just be an interesting challenge if they have not been in school or haven't taken an exam for a long time. It may be that they think that examination is a good exercise, a good kind of intellectual challenge or test... erm, to see how they feel about taking exams. So a lot depends on the individual student.

*D.: What is the school's relationship with the educational system of England?*

R.: No formal connection, although the A levels are similar, very similar to the ones which English schools are doing. There is no difference in the level, I don't think. Just a tiny difference in the syllabus' perhaps, but basically it's the same exam as English students are doing. But I think, apart from the exam system and the fact that we are inspected by the same government-body as other schools, apart from that, I don't think there is much of a connection, formal connection really.

*D.: How much do the students have to pay here? There is a possibility not to pay?*

R.: Well, I think within England, our fees are towards the lower end, so there are many other schools which are much more expensive, maybe even double, twice as much as Brockwood charges. So our fees are, for this coming September, will be a little bit less than 15,000lbs. But there are quite a few independent schools where the fees are 25,000 or more; it's towards the lower end of the scale of private schools in England. Partly perhaps it still allows a lot more people to come, but it is still expensive. It has to be said, it is still expensive; not everyone pays the full fees, that depends a little bit on how much money we have available for scholarships or bursaries and the students, I am new students or returning students, can apply for scholarships. We have to get some kind of verification from the parents about the parents income and financial circumstances; so we look at that, we look at how well the student has been doing, if it is a returning student and if it is a new student, we try and see what kind of potential we see there. So about 10% of the total fees in value can be used for scholarships; but mostly, it's not completely free, it's usually part of the fees given to the student.

D.: *Can you talk about your experience? In your opinion is there a common spirit to Brockwood?*

R.: Again, like many questions the answer is both yes and no. If you mean including students, mature students and staff altogether, generally there is a common spirit in that we know the boundaries of what is possible or expected. It is not rigid, it's not fixed, but there is a kind of common understanding. It is challenged very often by individuals who disagree or who want to do something else, but there is a kind of sense that we know more or less what we are doing and we more or less agree with it. When you get down to individual level, of course, there may be a bigger difference about what is right, what is good, what we should be doing. Almost everybody who comes to Brockwood thinks they know what is best for Brockwood; so people do have different ideas, sometimes they hold on to those ideas very strongly, and living in a community brings to the surface the ideas they have; so there can be a lot of conflict as well but generally, the pattern of the year as a whole is quite harmonious. Some up's and down's, some differences of personality or clashes of personality from time to time, but the background music, if you like, of the place is fairly harmonious and I think people like being here. If you ask most people, they want to be here; they like to get away in the holidays, but they love coming back after the holidays. So it is a place you need to get away from because it is quite intense, but once you have a rest and a break you really want to come back again. So I think there is some common understanding, but it is very hard to say what exactly it is.

D.: *How do you deal with conflicts that can arise in a community?*

R.: Okay, depends of course on how old the people are. If they're staff members, if it is staff and student or if it is just students or mature students... I would say that the simple answer is that we try and resolve it through talking. It could be a small group, it could be arranging for the two people, if it is two people, to meet with each other, maybe with the third person or even a fourth person to act as a kind of facilitator. It depends on how deep or serious the conflict is but, I guess, in every case we try and talk through exactly what each person is feeling, why they said what they said or did what they did; and often we find as time passes, and as the person gets to understand a little bit more another person's point of view, the conflict dissolves somewhat. It doesn't always dissolve, but I would say often there is a shift in the position of the people who are having a conflict.

D.: *Why are there so many meetings at Brockwood?*

R.: Yes, I suppose there is a desire to have everybody working together and agreeing to work together. Some of that probably comes from Krishnamurti and the idea that we must work together in relationship. There is no point in doing things in isolation or

sometimes they may be, but as a general rule, they need to learn, we need to work together, we need to work cooperatively and one way of doing that is to have meetings. In terms of efficiency it can be too long, in some cases as a process. I'm sure that some people get frustrated with having so many meetings and yet, we want people to understand why they do certain things, or why we do them in a certain way and it takes a long time. So every year we do spend a lot of time with new people who are coming for the first time... if they don't understand the straightaway to try and get them to appreciate how talking with everybody helps understanding. So it may not be the most efficient way of doing things but it has some benefits in helping everybody to feel that they are part of a decision or somewhat involved in what happens here.

*D.: Don't you think that talking too much can sometimes make things bigger than they are?*

R.: Definitely. Yes, I agree and I'm sure that often each person working here time to time gets frustrated with too much talking, and in each situation I suppose, we have to make a judgment... should we carry on talking or should we take a decision now, or should be just forget whatever it is... erm... it's difficult; I guess the same in any kind of organization, whenever people come together to work together, it's going to be the same; how do we take a decision, how do we cooperate, how much talking do we do?...

*D.: Can you talk about your experience here, from a personal point of view?*

R.: Okay... I suppose working with teenagers is interesting and challenging because they are just old enough to start having adult conversations, but they are also young enough to be very flexible, quite demanding sometimes but not fixed, or not so fixed perhaps in their way of thinking. So, in a way, working with teenagers is a way of staying young or younger. It forces you to rethink your attitude, your ideas, because you can't just mould them the way you might want to if you were following some kind of plan... they are very lively, they are very independent and energetic, they have strong ideas as well; so it is a challenging time in a person's life; so I would say that the best bit of working at Brockwood for me is the challenge of working with teenagers because it is such an exciting period in a person's life, I think; definitely, but the idea of learning about yourself through relationship has become more meaningful the longer I have been here because you catch yourself operating according to a pattern or according to some kind of prejudice or bias; so, when you are able to overcome some difficulty with another person and you realize that you yourself are part of the difficulty, then that is quite enlightening. So those are the two big challenges I think, working with your peers, with other adults in such a

way that you are able to tackle conflict and difficulties in relationship and working with teenagers because it keeps you on your toes, it keeps you alive.

D.: *Thank you.*

R.: Thank you.

## ***Intervista n. 2.***

Data: 21-03-'09.

Luogo: Centro Krishnamurti.

Samuel: Mature student, Francia.

D.: *Can you talk to me about how you came here? And why?*

R.: Okay, the first time I heard about Krishnamurti was with a friend of mine... well, now she's a friend... she was in my school. She was kind of working, but she was not a teacher. She was younger. And so we just met and start being friends and talking and talking and then during talk she came to me to speak about Krishnamurti and told me, okay I'm going to give you a book tomorrow. So she gave me a book, so I started reading it and finding it very interesting and so we talked about it and she said there is a school in England - Brockwood. And she said she already came here as a prospective mature student. But she didn't come because she got pregnant during the process of application and so she didn't come here. She wanted to come back just as a guest and so I keep it in mind and I still be interested in Krishnamurti and I think it is three years or four years after, during some holidays, I decided to come to England. I decided to go to London, and Brockwood Park was in my way to go to London so I decided to come here and visit and so I met some people there and they told me more about the state of... about mature student programme and they gave me a paper, the application, so I fill the application and I give it to the school and... and then it's after two years the school contacted me.

D.: *And so why are you here?*

[Birds chirping]

R.: I would say I don't really know [Laughter]. I don't really know why I'm here because, because, I am... I don't know, there is not really... I mean an intention. I think I decided to come because I wanted to have a rest from society and have kind of some space and time to think about my life. I think the mature student programme it is made for give you time and space.

D.: *So what does it mean to be a mature student?*

R.: It means that, well, practically it means that we work in the morning and we have all afternoon to do what we want; it gives you all that space to be free to do what you want to do, to study if you want to study, to do nothing if you want to do nothing, to play music if you want to play music, and it gives you this freedom, yeah, nobody impose you to do something; it gives you freedom and space to think about all of this life and what is this world in which we live.

D.: *As a mature student, what activities do you take part in, apart from your work?*

R.: As a mature student you have to go to... you don't have to go... well... it's really appreciated if you go... to the morning meeting, every morning, as a part of living in a community, you are asked to go to inquiry as well, because it's the dialogue with the whole school. Students, mature students, Principal, speak about something for about an hour and a half every week. So it's nice to be there as well and we have the mature students meeting, for just mature students, every week. Usually we speak about what we did and I think we have two school meetings as well. We are asked to go to minimum one of them.

D.: *But what is your part in education?*

R.: Well what do you mean by education?

D.: *Talk to me from about the idea of education that extends outside the classroom as well...*

R.: Everybody in the community is part of the education process. If I have a certain behavior, then that will affect the people, the learning process, everybody. I think that's... because people live in a community, each one of them affects everybody and if you look at education in that sense, I mean, educating how to live... then everybody is educating everybody in a way.

D.: *From your point of view, what is education?*

R.: It's a big question... education it is about creating a space which allows people to learn about... learn, it's all about creating the right space... the space in which it can happen. Because you can't force anybody to learn something, can't impose, so it has to come by itself; and it can't come in a place where you're under pressure. It has to be under the right pressure, in the right place. And that's what happens here.

D.: *How do you see Brockwood and the education here?*

R.: In some ways it [creating the right space] is happening. It's still not a perfect place, but I think it's very difficult to create a place like this because it does not involve one person or one idea, it involves the community of people that live together every day and so it has to be with communication, it has to be with how they relate to people... it has to

be with cooperation, and this is not an easy thing to do. You have to learn a lot before being able to cooperate. Cooperation, yeah, it's not easy to learn and so we're all learning here how to cooperate and because we're learning it could be better. Brockwood is not the best place to learn, I'm not saying that, but it is a good place to learn anyway.

*D.: What is your relationship with the students? Is it different from the one that you have with the rest of the people?*

R.: My relationship with students, hmmm, I see that they are younger than me, but yeah, and it's not because they are students that I will have a different approach to them. Do you want to know if I have a role with them? (...) There is no real difference in the way I relate to them. I act the same with everybody, there is no... of course they are younger and I can put myself in a situation where I have more power over them. It's up to everybody to create the relation they want to create, it's up to everybody to make a difference between students, staff or to make a difference between people and I think this is still happening here. And maybe less, maybe people here are more open... they make less this... it is still happen.

*D.: What role does Krishnamurti play in the education here and the life at Brockwood?*

R.: Hmmm....Well obviously there is a link and I think this link is made with the people who are here, not all of them but most of the staff came here because they were interested in Krishnamurti. For the mature student it's the same, I think most of them, because they are interested in the ideas and the teachings. For the students, it's different because there are few very few who come because of Krishnamurti. Most of them it's the parents who send them.

*D.: Do you think parents put pressure on students to come here? Do you think they come here for a week and they like it and decide to stay?*

R.: I think most of them come because they liked the school. They like the place and yeah... but most of them don't know about Krishnamurti before they come. Some of them open to it here, some of them don't, some later. For the students it's different, but most of the parents are interested in Krishnamurti. Sometimes the Inquiry time is about what Krishnamurti said. And staff dialogs would also be about the teachings and it happens that sometimes in mature student meetings we talk about what Krishnamurti said. The problem is that now, it's not the teaching that's making the school. It's not Krishnamurti, it's the people were there so... it's up to everybody to deals with himself and to be interested in Krishnamurti. But I guess there is the spirit..., ideas that everybody shares.

*D.: What is this spirit? Do you think there is a common spirit here?*



R.: I think there is a common spirit; it's a lot influenced by Krishnamurti, but not just about Krishnamurti... it's all this new age movement.

D.: *What do you think is this New Age movement?*

R.: The new age movement, to me... there are a lot of different parts in it, there can be doing yoga every morning, praying in front of a Krishna statues... I mean all that is a movement that gained during the Sixties and spread all over the west and do you know that most of the people who were interested in Krishnamurti in the Sixties and the Seventies were hippies? So I don't say that everybody here is a hippy here... the movement has evolved and now there are a lot of different aspects to it. To make its new age because it's putting aside the society as it is. If not putting aside, then criticizing it.

D.: *Do you think in the process of education this separation from the world? I know that there is deep contact with many situations that you can find outside, but there is still a separation from the word outside. What do you think about that?*

R.: I think all that society has to offer all over the world is always not good. And so I think it's important to be physically far from it, not just to be far, but to be in contact with nature; and that is something that has been lost and the modern society is not in touch with nature and yes I think, of course there is a relation with the world. But I don't know.

D.: *I think the real difference is that there is a dispute with collaboration. And so this makes a big difference. Try to imagine yourself as a fifteen years old boy coming here (...) at that age you can think that the world is like the school and then you're out, it could be quite shocking.*

R.: I don't know. I was not a student and I have no contact with the student world. In fact, if you want to ask this question you could come back in the summer and ask a former student. Maybe they can answer better. I am not sure that when they come back to the world they have no defence.

D.: *Maybe it's the best way to deliver the world, I don't know. I have seen some students who studied here, and then came back to work here...*

R.: Maybe they come back because they like the place. Most of the students work outside. I think they even get stronger when they are outside. I think there is an air or space for something to grow inside them. I think when you are a student and you go out from here, you are less vulnerable to the bad aspects of living in society. They are stronger to resist some temptations, addictions. I think there is an intelligence - and that's what I wanted to say. I think there is a space here, a space where this intelligence can grow, then whatever you are, this intelligence is here.

D.: *Do you think there is a method to the education here?*

R.: I don't really know this, because I'm not a teacher here, but in my experience of one year and some months I can say that if you just speak about method you would say that there is no method. But yeah, it's also about this spirit, this common spirit and then you do things common to this spirit and I guess that every teacher has the freedom to do what they want to do, to make it in a way you want to make it; but can we speak instead about Krishnamurti's method of education? I don't know. Maybe you can, but if you start talking about this... Maybe there is... maybe to be objective and looking at it you will find that there is. People will never say that there is. It's an approach, there is a focus on the relation between the teacher and student, there is a focus on this and there is a focus on the idea to learn together, the student and a teacher learn at the same time. Yeah, I'm not sure if it's free from any structure even if nobody will look at the structure as a structure or speak about the structure. Maybe there is a structure... but maybe you have to spend a lot of time here to see it. And I never asked myself this question.

D.: *I would like to know how people feel... so if people feel there is a method, then maybe there could be something wrong with respect to the original purpose...*

R.: But the thing is that even if they see it they will not say so. There can be a difference in what they feel and what they say.

D.: *Would you like to say something about your experience here?*

R.: Can I talk about the evolution of my life here?... For three or four months, I did absolutely nothing during my free time. I mean nothing. I would just read, walk and climb trees. And apart from what I have to do, like morning meetings and all that, I just let myself be quiet. Relaxed. And it was very nice. And then I was more and more involved in the school, into the relation I had and I started enjoying a lot what was happening in the school; a lot of new people were coming to the staff meetings, the staff having really good discussions, a very intense life because it is very intense when you live in a community. And then, towards the end of the year, it passed by very quickly, and now since January, I have started some projects... so the most important one is to finish my Master in Sociology; so I'm doing my dissertation and it took me a lot of time. But it's a nice place to work on it. So now I actually don't have any free time.

D.: *How has been here affected you?*

R.: What I'm learning?

D.: *If you're learning, then yes.*

R.: Hmmm... I think I'm learning a lot about myself and the mechanisms I have in my head. And I'm learning how to listen as well, not to listen with the hears, but to listen completely. And learning not to judge, learning to be connected to people. Sometimes

this is easy and sometimes it's really hard. It's very intense because you're always surrounded by people and so there are a lot of things to see about yourself. And I think that is why I live here: I have a lot to learn about myself. And my experience about that, in the beginning, was that I felt that I had a lot of space around me. A lot of space to see myself and to learn, space that I did not have before.

### *Intervista n. 3.*

Data: 21-03-'09.

Luogo: Aula.

Marco: studente, Spagna.

D.: *Can you tell me how you came to Brockwood?*

R.: How? Or why?

D.: *How and why... what is your previous experience? Which school do you come from? How old are you?...*

R.: I am nineteen. This is the sixth school I have been in. I have been in six schools and the experience was not very good. The only good experience, more or less, was the last one. It was not very good but it was okay, you know.

D.: *All of them were in Spain?*

R.: Yes.

D.: *What was the problem?*

R.: I did not like the education system very much. Pure crap; and I did not like them. I used to go to class from half past eight, from half past eight to half past two; whole time in class and then half an hour's rest. They tell you how to study the things that you do not like.

D.: *How did you come to Brockwood?*

R.: Well, the parents of a student here told my parents about the existence of this school. So I like the ideas of Krishnamurti, of his philosophy of education and so on.

D.: *Did you know something about Krishnamurti before coming here?*

R.: I did a bit, not very much but a little bit. That's why I came, because I was reading about his education... it was nice.

D.: *So you decided for yourself?*

R.: Yeah, I decided to come here. I came here as a prospective student, and I was accepted, now I am here. Are you here as a prospective student?

D.: *No, I am not.*

R.: Then what are you doing here?

D.: *I'm here as a guest helper, just for a week. I study at university in Italy... and I have to write a thesis. I decided to write about Brockwood.*

R.: As... it's like you have to write a small book?

D.: *It's something like one hundred and fifty pages.*

R.: 150 pages? But you knew about Krishnamurti?

D.: Yes.... You were telling me that you did not like the education at the schools that you studied at... What is education for you?

R.: I like this place because I have time, because I have more free time; I need time for myself; and I mean this is not a real Krishnamurti education, it's not, but it is much better than everything I have already seen.

D.: Why do you say that it is not really a Krishnamurti education?

R.: I mean, when I come to class and also they do not like the students to have much free time, which I think is silly. You know, they do not want you to have everything full but they don't want you to have much free time either; they want you to be busy so that you do not get bored. It's okay, I survive, because now I do not have many classes. Today, I just had one. Yesterday, I had one.

D.: *Is this your last year of secondary school?*

R.: This is not my last year. I am nineteen and I'm staying this year and coming back next year and then I'll see.

D.: *How are the classes different here?*

R.: The difference between the lessons in Spain and here is that here, for example, in traditional studies classes, we are three students. In Spain, we were 25-26 students and the teacher cannot pay attention to you; he comes, he writes on the wall and he goes away. Here it is more face to face, you know. So it's very accademical, we cannot deny that... because you come here and you have to write down everything. Krishnamurti, at the beginning did not want to set up any school; he said it was very difficult to find the proper staff, you know, the teachers. It's very difficult to have someone who really inspires you to study what you are studying, but I do have a good teacher. He's okay.

D.: *In which way is he a good teacher?*

R.: You can talk with him, you know. I have known teachers that, for example in Spain, I could not say anything about what I thought of Math class; they said "no, no, we do not have the time to talk about that with you, stop, stop", you know. Here no. I just wanted to study French, English literature, religious studies and that is what I have. I go to K-

time, this is 45 minutes per week, Care for the Earth, gardening and all that. And that is all.

D.: *Is there something that you have to do?*

R.: For example, K-time and Care for the Earth, that is fixed.

D.: *Do you find these compulsory subjects interesting?*

R.: Not really. For example, Care for the Earth is not really care for the Earth, it should be called 'care for the garden'; you cannot learn to appreciate nature if you go there and you cut the plants, and you sow the plants, you force the plants to be born. I don't like that; it is very ugly. This is the world that we live in.

D.: *And what about K-class? Why don't you like it?*

R.: It is okay. You go there and talk about whatever you want to talk about and that's all. We never talk about what Krishnamurti said and so on. I don't read Krishnamurti very much, but this is a Krishnamurti school and at least you pay some attention to what he said; except the last class when we were talking about him, but very, very seldom.

D.: *How much do you think Krishnamurti is part of the school?*

R.: There are some staff, maybe only one or two, that they don't know anything about Krishnamurti. Last year, I asked the staff if he knew anything about Krishnamurti. And he said "no". I mean, I am coming here, my parents are giving 14.000 pounds for me to receive a Krishnamurti education and how could I receive a Krishnamurti education...

D.: *Do you think is it a matter of knowledge about Krishnamurti or a Krishnamurti education can also be from someone, or in a community where people have the same sort of intention in mind?*

R.: I don't see that kind of intention. This school worries about... it's also the students. Most of the students here, we don't care, we just want parties and fun, you know. We never go outside, we just sit there and watch... prefer to stay in the house and having parties. You know what the Romans used to say: "*Ad Populus Pane (?)*". It's the same here. When the students get bored, the staff gives us parties.

D.: *So what do you like about this school?*

R.: I have a lot of free time, and also the teachers are not like most of the teachers in Spain. You can see that they don't have to come to class of twenty students, and say "shut up!". "Shut up, shut up!", you know. Here it's more quiet and you see that. You see that the people are more relaxed. The people who come here always have some sort of philosophy, and they like to read philosophy and so on, and that is nice. But what I really like is not the school. I like the place, the forest. Sleeping alone in my room, having free time....

D.: *And what is your relationship with the teachers?*

R.: It's a good one. There are always advantages and disadvantages... you always have someone you don't work very well with. But this is natural. There are some people your relationship with them is better than with other people. That surely, happens to everyone... I mean, if some problems arise, you try to solve them. It's just that you have some differences with this person. That's all. It does not mean that I have to be his friend. You don't have to be friends with someone, you know...

D.: *Do you think there is a sort of method here? Or there is a space for every teacher as every student, to develop their own way of teaching and learning?*

R.: I think it is the same everywhere. You come to class, you open your notebook, and you write down. I think it's the same.

D.: *If it is the same, why are you here?*

R.: I told you, that I came here because I like it here... I feel more free, you know. When I come to class, the teachers are more relaxed. And it's not the same, because when you are more relaxed you have better relationships. They can pay more attention to me, you know. It's not the same to be six, five, four, three or 30. I like this school because it is a privilege. For me, I think it is one of the best schools on the Earth, you know. It does not mean that it is the perfect Krishnamurti school, but it is what it can be.

D.: *How would you describe your experience here?*

R.: Time for thinking, breathing, you know. To walk around. That's it. Space.

D.: *What is it like to be away from home and living a particular experience because you are only sixty in the world, being at Brockwood? Do you think that can make a big change in you?*

R.: It is making a big change in me. I remember being in the old school, been angry the whole day. "What am I doing in this class? How to get out of here?...". You don't go to class, but if you don't go to class, they send a letter to your parents, saying that you are not coming and all that. And after, you fight with your parents and so on. That is not healthy.

D.: *What do you think this experience can give you in the future? Does it prepare you for the world outside Brockwood?*

R.: Being here is being part of the world. People who come here come from the world. We have stealing, we have alcohol. There are people who... you know... They have all kinds of people here. So I think it's almost the same. In fact, even more, because it is a community. In Spain, if I have a problem with someone, I go home and I might never see

him again. But here, you have to see his face every day. Sometimes, it can be more painful than at home.

D.: *What is your relationship like with other members of the community? Is it the same as your relationship with the students and teachers? Are they part of the system?... I mean this way of life. All these things are part of your education in some ways. What do you think?*

R.: How do I feel being part of the system?

D.: *Yes, but also having to do many things that usually people of your age don't do. Like cleaning the floor, the bathroom... being part of a practical organization of a community?*

R.: I like it... It reminds you that you are part of the world. Sometimes, you have to clean the classes, the bathroom that you use, the bikes... you have to repair them. That is what gives you a notion that you are living in the world. It also makes you more responsible. Because at home, I hardly do that. Sometimes, sometimes but ,uff, almost never.

D.: *How do you share your time with other students? I know you have to go to bad very early?*

R.: I mean is not to bed, is to your room, I mean if you want to stay up -`till five o'clock in the morning, you can. You have to be in your room, no one is going to come to your room.

D.: *But you have to be in your room?*

R.: Yes.

D.: *What do you think about that?*

R.: Personally I don't have to be in my room, because I am in the garden room. I don't have to be in my room. If I want to go for a walk at 12 o'clock... I can, you know. But people in the cloisters, there it is different. Have you been in the cloisters? It's where the boys sleep.

D.: *And where do you stay?*

R.: I stay in front of the garden. You know... Have you seen the recycling room?

D.: *Yes. Okay, I understand. So you stay there and you think for the other people there, the boys there is not the same? Why?*

R.: No, I mean, I'm staying there because I'm kind of a mature person.

D.: *Okay, so there is a difference in....*

R.: Yes, there is a difference... in the cloisters, you know, you go back to bed, it's a wall very thin and you know, people, we always like to make a lot of noise, I don't really know, you should ask the staff that live there.

D.: *If you want to say something else about your experience in Brockwood...*

R.: It's been nice. That's all. I don't know what else to say.

D.: Okay.

R.: I am happy here.

### *Intervista n. 4.*

Data: 22-03-09.

Luogo: Ufficio di Bill.

Bill: Codirettore e Segretario della Krishnamurti Foundation Trust Limited, Inghilterra, Nuova Zelanda.

D.: *Can you first tell me who you are?*

R.: Yes, my name is Bill Taylor and I am the Co-principal of this school and also the Secretary of the Krishnamurti Foundation, but I do not have much to do with the Foundation.

D.: *How did you arrive here?*

R.: How did I arrive here? Gosh [Laughs]. I am from New Zealand originally. When I was a young man I had the opportunity to travel. I was twenty years old and I was traveling in Asia and I became interested in Buddhism. I started studying Tibetan Buddhism and then I started reading Krishnamurti and I was very struck by what he was saying. I visited Brockwood for the first time in 1979 and I met Krishnamurti who was here and then I went to the talks he was giving in Switzerland that year and came back to the talks here in Brockwood. I applied to be a mature student and I was refused; so I went back to New Zealand and three years later, I decided to try again. So I just turned up. I came to Brockwood, I just turned up and they accepted me as a mature student. I was 23 years old, 24 maybe a bit older, 25 - 26. I stayed for five years, I became a staff member and stayed for five years. Then I left at the age of 30 to go to university. I had never been to university, so I went back to New Zealand, I went to university, I came back here again for a year and I was a teacher of English literature and drama... I left again, came back again sixteen years ago and I have stayed. I am married to a woman that I met here, she was a teacher and we have a daughter in the school now. Okay, so a long association.

D.: *So there is a deep connection... the reason why you're here and Krishnamurti. What is your connection with Krishnamurti?*

R.: Well, I came here because of Krishnamurti. I was not interested in education when I was a young man, and I was more interested in, as I said, I was studying Buddhism, I did



study Krishnamurti, I was fascinated by what he was saying... I found out the place existed in 1979. So my first, the reason I first came and the reason why I came here to live and work was really because of him. Because he was still alive and there was an opportunity for dialogues and to hear him speaking publicly and I was interested to be here for that reason. So that's what brought me here... it was the Teachings [Krishnamurti teachings] that brought me here.

D.: *So if you could tell me why you're here?*

R.: Okay, so when I first read the Teachings, when I was twenty years old and it felt to me as if I was reading for the first time a very clear description of my own being, of my own consciousness and my own reality as a human being... my own experience; and this is what took my breath away... he was a person who had seen something so clearly, was able to articulate it so clearly that this was remarkable. And it was very important because what he was talking about seemed to me to have more significance than anything I've ever come across my life before. And I wondered why, as a young man, you know, people had not been educating me in this way and had not been talking about these things. Why do I have to travel as half a around the world to discover this. So that's why I first came and in a way that has never worn off, you know, that's never changed. To me there still this tremendous relevance, insight, and significance to what Krishnamurti is talking about and also what we are doing ourselves here and what people are interested in here. So I see it as a community of people who share this interest and maybe that makes it easier. Maybe there are, certainly, some dangers in it in terms of all the people thinking in the same way. But I think what he is pointing to is extremely important for me personally, but also for all of us as human beings.

D.: *Do you think that there is a common spirit at Brockwood?*

R.: I certainly think that there is a common concern among the staff here, the adults who live here, because of all the Krishnamurti Schools, really, this is the only school where the residential staff all have that interest. In India, the biggest schools, they can't find enough people who share that interest, you see. Whereas, in Brockwood, and everybody who comes to live here as an adult, and that includes Mature students, is required to have that interest. We have to establish that they are open, that they have done some reading of the Teachings, they share some concern for these sort of questions, they want to... they are self-reflective, they want to look at their own values and attitudes.

D.: *I am sorry to interrupt you, but from what I have seen, it seems more to be a searching for a style of living rather than a Krishnamurti...*

R.: Maybe. I mean certainly it's a lifestyle choice as well, you know, to be living in Brockwood you are choosing a particular kind of lifestyle also. Definitely, because if you are living with young people as we do, that dictates a certain lifestyle. And as a school, there is a certain lifestyle because it is a school. I think people, we go through fluctuations too, in terms of our degree of interest and how that interest expresses itself. Just because people aren't going to the center [Krishnamurti Centre] every day, to study the Teachings, or getting up very early to study the Teachings does not mean that they are not interested. So you have to be careful that you are not looking to see what evidence there is in a manifest way of that interest, because I think that interest can be there but not manifest itself in a very obvious way. And it is true that different members of staff have it to different degrees but as an adult community, we are saying that this is what we stand for, this is what we are interested in. If you wish to come and live here and join in, then you have to be open to that too. You have to share that interest in some way.

D.: *Why does Brockwood exist?*

R.: Why does Brockwood exist? [laughs] well, Brockwood exists, I think, because, well for several reasons - Krishnamurti started schools in India. He clearly thought that the kind of things that he was talking about with adults could also be looked at with young people. And that if you approach education in a way that you took all of these things into account, and that you brought this into the educational process, so education is not just about getting a job, it's not only just about getting into a good university or making sure that you are going to make lots of money. Education is about a much more than that. It's, it's about what it means to be a human being, it's about all the challenges and problems and issues we face as human beings, it's about the nature of self, about nature of consciousness. So why can't education be about all those things? And he felt it could. And that it should be, you know, in order for it to call itself education, you should be open to all those questions. And an educator should be interested in them and a student should be able to ask those questions and go into them. So it's quite difficult to do that, I think, in regular schools or mainstream schools. There are all kinds of restrictions, there are all kinds of pressures, there are all kinds of orthodoxies and things that make it difficult. So Krishnamurti clearly thought that there was a value in starting schools, there was a group of people in Europe who wanted to start a school, you know they wanted to create a situation. In Brockwood, I think the way in which they started Brockwood and the model that Brockwood follows is different to all the other Krishnamurti schools, it is not the same, it is a boarding school, it is an international school, it's the most

international of all of the schools [Krishnamurti schools]. So I think he felt that Europe was the place where you could mix people up from very different countries and backgrounds, it's a small school - you know there was always a feeling that it should be small so that the relationships, the time and energy given to the relationships might have more of an impact. But he also created, as I'm sure you know, he also did not dictate exactly what should happen; and it's not a methodology; it's not like Steiner or Montessori where there is a clear methodology. We are invited to work it out for ourselves.

*D.: So what you say is that there is no method?*

R.: I think that while there is not a methodology, there are clues that he [Krishnamurti] pointed to and there are things that he rather than saying you must do this, I mean, I think he was saying that you must be careful not to do that, you know. So it was more about avoiding things, like competition, like comparison, like fear, operating in a school that is based on fear or authority. So when you begin to remove those elements and try to minimize those elements, then something else emerges. It's not that he is saying that you must always do it like this. So for instance, in this school we do not institutionalize competition. It's not a part of the culture of the school. We do not have prize giving, where they give prizes to the best student or grades, we don't celebrate people who have done extremely well in something. So it's just the way the culture is, we don't do that because we don't think that that helps in the kind of education we are interested in. And by taking that away, something else is possible in the relationship between the students and between the student and the educator.

*D.: So your vision of education, I mean, your vision is this one also? Your personal vision...*

R.: Yes. I mean I'm not an academic as such, and I am not a personal career teacher or educator. I found myself in this position because nobody else wanted the job [laughs]. No, because I had been here working for the Foundation was some years, then I got a degree, then I started doing some teaching, then they needed somebody to do more the administrative work and then I got asked to do this job. So I came about it in a roundabout way. So I haven't studied education as such, at university; I've read papers on education, I have written about education but I am not as an authority on education. But I do feel quite strongly about from what I see happening in the world, what I see happening in education, when I read about it, and what I see happening in myself and in other people, that what we're doing here is very important, that it is a kind of learning which is looking at all aspects of what it means to be a human being. So it's not just

about acquiring knowledge and skills and getting a job, and of course so much of what education has become is that it's kind of a business, you know, it's a business where people are endeavoring to get certain skills so that they can get a degree, so that they can get a job, so that they can make a living. And it is so mechanical in a sense and it ignores so many other things that are part of our life that I think it contributes to all of the problems that we face in the world because inevitably you end up with lopsided human beings. "Lopsided" means they may be very, very clever at something, very good at doing something, but they may be absolutely ruthless, completely ambitious, no sense of concern or care or affection or honesty or... you know yes, what we are doing is that we are trying, well, Krishnamurti put it very bluntly, he said that we are trying to create new human beings. We don't say that in public very much [laughter]. So I think what we're trying to do is to try to awaken intelligence, a different kind of intelligence and create a new culture as a consequence of that. If you have young people in the school who see that it is possible to have relationships with adults, the kinds of relationships we have, that it's possible to form friendships that are incredibly strong and important to them, then when they leave this place they demand that. They ask for that wherever they go. And this is what we find from students who have left the school, they come back and say that, well it's tough, you know, it was tough when I left Brockwood but I have managed to find people, you know, I have managed to make friends, I have managed to create a situation around myself or in my workplace where I feel I am living differently; and I can still give importance to relationships and give importance to things I value as I did at Brockwood. So it does happen.

D.: *After living in a close community like Brockwood, how do the students face the world when they leave?*

R.: How did they face the world? Yes?

D.: Yes.

R.: It raises some issues. I mean the students of course are only here for eight months of the year. We have classes only for 32 weeks in a year or something and, uh, 33 weeks and then they go home, they go on holiday, they go to other places, they stay with friends, so it's not as if they are completely in an enclosed community. And of course we also have a lot of people coming and going, like yourself, we have a lot of visitors coming through the school, they meet a lot of different people from all over the world, they meet people from many different cultures.

D.: *So this is also part of the education? This choice to have people coming from outside, is this part of the education here?*

R.: Yes, there is, I mean there is a balance. We're always looking for the right balance between having guests, having people come and not having too many people. Because we are a small place you know, and if we have too many people, they sort of takeover, and we lose a sense of coherence within the school; but the fact is that the school is an international school and that's very important because you see, one of the aspects of what we're doing, (...) learning about oneself, and learning about one's conditioning, you know, who I am as a result of where I was born, and my parents and the way I was brought up, an international community is very good at helping you to become more aware of that. Because as soon as you come to another country, and you live with people from another country you realize how English you are, you know, or you realize how Italian you are, or how American you are. It's all there, it's so obvious. And I think that in this setting it helps the students to realize their own way of perceiving and seeing things, how relative it is and how delimited it is in a sense, because our lives are limited. So that's part of the learning too... can I, in Brockwood, which is this international community, can I understand myself better in an international setting? And yes, it's true that here, they are somewhat protected and sheltered from the real world or from the world outside. Now I think that is important because I think they have to feel completely secure here, they have to feel completely safe here and at home and then you can start asking the difficult questions you know, and then you can start exploring serious questions, because if they feel insecure then it is quite difficult for them to see questions about who they are, their identity and the nature of the self and... is there an ending to conflict? Or is there an ending to jealousy or anger?... so, those can be quite disturbing questions for a teenager or anybody I guess, but at their age, when they are trying to form their identity, when they're trying to get a better sense of who they are, for a whole lot of adults to be asking them well, yes, maybe you're just a whole bundle of memories, something like that can be quite challenging. If they feel safe and secure here then it is easier to do that, you know, it's easier to raise the questions and to look at them. So, then, when they leave Brockwood, it's true that they can feel that it is quite tough and I mean we've had... the school is 40 years old, we've had a lot of students go through the school and we are in fairly regular communication with quite a few of them and they tell us, yes it was hard, when I left it was hard because people weren't so friendly, I could not have such conversations, they just want to go drinking all the time, they just want to have parties... but that is part of their learning too and they have to adapt and change and use what they have learnt here to see what they can apply in new situations. And generally what we find, I mean most students go on to university, most of our students

do very well at university because they are more mature, often more mature than a student who has come out of a regular high school; they are more self motivated, they have thought more about some deeper questions and are more prepared for the adult environment at the university. They are usually not so occupied with going out and getting drunk or having parties.... I mean I'm sure they do sometimes but it is not such an important thing to them. So all sorts of things happen. Not all of them manage very well, it's true that some of them struggle and... but I think overall, it does help them a lot. We have a lady here today for lunch who has not been to the school for twenty years; she was a student here for five years, and the Indian woman who was at lunch, she is now in professional teacher and she's thinking about coming back here to teach. And she said to me today that everything that she does in her relationship with the students is based on what she learnt here, which is that the importance of relationship, whether you're in the classroom or whether you with your colleagues or living with your partner, the nature of what that relationship can be and the consequence of that... so she applies that in the school she is in but she says that it is very difficult because there is not the support for that, there is not the time for that, you know, they are not interested in that, if they want to see the results, they want to see the exam results...so...

*D.: Can we talk some more about the organization of Brockwood?*

R.: Well, firstly, in terms of the structure there is nobody that owns Brockwood. Brockwood does not belong to anyone. In this country, it is what is called a Registered Charity. Which means that it has a group of people called Trustees who are responsible for running that charity and they have to run it in such a way that it meets certain requirements within the law. They have to show the accounts every year of the charity, to auditors, they have certain legal requirements that they have to meet. So, it's a Registered Company as well. So the school grounds are a no-profit making organization - we don't make any profits, we have these beautiful buildings and these beautiful grounds but we don't have much in lieu of money. So we have a lot of assets but we don't have much cash. The only way we can afford to run a school like this is by giving the staff or who lives here is by giving them a very low salary. So all of the staff who lives here get exactly the same salary. So from the director to... the gardener or the new staff member who joins this year, gets the same salary as me. Some people think this is good and some people think that it's not good. You can manage with the money that we get and actually, because all the accommodation is paid for and the food is paid for, it's okay. Of course if you choose to stay here for a longer period of time, then other issues come in. You know, you don't have a house that you can buy, you can't really save money, you

don't have a pension, things like that. So we have problems around that area: what happens to some of us who live here for 10, 20, 30 years and they don't have any money. But the benefits of doing it this way is that it does make people feel as though we are equal in a very real sense. You know, that there is not a hierarchy based on pay and salary structures, that the persons aren't very ambitious to try and get a better position, try and get above themselves so as to make more money. So it takes care of quite a lot of that. It means also that it supports the fact that we have a fairly flat structure. There is a hierarchy, in the sense that there is a board of trustees, we have the board of trustees who have overall responsibility, legal responsibility. They then appoint the directors or the heads, so each of the departments, such as the main school, we have two heads, co-principals, Adrian and myself. The small school has a head, Mary-Anne, the Krishnamurti Center has a head, Antonio, the Foundation, Jerome is the head, and we have what's called the facilities, which looks after support staff, so Yannick is the head of that. So that group of people, they all meet together once a week, so the heads meet, and they look at issues to do with overall staffing, overall issues of accommodation, issues of funding, direction of the whole place, what the priorities are. The trustees meet three times a year but they communicate more frequently than that, and then those people, the heads, have the responsibility for appointing other staff, the other positions. So somebody applies to come to Brockwood, they have to come, if they want to be a residential person, they have to come for a week, for a trial week. We get to know them, we invite feedback from the whole community, so anybody who lives here, student, mature student, staff member can give us feedback about that person. But then the two principals, in this case, take decisions about school-people, Jerome will take a decision about a Foundation-person. So we have to decide if they can come or if they can't come or if they have to leave or if they don't leave... So those are some of the meetings that happen. Then we have, typically in the school in a week, we start the week on a Wednesday evening with a school meeting for the whole school. We have a funny weekend as you know, Tuesday-Wednesday [Brockwood's weekend], we start with the school meeting where we just make sure that everybody is back, everybody's okay, we can make announcements about the week, we can introduce the guests who are here for the week, and that takes things off. Thursday, we have a meeting in the afternoon with the heads, we have a staff dialogue at 5:30, which is where the staff who live here come together and talk about some philosophical aspect of our lives here, maybe listen to something from the Teachings, people ask their own questions... On Friday afternoons the school staff again have a meeting, from 03:00 to 04:30; half of the meeting is about

pastoral issues, so we talk about students, students' problems and things that have come up. The other half of the meeting is about academic issues. So we talk about curriculum, and academics and then at 5:30 that evening, we have a meeting with all the students and that is inquiry time, which unfortunately we did not have this week, but that's usually where the students have a question, that they want to go into and look at together. Next week we will be looking at the whole question of a vegetarian diet, why we're vegetarian, why we don't eat meat. Saturday and Sunday we have no meetings, thank goodness. On Monday we have a business meeting for the school staff and we have another school meeting to finish the week. So those are the meetings. We also have in the morning, and maybe you would like to come tomorrow if you like, at 8:45, when breakfast finishes, three mornings a week, we have a meeting in here called the morning group, in this room [Bill's office]. So tomorrow morning if you want to come straight after breakfast... And there are two or three student, one mature student, one staff member, and either Adrian or myself. And we look at issues together that have come up in the school. So this morning we were talking about... there was a question about food, some students wanted to be able to cook their lunch, if they did not want to eat the school lunch, could they go and cook lunch, and the group discussed it for ten of fifteen minutes and decided no they couldn't, they had to eat the school lunch. So that's another group that takes place. I mean as principles we try to run the school in such a way that we consult before you make an important decision. The big decisions are not necessarily made by consensus, so consensus means where everybody agrees. But we don't make the big decisions that way. We consult, so we ask people to give us feedback, so we ask for their ideas. But then we [the two coprincipals: Adrian and Bill] take that decision, or just trustees, in some cases, make that decision. We are not a democratic school, we are not a free school in the sense that everybody has a vote, you know, we don't vote about things. We don't ask the students to vote about who should be accepted as a student and who should not. The reason we don't vote is because given the intentions of the school, given what we're trying to do, the staff should really have a better understanding of that than the students. But the students outnumber the staff. So if we vote about everything, the school would change very quickly, in a way that the students want it to change, but it would not necessarily reflect the intentions anymore. We try to discuss, we listen, we give information, but at the end of the day, sometimes only a few people take the decision. So, that's more or less how we operate.

*D.: How can Brockwood change?*



R.: It's an interesting question because there are things that change about Brockwood, but there are things that stay the same too, that don't change. It's clear to me and I think to probably all the staff that the intentions that Brockwood has, the reason it exists and what we're trying to do it here is all based on what Krishnamurti has said. And that is not going to change. Now if it does change I think it would be because we have forgotten what we're here for. Of course, Brockwood may change into a different kind of school...

D.: *What about the everyday things? Like the time students have to sleep etc.*

R.: This is an important area for students because they have all sorts of demands and questions about why things are the way they are and why we cannot change them. And the morning group often has to deal with those kinds of things. I often asks the question of them, that why is it that you want this change? What is your motive for asking for this change? Because I think it's important to be clear about that. Because sometimes it's very clear that the motive is that it is going to be far more pleasant for them and far more convenient for them and also, they are not asking... sometimes when they ask why do we do things like this, it's not a question where they really want to understand why we do things in a certain way, it's a question because they don't like what we do and would like to force a change. And so I think it is important to get clear about where these questions come from. It's clear that living together as we do, with a 100 people living in a fairly close quarters, we have to have some sort of structure. There is a clear structure and as a school we have to have some kind of structure. It cannot be totally free and... I think there is a misunderstanding or a feeling that that structure can somehow get in the way of or deny what our intentions are. There is a central concern, is with freedom of course and everyday Krishnamurti talks about learning, intelligence, and about love, freedom is always the central, is always connected to all of that. So freedom is very important. But what do we mean when we say freedom, it's not just freedom to change anything at any time because it doesn't suit me anymore or to do anything I want to do because I want to do it. My understanding of it is freedom to learn about all these things, and the kind of freedom that we are interested in is this freedom in relation to consciousness, and the freedom of being free of fear, free of contradictions, free of conflicts, free of anxiety. So understanding yourself in your situation so completely that you're not being pushed around by it, and you're not feeling enclosed by it. So there are changes every year and we can talk about the changes and we make changes to the structure or the program every year. In fact some people feel that we reinvent the wheel too often. At the beginning of every year we start talking about the timetable again, or the calendar, it's always a little bit different. So there is an opportunity for change but

there are some things that don't change in terms of the intentions and some of the structures we have, for instance, the bed time, the end of the day which is 10:00, that has not changed for many, many years. And there are often requests or demands from the students that we change it. But I personally resist those, you know, and I'll know other staff resist them. Because the students don't see the bigger picture, they don't see that if you change that time and you push it further back and you make it more liberal or they can go to bed when they like it, then it has an effect on all of the place and on everything that we do in the place. People become too tired, they don't get to class on time, they don't get their work done. So they have to see the bigger picture. I understand it to be the job of both Adrian and myself, to always be trying to look at the bigger picture. And keep that in mind. I don't know if that is what you're asking...

D.: *It was... Why does nature have a big relevance at Brockwood?*

R.: Big relevance, yes. All of the schools that Krishnamurti started are generally beautiful places. Except there is a little school in Bombay, right in the city [Laughs]. But that is for another reason. He felt nature was extremely important and I think those of us who live here share that feeling. Because the natural world is the one that is not made by thought; the trees, the flowers, the grass, the birds, the animals... this is not a creation of our thoughts or of our minds. Krishnamurti certainly felt and said many times living in nature, observing nature, as the students doing here, even if their not very interested in it, you know, they have to walk from the cloisters to the class, they have to walk through the gardens, they have to work in the gardens, and even though they hate it but it forces them into a relationship with nature which benefits them. And it's part of what it means to be a human being. That's how we live now in urban environments, where we can spend our whole lives and not have any contact with nature. Never having grown anything and never having planted anything, never having walked through the forest and having looked after an animal. And the argument is that in losing that feeling for nature, not having that relationship with nature, losing that sensitivity for nature, it makes it so much more easy to destroy nature. And of course this is what we're doing in the modern world, so destroying the forests, destroying the sea, destroying the rain forests. If people really had that feeling they would not do that. They would make sure that they were preserving these things, they were looking after these things. So it's very much part of our education, we feel that it is an important part of it. So working for two hours in the garden is just as important as going to a Maths class.

D.: *And what about the discovery of a young age. For example sex.*

R.: Well, you just missed out on our sex week [laughs]. I don't know if you heard about it but we had last week and the week before that, there was a lot of talk about sexuality and a lot of talk about the agreements around sex. There had been an incident at the school and of course when students, I hear, they find boyfriends or girlfriends, they form relationships and sex becomes an issue. Because at the school we say, we are very sorry, you can be boyfriends and girlfriends but you can't have a fully intimate sexual relationship. It's not possible because of all the consequences of that in a school setting... it's a big responsibility, it's a small community, people are watching, people know about it and are uncomfortable with it, if the relationship breaks down, if you still have to live together. So you started out with love, you end up with hate. There are many issues. Parents did not send you here, pay a lot of money for you to have babies. But what we're trying to do is that we are trying to make it part of the education that is occurring here, because it is very much part of our lives. Sexuality is a part of everyone's life. Can a student at this age, with all the things going on that they are faced with, can they start to talk about it? Can they talk about it with their teachers or their friends? Can they be encouraged to think about it seriously and not just accept what is being shown to them in cinema and magazines or on the Internet? Also, our society has become so sexualized and there is a question there, why? Why is this happening? And why is it that they feel this tremendous pressure as young people to become sexually active at such a young age? You know, to have a boyfriend, to have a girlfriend? Can we slow the process down? Not say that it is bad and not say that it should not happen. Of course it's a part of your life and it will happen and it is important. But it has to be in balance, like everything else. And you have to be able to talk about it carefully and gently and not be too heavy about it and they feel lighter. And for some students of course it's not an issue at all; they're not that interested as yet or they haven't got a boyfriend or a girlfriend, for other students it's a big issue. And once again, the key to all of this, as Krishnamurti would have said, if the intelligence is being awakened, then it deals with all these problems. It finds a way of dealing with all these problems. So it's not a matter of authority, it's not a matter of instilling fear in them, or saying that you will be punished or that it's a good thing and that you should be free and have as many sexual partners as you want. So we are not taking a position on it, we're also not taking a moral position on it. We're not saying that you must only have sex when you're married. But what we are saying is can you think about it, talk about it? Can you reflect on it? Can you put yourself in the position of the school and see what it might be to the school, can you put yourself in the position of your parents who sent you here, who were paying for you to be here, or the

person who is giving money for your scholarship for you to be here. Can you think about, once again, the bigger picture. And then maybe if you can with that understanding and that intelligence, it will solve the problems.

D.: *What about the rest of Brockwood? I mean the staff...*

R.: As adults they are free, as mature students they are free to have partners, to have boyfriends or girlfriends or to live with each other. It's only in the case of the students; we have to say that we are sorry, you're here as students, it's good to try and give your energy and attention to your studies. If you do make a... if you do form a relationship here, you have a girlfriend or a boyfriend, they go away on holidays together, they go home together. So they can leave this place and pursue those relationships; and what we are now finding is that there are many relationships that started here, you know, so many former students are now married to each other, and have children and we are just beginning to get the children of those relationships coming back as students. So we're beginning to get the second generation of students coming into the school, which is very nice.

D.: *What is the relationship between the Krishnamurti Foundation and Brockwood?*

R.: Yes, you know there are four Krishnamurti Foundations - the American, the Indian, Foundation Hispano Americana and the English Foundation. The English Foundation is actually responsible not only for this country but for all the other countries and the world that are not covered by the other Foundations. So America is just America, India is just India, Spanish speaking countries...

D.: *So you [the English Foundation] take care of...*

R.: Japan, Italy, New Zealand, all over the world, Russia. And in all these other countries, there are often committees or smaller groups of people and sometimes they are registered charities, and sometimes they're very active, sometimes not very active. So the Foundation, the registered body is the Krishnamurti Foundation Trust, that's the registered charity. And the charity is running the school. So the school is just one of the activities of the Foundation. This Foundation here has two schools, this school [Brockwood Park School] and the small school [Inwoods Small School]. It also runs the Center. The Foundation runs the Center, the Foundation runs the bookshop and has all of its own activities...

D.: *Has it been like this from the start?*

R.: No. When the school started first here, it had its own charitable status and its own separate name. It was called Brockwood Park Krishnamurti Education Center, which is a big mouthful. And it was a separate Registered Charity. So there were two Boards of

Trustees, two groups of Trustees and some of them were the same people, on both Boards. So at one point, some years ago, they decided to put it all together to make it more simple and more manageable. So now it's just one Board of Trustees, one Foundation, one Charity that is doing different things. And the schooling is one of the things that it is doing. So the Foundation has ultimate responsibility for the school. But the school is a very important aspect of what it is doing, because in terms of the total income of the Foundation in this country, the school generates the greatest amount of income. Because of all the fees; more income than from selling Krishnamurti books or tapes. And the Trustees who run the whole thing are interested in everything that is happening here. So every time they come to visit, they come three times a year and we give them a report before they come, of all the areas, all the activities, and they read that when they come. There may be certain decisions that they have to take when they are here. You know, we go to meetings with them, the heads go to the meeting so they can ask if there are any questions. And they also meet with the students if the students want to meet them, they meet with the staff... so they are quite involved in what's happening.

D.: *Thank you very much.*

R.: You're welcome Shila.

### ***Intervista n. 5.***

Data: 22-03-'09.

Luogo: Sala lettura, biblioteca.

Thomay: Studente, Francia.

D.: *How and why did you arrive here?*

R.: It's a really big question. Okay, I will start with 'why'. Last year, I was studying the arts, well the arts practice, and the arts history at my home. And I was studying music in a conservatory, but in my school I was studying art. And then after my A levels, the French equivalent of the A levels, which is Baccalaureate, and when I started to look at all the options I had to continue my studies, I found that nothing was quite proposing... what I would have liked to have, because I was interested in arts and music. And usually what I could find was an arts school or a music school, but nothing really mixing the two together. So that was the first step to Brockwood, because here I could study both and try to put them in relation. So that is one point. My parents knew Krishnamurti and they knew about this school and actually this school came into our minds this year. Because

one of our friends wanted to send her child to the school but finally she did not do it because the child did not want to. And we started thinking about it. So that's how Brockwood came to my mind. I arrived this academic year.

D.: *Did you have trouble in your previous school?*

R.: Absolutely not. I have a studious nature... so I have done a really good baccalaureate. And I was quite happy in my school.

D.: *What is your experience here like?*

R.: Well first the language, of course. I am still not very good but at least I understand. And really practicing... especially during the first term, I really had the impression that I was learning as much as a whole year because so many things were happening. I mean, so interesting... it's not that many things are happening, but really interesting things and interesting things to think about. And at the same time, I found a real peace in this place. And really time to think and to breathe, and to feel, to really pay attention to everything, especially to yourself, or myself, and so of course, to what's around you. Really that came out... this feeling of learning life through happenings and peace. I mean through the life of the place and through the energy of the place.

D.: *What is, from your point of view, education?*

R.: I think that education should teach us how to think. I mean how to think about ourselves, so that we don't need anybody to learn, to act after our daily life in school. I think this is the main point. And then we may find many other important points like... but finally everything might be concentrated on this first point. I guess... it's also very important to offer the child a place to grow up as harmoniously as possible. This could be a good place for that because of so much beauty, love, and care and peace. I guess some people might say that this place does not prepare you for the real world, the violent one.

D.: *What do you think about that?*

R.: The thing is that usually, the students who come here have already been in the "real" world. They don't come here when they are five; their usual age is, I don't know, seventeen. So the problem isn't really here, I guess. But let's say, I don't really know, if the students came here since they were five, would it be really...

D.: *For example, there is a school for really young people here [Inwoods Small School]. So maybe they can start from there and then come here after that...*

R.: I don't fear this connection in these places from the world because if the children... I tried to understand how these children are living in this little school. And I guess, they are learning how to react to violence, and unpleasing things because at some point it already comes... it's all a matter of scale... but finally, if you're used to some sort of

violence... it's like a vaccine. If you are confronted by it and you come, not be confronted by it when you're in school or a relationship, then I guess you might learn how to face it in real life because it is real life.

D.: *Can you tell me about your first week here?*

R.: Prospective week. I came at the end of the year, so it was the greatest moment to come because all the groove was in flower and the weather was really nice and the people... when I came here.... I've not been really surprised because I have read about the school before and how it was working but I met some people that I recognize as friends really quickly here whereas I usually take a lot of time to find people to trust in... well, especially some years ago. And when I came here, there was something about the people that was really... what should I say, taking you up, not taking you down... I don't want to say [laughs]... something really light. I don't know how to say it. And so I met some French people... because when I wasn't talking that much English at the beginning, I could not understand anything [laughs]. And I met Pauline [another French student]... and very quickly, we talked about serious things that happened in our lives, even during the prospective week, you know. In one week, you can't know to whom you're talking about [talking to]. There was this feeling... what attracted me was the fluidity of the energy, the flow of it. I thought it was really great, and enjoyable, and beneficial. Like a river, you know, and something refreshing, not dying on itself. And I think it has a real connection to how we think. It's a complex thing again. It involves a lot of things. And I didn't say that this was my home during my prospective week, but I definitely felt very comfortable, accepted and integrated. Even more than the people in the place. And then very quickly this year, I have considered this place my home. I have done this... you know this change where at some point, you have to go out of your home and your relation with your parents changes and it did not change that much until very late last year. And then this year, when I came back from my first holidays, and especially after my second holidays, I came to my home and we really felt that - me and my parents. And it was a bit sad, especially for them. And I don't know how they are living that now. I think they are happy that I am happy here, but it's also a bit sad sometime.

D.: *Can you tell me about your relationship with teachers?*

R.: Very natural. I have the feeling that the relation with the teachers that you can find in usual schools... I don't know, it's really, really unnatural. How could I say that? You know, it has been built in all these roots and what I actually realized with the teachers here is that how I was behaving in my previous school with my teacher wasn't actually a

natural behaviour, or something that should happen. And here, I realized that... the thing is that here the teachers are really, really willing to teach and to learn. And learning from them is maybe the most beautiful part. Because you actually realize that you are not the only one and that you are both going somewhere. Not just someone telling, well, try to reach this point, you know. So that is one thing about the learning. The second thing is also... well it's not in my relationship with the teachers... they're really not criticizing you. They see what is good in what you do, and of course we look at everything that should be overcome. But still the general feeling is that we're doing something good, or that we're trying to do something good and that in the end, we will achieve it. Whereas in the previous school, what I was feeling that everything I could do couldn't be good enough. And at the same time, it's really frustrating. And I guess it's good to have that before, in my previous school, so I know actually how to appreciate everything I do. But if I just had only that, it wouldn't have been easier either. So I guess it would be important for a teacher to truly manage to teach in between these extremes. And I knew some teachers here do that. So my relationship with them naturally becomes a relation, which I say... you know, from human to human. And so, shall I say friend to friend or... I don't know, it seems very simple, so natural. With no complications and I feel very, very open to them. Not to all of them of course, because there are still personalities going on. And you are more open to some people. I don't know, I can have a nice talk with some of the teachers without feeling that I am a little student who can't really look at him in his eyes.

*D.: So, what do you think about the cooperation here? What do you think from a global point of view?*

D.: Very interesting and very useful, even in an egoistic point of view, even from a selfish point of view. So I guess cooperation seems to work well here, because that people are more or less aware... it's a small community. We know that every little small thing that we do are finally connected to ourselves and to everybody. So I guess that the cooperation works quite well. I think that this cooperation feeling is really important for everybody because we get to know how we react to that, because while we... we get to know that we are still kind of, animals, you know, social animals and with a lot of selfish impulsions; and it's good to be confronted by that and to this cooperative feeling. So little by little, they get to know you and you get to know how to manage it. This is what I felt that this year. I am not sure if I said it correctly... so very useful in this way, yes. At the same time, the question that we can throw in the air from this feeling of cooperation and from the feeling that this cooperation is working well here... the question would be, because usually people like to think, in the society people don't really like to work



together; but I guess it's just because they don't have a broad enough look of society and their lives. So they can't really feel that what they are doing is actually connected to our lives and everything. I guess that if the cooperation is working well here, it's not because people are less selfish than in the real society, maybe because the small community allowed us to actually have a good vision of everything and of what we are doing and how everything we are doing is reverberating in everything. I think from starting from this point, we might learn this cooperative conviction feeling in a less selfish way. At the beginning, it might not be really different from the society feeling selfish.

D.: *What part does Krishnamurti have in the education here?*

R.: The question is hard... it's difficult to judge. Well you know from seeing the timetable, we have once a week an enquiry time and one time K-time; but I guess Krishnamurti education is spreading a bit everywhere and we are not really noticing it. When we are talking to the staff, we might not know, but Krishnamurti might talk through them. And the beauty of the place, everything could come as some kind of propaganda if we didn't really know what Krishnamurti was saying. So that was the purpose of K-time, of course. Well, I guess it has a real important place in our education but we are not really noticing it.

D.: *In some way, you know. You have read something...*

R.: We have read some extracts from his books during K-time and at the beginning of the year, I first took one book from the library to read it and learn English. Because there was a french translation here, so I took a French book and an English book to learn like that [Laughs]... and to learn what Krishnamurti was saying. So... (...).

D.: *What do you think is Brockwood?*

R.: [Laughs] I could trust my poetic spirit and say that... do you know that pearls that we can find on some exotic shells? You know the shells? Sometimes they are creating pearls. Brockwood is one of those pearls. And that shell is the society. I don't know [Laughs]... and... yes, because the shells are actually creating the pearls, because the pearls are a reaction to something thrown in the shell and then something really aesthetic and beautiful and some natural thing is coming out of this little thing throughout in the shell... and little by little, it's growing and growing. And we all would like to be able to see one day a big shell made of earth. I don't know how to say it... [Laughs] I am sorry. I escape from the question. That's what I feel, yeah.

D.: *What do you think you are learning here?*

R.: I think I am definitely learning about myself because I have the space for it and the environment for it. I am becoming clearer and clearer about how I think, so how I act,

and how more or less everything is going on around me. I don't have a broad vision but slowly I clearly realize it is becoming clearer and clearer. I think it is because of the peace of the place, and from the environment of the place. It confronts you to many different things. So... and also definitely learning how to give and how to accept. It was a bit problematic before Brockwood... some years ago, I used to give without accepting anything and if I was giving, it was for a certain purpose. And here, I clearly enjoy the giving without waiting for everything, just for the joy of sharing. And at the beginning, it was quite, maybe not surprising, but it was something so nice that everybody took me naturally and little by little, I came into this way of sharing. And I think it's also a beautiful thing that can happen if you trust people.

D.: *Do you think it's because there is no money kind of exchange inside. Because you have everything...*

R.: I understand and I might agree with you, but in my particular case, money wasn't important at all because I was still a student. And the people around me weren't using money either.

D.: *It's not how much money. It's the system that money brings...*

R.: Yes. It's actually true. I guess we're saying the same thing. Yes, that is definitely something to think about. This quality of life we can get at Brockwood, and how people are reacting to that and are living with that and how they might think that... we might think that we are actually changing our personality or something; but maybe it's just some quality of life which brings, the best quality of relationships and more conscious way of behaving, a more pertinent way of thinking. I don't know...

D.: *Do you think these things were in you before? In some sort of way?*

R.: Of course. But we have to... we have to not forget that a lot of things are still in us even if this environment is burning it. Yeah. It's definitely something important to remember. So at the same time we try and learn to manage it, but at the same time it's easier in a place like that.

D.: *But the fact that you live with so many people? How does it affect you? In which way, do you live an experience, which very few people can or want to have?*

R.: It seems so natural because I have spent all my life in school with so many people. And I was spending most of my time in this school, and not at home. So it seems so natural to me. I am alone in my room, I am not sharing the bathroom, or... there is a connection with the society when we're cooking, or talking, for many, many things. But finally, I don't feel it particularly. It feels very natural. It's something that seems to be necessary for what you want to achieve. And Brockwood has a lot of ideals... and

sometimes, you can't really achieve something when you are alone. So when a lot of people are energizing themselves together, something might be possible... or something might happen. What was I saying? What was the question?... It's something that is incredibly enriching. Especially in this place, I have the feeling that a lot of really precious personalities from all over the world have come to this place. This is something really, really precious and I enjoy it very much. And we are sharing... you said there was no money but actually there is a real treasure in what we are sharing from every experiences from all around the world. That is something that attracts me in the beginning. You know I was talking about fluidity - it's that. Well, it's that and other things.

*D.: How do you feel when you leave Brockwood?*

R.: When I came back from my first holidays, my vision of things was really, really changed. I could not listen to someone talking without having a lot of ideas coming out of my head. I could say that I was really, really criticizing what was around me. I talk about my first holiday because it was a big change in my vision in a short time. It gave me the chance to see that something had changed. I don't know if it came naturally with age... but I really felt that my vision of things had changed... and especially of my parents, my home and the nature also. Because I am living in Corsica and there is a beautiful nature everywhere [laughs]... except in the city. And I really, really enjoyed the nature. And here I discovered these beautiful trees, these huge trees and really incredible flowers and nature that has been cared for. And really loved... I have never seen that before. Because in Corsica, what we have is really wild nature. And otherwise my parents took me to a lot of places in the world but actually the Brockwood nature is very, very unique. Even the animals running around... it's just the rabbits or the birds. I don't know if you have heard in the morning... it's the most amazing concert you could have [he is referring to the chirping of birds].... It completely changed my vision of nature. But that's something really not that important, but still you know, well, something changed. I don't know what to say about it. I know that I am much less involved in the life. I mean. When you live your life, you're like that [gesture indicating a blinkered vision] ... and you don't say anything, and your mind is really heavy because you don't use it in the proper way and you let your emotions and everything take you down. Not down, down, but slow you down. And what I have realized when I came back from the holidays was that I was much, much less involved in the daily life, that I had some kind of step back. So everything I could do or say was really more cold and clear... and so I was feeling much more comfortable because nothing seemed to really disturb me. I had some kind of step back. Again, I wouldn't know how to explain but that's what I felt.

D.: *You were really clear. I don't know if you want to say something else...*

R.: Yes, well anyway. Well, I don't know... We can just talk. I haven't told you about the music because that is why I am here. So I play a lot of piano here because, well, I have played the piano since I was three years old. So the more I was playing the piano, the more I took time to play. So here, it has really been the place to give to my music the time I wanted, all the pleasure I wanted. I had 5 teachers and each of them gave me something really, really interesting and really, really precious... and really different everytime. And here, my sixth teacher, gave me another...well, he is teaching me in another incredible way and a really precious way that I think you couldn't find outside Brockwood. I don't know if he is actually realizing it, but his way of teaching is really connected to the Krishnamurti philosophy. He was a student here before and music with him became something very interesting, of course, as it has really been, but in another, I don't know, another light. And he taught me how to feel and play music differently. Not completely differently... it's something that you learn on top of everything. It's not destroying everything... it's just your way of learning and transforming yourself and your appreciation of music and of the playing.... So he... yes, well, I could talk about it for long.

D.: *How has your vision of music changed?*

R.: Well, first of all, as a lot of things in life... I've learnt with him how to play the music without letting our intellect slowing us down. And how to play music according to... how to play music being aware of everything happening in you and around you... so really in some kind of conscience state.... And not trying to play the... I don't know how to say... I wanted to say not trying to play the proper music, but actually that is what we do finally [laughs]. You know, if I could explain what I mean, you know, sometimes you try to be really emotional or you try to play in this way because it has been written in this period or because the composer, and because you, and because the technique, and because the public and... this is so heavy in your head. So finally when you are playing, you're not thinking about what you're playing, you're thinking about many things but the music. And what I have learnt here is to trust my body, my version, the vibration of the sound, to trust the public, trust what was happening around you and... to try to be aware of what was actually happening and so... that's one of the aspects of it. Being in the instant... not.... There is three different things, I guess... you can play being really, really 'matching the music' but also in your head and in your thoughts. And it's some kind of instance but you have the wrong step back. Then you have... I don't remember... the instant I am talking about this consciousness and this trust happening with some sort of clear, clear

state... so clear step back. But free of any kind of thoughts that could bring you down. And free of the superficial, free of what is not essential. And another aspect of it would be the connection to something much more high than what you do. When you play, this connection to the sky, to the universe, actually feeling that you are not playing with your fingers... I mean have a broader vision of what you are doing... and actually, appreciating what is wonderful in the music. So that is more or less it. I have learnt a lot about music here, especially through talks and philosophy, because finally, everything is connected. And once you have some kind of vision of something in your life... for me, it's the music, so then you can talk about everything. You will always find some deep understanding of the subject in front of you. So here, talking with people, reading Krishnamurti, reading Shakespeare, have been related with what I am interested in. And the other great thing about music is that there are so many people that are coming from all around the world and which are doing music... and sometimes are really gifted. So what was amazing for me was all this people.... For the winter concert, you know, we have a summer concert and the winter concert. For the winter concert, for example, I played some classical thing alone. So that's ... and a French thing. Also the great thing here is to bring something from what you know, from where you come. And then I have improvised on an Indian song sung beautifully by Shanti [a mature student]. And this was one of my most beautiful experience in music. And we have done some Latin music with a band. So, Latin music with bass and guitars and amplifiers and... and really dancing stuff, and seeing girls of course, and drums and everything. And I have done a classical song with the classical singer we have here... the student Gisela, and I have improvised scenes from drama, theatre. It was scenes from Alice in Wonderland. And sometimes, I was doing a bit of piano. And I have composed a bit for this drama too... because they wanted the rabbit song. So I have done the rabbit song with the rabbit singing. And other things, I guess. You can already see with the winter concert how rich the music life is in Brockwood because of this internationality. So that's another great thing about doing music in this school.

D.: *Ok, done?*

R.: Yeah.

D.: *Thank you very much.*

## *Intervista n. 6.*

Data: 22-03-'09.

Luogo: Aula.

Nastassia: Mature student, Biellorussia.

D.: *How did you arrive here?*

R.: I was studying medicine in Poland but I felt like it was not enough, it's not all; even I was not sure that I want to be a doctor, that I want to work in Warsaw and also the way of studying, because it's like you are just studying, because if you don't really work then you don't really develop; and it's a very narrow progress, and I wanted to... for me it was not enough. I wanted something different and I don't know what... also, and I was playing the piano and once I decided that I wanted to play the violin also and in that way I found a girl Marishkha Gorski (?) and she started teaching me the violin and in that way I got to know all her family, her father, Felix, and brother Kris Gorski and then thanks to them, I got to know about Krishnamurti, about the school. Also Kris was a student here and Felix Gorski, her father, translates a lot of Krishnamurti's books into Polish, from English to Polish. [laughs]... so it was really amazing. And I remember Marishkha was here last year, and I was thinking of taking a gap year, but I was not thinking about doing anything, or just go, for example, to the rest of Europe to just work, to just work because it was not what I really wanted. I realized that I had a chance just to apply and I tried and yes.

D.: *Since when are you here?*

R.: Since November, 2008.

D.: *So why did you come here?*

R.: To be honest I was not really sure. On one hand I was not really interested so much, while on the other hand I was a little bit frightened because it's a lot of people, it's very busy life, it's happening lots of things and in the beginning it was a little bit frightening for me. But then I started working the Marin (?) Hall also with the children, like au pair. Also I'm not living in the school, I am living with the family and I am a mature student so it's a little bit of a double life. And finally...how it was? I remember all of that week I was not sure; on one hand I wanted to stay here and on the other hand I was bad and then the last days, I felt really strong that I wanted to stay, I really enjoyed being here. May be also because it was a kind of escape from my previous life... lots of obligations - you have to pass exams, you have to study, you have to do certain things and then here you don't

have to.... It would be nice if you do it; it is something like that, yes, I think it was one of many reasons and also probably I understood that I wanted to have a gap and I wanted to have time for myself. And finally I was thinking that this was probably the best place. Otherwise I would be back in Portland or I would be somewhere, probably some activities and it would again be like just not studying, but not really a developing. So in that way I was thinking that maybe this was a good place. I wasn't fully sure but... I was accepted and I stayed here.

D.: *What does it mean to be a mature student?*

R.: It's difficult to describe. To be honest, I'm not really sure what it means. This is just the name, being a mature student, because we are just learning to be mature in some ways, and I don't think that there is really a big difference between us and students [laughs] and the teachers also. Like for me, this is just a name, a label.

D.: *What has Brockwood given or is giving to you?*

R.: We were talking about that before... I think being here, for me, it's teaching me to be responsible in some ways. Because also here sometimes I can see, like if you don't have obligations it's very...you think okay, I won't do that... but on the other hand... yeah, I think this is real freedom and responsibility. It's not like you don't have to do, so I did not realize before,... but I considered that I am not mature in that way at all so this is one thing I found. Also, being with people... I held here in situations I have never hold in before. I believe that these happened for reason, maybe we don't see them, but maybe we will understand later. Maybe you want to understand at all and in our lives, but they need to happen. Maybe to have us in some way, yeah, and therefore, I think being here and everything happening to me here, I thought before, it's some kind of gift. And this feeling has been with me for the last few days, I have just noticed that it's like time is running and soon I will go back... probably in June... I have realized that I don't use my time properly, I am still losing time. It's like you have something special and you are not taking it. You have it but you don't know maybe how.... Another thing I really enjoy the piano lessons.

D.: *So what do you doing here? You work with the family, you help with the housekeeping ...*

R.: And I'm working as an au pair and staying with seven years old boy. Also being with children teaches us lots of things and this is incredible [laughs]... because, for example, such simple situations... I remember we were cycling [her and the child] and ahead on the road there was a branch and he wanted to catch it but he did not do it and he wanted to repeat it. He asked me "Please, please, please go back, I want to try it again", and I

said "No no, we need to go, next time"... and then he answered "No, just now, there is no thing as next time". He is just seven years old. It was for me, like wow... it was really something. There are lots of such small situations,... if you really want to notice it, then you will notice it. And I think growing up, we are learning how to behave in society, in relationships with other people. And children, they are very natural because they are just learning. They are very pure now and it's good to learn from them how we can really behave and be with each other. I think being a child may be simple and clear - sometimes your emotions... if you're angry, you're angry, if you want to cry, you just cry. You don't care if it's nice... even such simple things. I think we have a good opportunity to learn from them. And also the way in which they see the world. And I remember a small girl who...once she was standing on the beach, and she was doing like that [gestures], and her mother asked her what she was doing, and she answered that she loves ocean so much that she is trying to hug it [Laughs]. Yeah, fantastic. And also, before I came here, I knew... I worked with children a little bit. And also I wanted, yes. I did not know about housekeeping but I knew I would stay with a child so I knew about that. And this was another reason why I wanted come...

D.: *So you do this and also attend lessons?*

R.: Yes, I do this and I am also attending English class, Environmental education class with Rupert, English class with Mary and Piano class with Jerome. A little bit...

D.: *What do you think is education? From your personal point of view...*

R.: I think it doesn't mean that we need to tell each other about a lot of information, and the ways to get those information, or how to use the information. It's something above that. Because just knowledge, I mean, science, is not enough. In my life, for example, I have met people who weren't educated at all, but they were really wise. I don't know, just wise.

D.: *I know. It's happened to me too. Like so much. When you're at university, it seems everything so academic and intellectual and often there is no real meeting point and communication with people. I went to work in the mountains... You know the place that you find in the mountains which give food to people that walk... one of those places. And so I met a lot of people that work and everything... for me it was the best. I met some of them that really... somehow the point of view... from real life, not from books.*

R.: Yeah, exactly. And also, you know, once I was thinking that maybe it's really worth speaking with a woman, who, for example, is cleaning something. Because it's like a label, you know. She is cleaning so you don't need to speak with her because she does not know anything. Maybe it is like that but maybe not because this is just like a label.



We don't know what she was doing before and why she is doing that job. And also, the kind of work we are doing? It does not mean anything. Even you can be a doctor, I don't know, a great pianist, but you can be so bad inside you. And maybe it's a great job in some way. But on the other hand, the man inside him can be very, very sick. And exactly opposite when they are somebody who, I don't know, cleaning streets. They can be really rich people, you know, rich inside them.

D.: *We were talking about education...*

R.: And so yeah, this is not that way. Of course, it's good to have knowledge. But I think education is also like giving space to people, showing them different possibilities. It does not mean you have to do like that, or that you shouldn't do like that. I mean, it's not like just learning at school, but also relationships with parents... all relationships, this is education. Then, I think, it's much better to show a child different possibilities. Just explain - if you do like that, it can happen something like that. But it doesn't mean that you don't do it. If you want to take drugs, ok, you can do it. I can tell you what happened to people who did it before, that it's really dangerous. But if you really want, you can do it. Because it's your life and it's up to you. It's good, I think, it's good to show a world of morality, of good and bad things, and then just leave the child or person to make a choice. I think this is the way and then, it depends on the maturity of the person. And maybe, he or she can be immature, maybe he or she just need to learn from his or her mistakes. It's ok, also. It's also education. Not like - you have to do like that...

D.: *Do you think your point of view can be matched with Brockwood?*

R.: I think yes. Like for me, I can say... It doesn't mean it's for Brockwood, but generally in West European countries, I think teenagers want to have a lot of fun. For example, maybe not superficial but... I changed my English class and it was very slow, ok, let's do something. But it was like sitting and doing nothing. And it's not a good way also. I don't think we really need to work, work, work but also not be like lazy. Maybe I'll do something. It also depends on the people you're working with. This is the problem, maybe not only of Brockwood, but all those West countries, like West culture, they prefer to have easy life. They don't like hard work. They prefer not doing much very often. And maybe, unfortunately, I have met some people with such behaviours also here. But once Jerome told me, why we should do things like those lazy people prefer... maybe we should do things like people who want to know something, learn something and are really interested in a lot of things. And he was right.

D.: *Do you think there is a common spirit at Brockwood?*

R.: I think yes. I remember at the beginning I heard it was like big family. I was quite skeptical. Later, I had such feelings like probably it is something. Maybe this is... you spend all your time with those people, all your time you are living here and they are living here and even if you don't know each other, yeah, I haven't really spoken with all of those people, but just being together and seeing each other, I thought I had something - I can't say a kind of loved, but kind of such good feeling. Like it's nice. I was enjoying, just seeing those people... It was something like that. So ya, I think it is.

D.: *And where do you think this common spirit comes from?*

R.: I think there are two things. One thing that people are living here together - this is one thing. And another thing, I suppose it can be also Krishnamurti teachings. Why, for example, parents send their children here? And it's like they are taught... this is common also... for all those people. But what's interesting - once someone asked me: "Is it enough to live with somebody to know that person?". And I think it's not enough. It was about life here in Brockwood. Because we are living together, but then we realize that we don't know each other. So it's not enough. See, for example, we have neighbours. We can live with them all our lives and we don't know them at all. If you don't care about them. If you don't spend time together. We don't talk about problems, feelings, observations... We don't know each other. So... and I think it's really important not just to be here but also participate some way in life here at Brockwood.

D.: *What do you mean by 'participate'?*

R.: Even spending time with people... try to understand them. Also, sometimes it's like, being outside, we can have some problems or problems in relationships with somebody and then we can just avoid that person. We don't need to see that person. But being here, you can't avoid somebody, you can't not talk to him. It's not a solution [ignoring someone]. You can't just escape. And you don't feel good if you don't talk to someone and maybe avoid them. And then you can try to find solution, to find a compromise. But generally, it's also a kind of education. And participating here, I think generally, it's sharing with people. Sharing with our emotions. Observing ourselves, other people and our behaviour. Just facing.... At the beginning, I was very open. I was talking to a lot of people and spending a lot of time with them. But then there was a period when I closed myself... like I wasn't speaking with people. Sometimes, I did not stay for supper, or eating quite quickly and going somewhere... I was like silent totally. I noticed that also, if you behave like that, it's okay, you can do it. There is no forcing. If you don't participate, you don't have to. And sometimes, people ask you if you're alright, or if you need to talk. And this is all... I think this is good thing also. If you don't want to stay with people, you

don't have to. There is no pressure. If you need to go to The Center and stay there alone, it's ok. I think it's good.

D.: *You were telling me before that there are also some bad things. What were they?*

R.: It was like... I just mentioned about that. Sometimes, the way in which... the people... when they don't want to do anything; quite lazy. Like for me, it's maybe strange. But like I said, this is probably not just here, this is probably all of West Europe. Laziness and all the time looking for fun. Okay, we have fun during the lessons, it's okay. If there is no fun, then we are bored and we don't want to do anything. Also, I was talking with Jerome and he said, not Jerome, Vijay. He said, sometimes you really want to prepare and you want to do something with people. But then it's like just some of them, they're really interested. Most of them.... and when you see people are not interested at all, they don't want to know. So it's de-motivating. But this is a general problem. People who are here are different. Yes, I think, because.... they are really interesting people. We can also meet interesting people outside... but like I said, it's our choice to be here with each other. So in the normal world, if we don't want, we don't really see each other. So here it's different.

D.: *Is there a difference with regard to teaching at Brockwood? If so, would you put it down to the individuals, or to an approach?*

R.: It's maybe difficult... for example English class, it looks like other English classes outside. Maybe it's not very intensive - generally it's very nice. I like the atmosphere so much, and I like things like... wow, students should not talk about such things when teacher in the class. For example, about sexuality. I was really surprised. It was quite normal. And then even Mary [English teacher], she wanted to continue. It was a little bit about education. So how can you explain them what is good, what is wrong. Because then it's like why they can behave in a mature way. I mean, being somewhere outside, maybe don't do sex, or do sex. Like to be aware about what they are doing. So she was interested in what people think about that. So they have such conceptions maybe. How they want to speak to their children to explain sex... maybe they can say that their parents did something wrong or something good...

D.: So there is a space to do other things?

R.: Yes exactly. We are using English all the time. It was really spontaneous. We don't need practicing, you know, speaking... and then we can do other things during English class. And also, if there are some topics, and we are talking, it's okay. And also we have time to talk in English, because usually, we don't converse... like normally maybe, learning English somewhere else in another country, you need to converse. You plan it...

we're not planning it. It's very spontaneous. And we don't feel like it's a waste of time. We didn't do any writing or grammar or something. I am not sure I explained what I wanted to explain. It was a really good thing. And a totally different method of education with Rupert in Earth education class. Because... you were there.... Today, we went for a walk. Do you remember there was a philosopher's school and they were walking in the garden? And learning in that way. I don't remember his name. Like Hippocrates. Like Socrates. (...) But we were walking outside in the garden. And I had this feeling... and it was really nice. Because we were walking, and Rupert was like, okay, so what do you think about global warming? So it was like, really... [laughs]. It's amazing, because it was the best conversation we ever had, it's not like we are planning it. We are just walking or doing some stuff and just talking with people and then it comes. Something. And I think there is also space... again, about his lessons. In the beginning, I was thinking it will be just talking about facts. But it's not just like talking about facts...there is space for conversation. What do you think? Not like, what do you think? Do you have questions? No, you don't have a question. Okay, see you next week. Maybe also something in his behaviour is like... it's not... he doesn't want to just talk about facts. Yeah, we have it. And also, for example, he wants to know how people feel of that. And every answer is okay. It's okay, you don't have to say it will be like that because of scientific something or.... Every answer is okay. You don't have to be right, but maybe you will say something stupid. It's a good way of education.

D.: So there is a changing from teacher to teacher... even if there were two teachers for, like Ruperts's class, it would be different or not?

R.: I think yes. It's really... lots of things depend on the personality of the teacher also. It would be different if, for example, somebody else would be teaching the same subject here at school.

D.: Would you like to say to something else about your experience?

R.: I think it's okay....

D.: *Do you see yourself as a part of Brockwood somehow?*

R.: Interesting question. In some ways yes, in some ways not... . Maybe in way that yes, this is like reasonable way, and maybe inside me, maybe I know that it's totally different what Krishnamurti said. But for example, I still feel isolated in some way. Even when we are talking about... even in Rupert's class. Like about... we just learn we are different from nature and we are not connected. We can do whatever we want. And maybe I just need more time. Because some kind of isolation is interesting because... maybe loneliness inside. It's also funny, because maybe, I don't want to see the world. For me, it

was amazing, Krishnamurti's words that - If you understand that... you can't be alone. Because you can just be with... everything... nature, grass, trees - they are like people. If you really understand that... it's part of you... you can't be alone. It's like all the universe is one thing. But I think I need more time maybe to understand it. It's bad sometimes (...).

D.: *What is the role of cooperation at Brockwood? And what do you think of it?*

R.: I think this is a great way because there is no... the first thing, working together, we can get to know each other better. Yes, this is really good way, just working together. Another thing, for example, having such things like morning jobs, all people are doing, I mean, not just students, or just us, or... for example, you can see Bill or Adrian working in rota... and I think it's a really good thing. For example, I've heard, and also I remember this normal school, and of course it was like the staff was different from the students and from the people who were just working, like maintenance. And these groups did not communicate with each other. And also, sometimes people did not respect each other. Sometimes here. for example. people don't maybe respect work of others also, like students. I mean, they are cleaning, it's very easy to... they don't think that maybe just one hour ago, someone was cleaning this place. But it is much, much, much better. And also, for example, once I was observing one of the students. He put dirty cup... we have in the rota room, different kinds of box, and he put his cup, this one, not this one... we usually put plates. And there was [a lady in the rota room]... she didn't say like, "why are you doing that? Don't put those cups here". She did not say that, and she was staring at him and just said, "Think. You have to think. Use your brain". And he wanted to go, but she said. "No, stay and think". Then he took his cup... and then. I was like, "Look...".

D.: *It was a cup of?*

R.: Just a cup.

D.: *And he was putting in the place of... ?*

R.: No, no, they have such sharp...where we usually we put the plates, and where we put the cup... it takes too much space. And it's better to put more things in this machine. And so we prefer to put just plates there and cups put on those normal smooth... I don't know how to say. It was so funny, and finally he did [he put in the right place]. And she was like, "Wow, wow, wow. That's great". And I think it's much better, because he will remember. It was like a game, not "why are you doing this? You are stupid. I don't want to repeat so many time..." - No. It was a game for him also. I find more such situations..., you know. One week I had to open doors, and here arrived guests and we had some sweet things for them. And students were coming all the time and taking a little bit. For

example, Kapila, she didn't tell like, "You can't do it". But when somebody came and asked for a bit, she just told them. "It's up to you. You can think; you have a guest. We have guests. Do you prefer to give it to them? Because they are our guests... Or do you prefer to eat it by yourself?" And I remember one student. She said that and he still took it. And she said "Wow. I can't believe my eyes". He tried to go, and he comes back... it was like you have a choice... For example, I have met a woman who was a student here and finally she said that it wasn't a good place for her because it's kind of an idyllic place, and when you are back in the real world, and you have different types of people, it's not like everyone is laughing and yes, it's really different and you can trust... I think we should be like that wherever we are... (...) also, later, maybe there, in the normal world, there is a kind of organization... like studying somewhere else. And usually, people after Brockwood, they don't have problems. But one person I have met who said that she thinks she would have preferred to go to a normal school, like traditional education. I don't remember exactly why but it wasn't really good for her.

*D.: What do you think about studying here: this unique experience of living and learning with just 60 students, mature students and staff, and then going out into the world? Do you think this is good?*

R.: I think here it's open to the world. I don't think it should create a conflict. I think that if there is conflict inside us, and we can't find a solution, then it will be here and outside also. But I don't think that such kind of living can create a conflict outside. This is much better. If you are living with people whom you feel confident with... it's like a family. It's very important for a child to have a place where you feel comfortable, confident. I think when you feel in danger, when you feel anxious, those things can create conflict inside us and outside. Like communicating with other people. But not such a type of life... I don't think so at all. Yeah. Because, also outside, people create some communities. For example church communities, lots of groups... like psychology. People are always looking for guides. And I think, if I had to choose a group to identify with, then I will prefer one like Brockwood. So I don't think it can be worse outside. I think it will be much... I can't be sure, but I think it will be better after living here. When I will be back, I can appreciate my life outside. My studying and... and also being more responsible towards myself and other people. I think we can also learn here to be responsible for each other. We are not responsible only for us but also for other people.

## *Intervista n. 7.*

Data: 23-03-'09.

Luogo: Sala del Morning meeting.

Jennifer: prospective staff in attesa di diventare insegnante.

D.: *How did you arrive here and why?*

R.: I was in Belgium since August and I was preparing an exhibition for the photography of my fiancé who passed away a year and a half ago. An exhibition was being held in Antwerp. In December, I met the art director and communications manager (...) and I was working closely beside him preparing for the exhibition and one afternoon, I had to meet him for a meeting, and all of a sudden he asked me what I wanted to do in life. So we started talking about life and death, because I was telling him about my relationship with Peter and what that experience of him passing away was like for me and for his parents. And when I was describing, what I had been through and that I had come to this moment of peace in my life and how I looked at death very differently from other people, meaning some people who take death to be very tragic and become bitter about the loss and I did not feel that way. Of course I felt pain and sadness but, yeah, that feeling I couldn't really share with other people and describe. And I told him that I was also looking for a place where I could teach. Where I wasn't just teaching... where I was really building a relationship between my students. Because the previous spring, I was teaching and I had this experienced with children and they would come up to me after class and talk and really share personal things and their desire to go in a certain direction and study. And forming those relationships with those students was really, really special. They were times when I would stay at the school until seven o'clock and leave the dark room open. Some of the students would stay until late and talk with me and this was so much better than classroom time because it's usually limited on time. In a regular school system, it's like you go here for an hour, hour and a half, then you go to the next thing at the next thing... it's so controlled. Everything has to be carefully planned so that you can fit everything into a certain class and you don't really have enough time to engage one on one. So that moment when I started staying after school and started really forming relationships with my students and.... I hated it when they called me Mrs. or Ms. ... I felt uncomfortable. I said "call me Jen, call me Jen, Ms. Jen, Ms. Jen". And so I knew I was looking for something different with teaching. And even with my thesis, I was exploring more holistic approach to education and I told you about (...) the Waldorf approach to

education. Bringing more nature into classrooms and letting the students explore, and create and not limiting them. If there was a time that they really found what they were doing and they got so absorbed with their work, let them go, let them go, don't stop, you know. That's such a precious moment when they are just doing. So back to the man I met at the KBC and I was sharing this with him. I was looking for this kind of environment. I said that I wasn't ready to go to Chicago and I wanted to find a place where I could really build meaningful relationships and establish myself. And so, yeah, then he just asked me "Do you know who Krishnamurti is?", and I said "no". When he was saying Krishnamurti, I was immediately thinking guru. And I was telling him, "Well tell me, tell me". And he started sharing the principles and the essentials behind Krishnamurti's work. And I said "wow, is there more about him?" And then he started talking about Brockwood and his experience of going to Brockwood twice a year and he was saying that sometimes he would be sitting in the garden and he would hear the students playing music, or practicing for a play; and he said it was so natural that they were doing it on their own, he said their maturity was at a high level for that age. And so I immediately... I did not look up Brockwood at first, because it wasn't at that moment in my life... but I started looking up the works of Krishnamurti and his texts and I started watching the videos and I became so absorbed... When you sit there and listen to him talk, really, some of the things that was hard to contemplate but I knew deep down that it made sense, a lot of the things made sense. And it was what I was feeling in the last year. And so yeah, I contacted Brockwood and there were no jobs posted but I said I had to go there. Someway, somehow. I have to at least visit and see what this is all about. And I was able to come; I came for a day. There really was no opportunity but within three weeks, I had sent my application and Bill contacted me that we just received a small donation for a job in fund-raising. And so I said it's not something I am used to but really all the preparation I had to do in the last five months for the exhibition taught me lot about the administration and planning, arranging events. And organizing yourself very carefully. And yeah, I felt like, okay, I could do a project like this. I didn't know exactly what the job entailed... if I am working with the right people I can do this. And he also offered me a part time teaching position, so it would be fifty-fifty. And so he said "how soon can you come?" and I said "I can come in another week, two weeks", and so I came. And I am here.

*D.: And so how was your prospective week? What does it mean to be a prospective staff member?*



R.: When I first said that I would come for the prospective week, I did not know what to think; I thought this would be a good time for me to experience the program and decide if this is really my thing. But in the back of my head, I was thinking about how I just really needed a job. I wasn't thinking about the meaningfulness; I don't know why but I felt like I had pressure just to have a job. I think in society, we are always thinking about that and wondering about that. The moment I entered the train, I was just like whatever. Whatever happens happens. Like no expectations. But, when I first arrived, I was a little afraid. I was afraid... I don't know why... Just from the first visit when I came, I felt that people are really open here. Nothing was hidden or kept and because I had experienced some traumatic things in my life, I was scared to expose myself. And I think my first two days at the prospective week, I think I was testing myself and people were testing me. And that opened me, the first two three days. And the relationship I started forming with the staff was very interesting. Because in the beginning you don't know anyone. And here is this community and they all know everyone and they are very close. And you are an outsider and you're coming in. You don't know how they are going to welcome you, you know, and also, it's not just about you integrating well into this program and knowing about if you're going to be here. It's about them: they are going to feel if you want to be here, they're going to feel if this is the right place for you as well. So, in the back of my head I was thinking, "oh, am I going to make a mistake?, am I going to say something wrong?, what if they don't like me?". Those fears were in the back of my mind. But the longer I was staying here, by the 4th day, I was really confronted with those fears. Personally, I think I grew a lot in those couple of days. And I think I have a lot more growing to do. And that I think is why I want to stay, why I want to engage in this programme because it's not just about me teaching, it's about my own feelings inside, opening up to people, really sharing how I feel. And saying it without thinking "oh, what is that person going to say?". And what was so beautiful, those first few days, was like seeing how open the students were. And I immediately sensed that they had confidence, but not the kind of confidence where you have ego. No ego. And for me, I..., that was something beautiful. And I wanted that. So I felt like I needed a lot of learning. And I think I still need a lot of learning.

D.: *What do you mean by learning?*

R.: It's... I don't know if it's learning. I think it is growing to accept who you are, growing to accept your imperfections, and working internally.

D.: *If you have to say in general what is learning? Or what should be learning?*

R.: Learning is not something that only takes place in the classroom. I see... you sit down for dinner here, you work in the kitchen, you work in the garden, the contact that you're making with the people, you are learning something new about them, and it makes you reflect about yourself. I don't know. I can't explain it - I guess for me it's also about getting, to get rid of your negative feelings because I think that really limits your person as a whole. And for me.... Last night with Samuel, we were talking about positive and negative energy. And when there is positive energy, you grow, you expand. You're not limited. And for me, like here, that's what I felt like, there are so many possibilities here. But that's you, it's all up to you, if you want it, if you want to engage yourself... I guess potential. If you really want something, you can get it, you can achieve it. (...) If you want to do something, if you want to explore something, if you want to study something. Learning like outside of the classroom, for me, is really about relationships. Just to see like, for example, how after breakfast, everyone comes together, and cleans and works and... that for me is learning. Those relationships, those moments... Like there was this moment when one day I was working in the sitting room and a boy was washing the window, and a girl came up and said "No, no, you can't do it like this. You have to do it like that". And another boy came in and said "No you can't do it that way, you got to do it this way..." [Laughs]. And that moment was really beautiful to see... Yeah, there's more than one way to do things and we can all share that. That is learning, it's something as simple as washing the window, and how they got into a discussion about cleaning a window. I think that is what is beautiful about Brockwood.

D.: *So what do you think is Brockwood?*

R.: This is a very hard question because just from being here a week... and really I have done a lot. I really have done a lot in the last week. I think about other people's experiences. If you don't engage, if you don't really submit yourself to getting involved, I don't think it would be the same. But you have the freedom to choose where you want to go, who you want to talk to, and I don't know where I was going with that. Brockwood is freedom. There is a lot of freedom here to explore and yeah, you can be who you want. But there is also routine and I think that is very good because I think we all need routine in our lives. And that routine requires everyone to come together and cooperate. And that is so essential, I think. It's teaching the students that we can't do something without, we can do something on our own, but in the bigger picture, we need each other. And to see how the students cooperate, give and take, and how the staff work with the students... Living in a community like this, with these kind of guidelines and freedoms, I think it's very possible. I think also like what if Brockwood was not located in this area. What if it

wasn't in an area not so encompassed by nature? What would it be like? And I think nature is so integral to Brockwood. There is this quote by this Czech author Milan Kundera. He wrote *The Unbearable Lightness Of Being*. This is one of the books he wrote. And the quote was, I can't say it exactly, but I will find it and give it to you. But he was saying "Those were the days where you could go and walk down the hill and lay under a tree and sit next to a dog and just be and...",... yeah, I think in our society, we put so much pressure on students to study and we forget the essentials in life. Like being in nature, playing music, doing arts, exploring and thinking. Having time to think. Just being. Like some people in society would think "Oh, you're being lazy, you're being...", there is such an importance placed on work, work, work. But here people, they work hard but there is a time to be quiet and a time to enjoy the beauty around you and see. We are such a technology-obsessed society and I think people. I think things are changing in society and people are coming back. They are realizing that we have to slow down, we have to take our time, we have to think about what we are doing. And notice, notice the people around us and our relationships and our relationship with nature. Because if we continue to live like we're living, it's going to be impossible. And for me Brockwood is teaching that in a whole bigger picture to the younger generation. And I wish, sometimes I wish that all kids could have this experience. Like it's the one thing... Brockwood is very limited in that sense. I think about my own education in high school and my relationship with my friends. We were always searching for something like this. Talking with my friends, staying up late and talking about life, and being together. We were always looking for something like that. But not a lot of people have that chance of being educated in that way and being... Like I think "why had I not heard about Krishnamurti before?", like "where was I?". And I was thinking like my friends too, like if they knew about him and I have been telling my friends about him more and more. But, yeah, maybe it isn't for everyone. Maybe it's hard for people to understand this.

D.: *What do you think about Brockwood as a community? And this in relation to education?*

R.: From my experience of working in the Chicago Public School System, I saw that a lot of students who were coming from really hard backgrounds in their life, like family problems, a lots of pressure around them - pressure from the school system, pressure from the peers, friends and maybe pressure from the family and problems at home. And I saw so much lack of confidence, lack of confidence or fear of expressing yourself. And I think if you're in a closed environment, a very protective environment, an environment which is also within nature, it's like you're really protected from those things. Which could

be a very bad thing if you stay for a long time. One of the students... one of the first girls that I met here, she has been here for five years. And I asked her "How do you feel about leaving Brockwood?. Is it going to be hard going into the real world?". And this is real, what is happening in Brockwood, but it is not real in a sense. It's very protected and, yeah, there is a disconnect from the outside world and the problems of the outside world. So I think that it is important... I think they really expose the students to the problems of the outside world. Like the documentary series that Rupert runs. They are not... It's a closed off community but they are exposed to what is happening in the outside world. They do have to be careful because I can see that if you're here for five years and you leave, it could be very hard, I think, for some people. In the beginning of adjusting your life and adjusting with the loss, in sense of community, especially if you don't find that community when you leave. But I think that they reach a certain level of maturity that they take all those things that Brockwood gave them and they bring it to the outside world. And they make impact on the life of others, I think, because they are making an impact on my life. And that's not going to stop. And that is the whole idea... that these kids are special; they are open, they are positive and, yeah, there is something... like my contact with some of the students, especially after the talk that I gave... they have a lot of love. You see it. And this is so important, I think, to be able to express your love and show your feelings. Because that's another thing in society that so many people do not know how to do, they are uncomfortable with it. Afraid to make relationships and expose themselves. I think a lot of these kids do well. Because a lot of the staff who work here, the people who come to visit or have some connection, were students at some point.

D.: *So in your prospective week, you have seen many things. If there is a place for you as a teacher, are you going to teach?*

R.: That's really interesting because just from teaching my one photography class, kind of hearing from the students in that class and from what was going on in that class, I was a little concerned. I think the class started out with almost 15 students and throughout the weeks, it slowly dwindled. And there were only six students. I think the education system here is very good and it allows a lot of freedom, but the students still need direction. And I saw that in that one class, that okay, you need to let them explore and have choices, but in order, if you're studying something like the arts, you need a teacher who has the technical skills, in order for them to explore and you know... it's exceptional to have a student who can really produce art, especially photography, because photography is so technical. So I saw that that was lacking in that particular class. So when I come, it's going to be really interesting to find the balance between how much freedom do I give

and how much do I control the class too and direct them, because they need direction. Just... it's a fine line. Only to such point that they take that direction and go on their own and they don't always rely on you and come back. But you can openly discuss too, and share their issues and problems... with what's happening in the class. For me, that is something that I want to grow and learn myself teaching - how much freedom do I give them, how much direction...

D.: *So you told me that for you Brockwood is freedom somehow, and you told me that there must be freedom in class. So what do you mean by freedom?*

R.: Well, kind of what I was sharing before. Like how much control... because I have some teachers before like.... Brockwood for me like, there is no rule here. There are rules but there is like a basic understanding of what is acceptable and what is not acceptable and for the students, they can do what they want: they can choose their classes, they can choose their studies. If they want to stop the class, they can stop the class. If they want to explore something else, then that for me is freedom; and having no fear of making a mistake and being reprimanded for it, punished... or being told that it's not good, it's not right, you have to do it this way. I think teaching like that... . It's always been like this: the teacher teaches from the book and it has to be like this, it has to be like that. It doesn't have to be like that. It does not have to be controlled.

D.: *Why do you think education outside is like that? It's not a matter of nationality, you know. So why?*

R.: I think society and institutions want to control. I think it has a lot to do with control and placing expectations on society. Like the Chicago Public School System, they have certain mandates that they have to achieve, like... it's competition, it's test scores, it's how many students can achieve at this level, you know... it's all about competition and how well they can produce. How smart..., like the expectations are really high. And I think that it has something to do with institutions. And almost like government, they want this routine in a person. I don't know, it's hard to explain. Like here, I feel like even though there are two directors, and yeah, directors have to make decisions, they have to be in control of the school, but I really feel everyone is on the same level. But in the regular schools, I feel like there is a hierarchy.

## *Intervista n. 8.*

Data: 23-03-'09.

Luogo: aula della scuola.

Thomas: Studente, Spagna.

D.: *Can you please tell me about your coming here - how and why?*

R.: It's been a while now, almost three years. So I'll have to remember but... mainly... the two previous years before coming here I was already tried... I wanted to leave Spain and come to England on one hand, but I did not really think about coming here. The thing is after starting high school in Spain, I started to become really disappointed with the education I was getting. So starting to get interested in coming to England not just to come to England but also to find a different school system that may suit me better, that covers more my needs. Then I found out about Brockwood through a friend and, yeah, I just came for a prospective week and ended up staying here. But also, parallely, I started thinking about other things, like my personal development, as a person, not only like academic growth but also emotional growth and things like that.

D.: *So you heard about it from a friend...*

R.: Well a friend, also friends of my parents.

D.: *And what didn't you like about the previous school?*

R.: I did not like how much some, not all of them I must say... I had a couple of good teachers, but most of the teachers had no interest in really teaching, had no interest in you understanding and I felt that it was... it was only sort of an academic education. So it did not take into account... it didn't give me an aerial, so I could explore what I want to do with my life... Who am I?, What am I doing in the world? And I really felt at that point that I needed to go to a place where I could ask myself really deep questions about what I want to do in life and I feel that Brockwood is that place in a way. So it's a place where you can also do your academic education, but you can also think, find really who you are, what you like doing, what are you going to do in the world. Like, so in a way, that was a bit like, my question.

D.: *If you were to say what is Brockwood, what would you answer?*

R.: It's a place to find yourself, I think. Yeah.

D.: *Why?*

R.: Why is Brockwood a place to find yourself? Or why should you find yourself?

D.: *No, why is Brockwood...*

R.: Well it can be anything. But that's what it is for me. I think for different people it's different things. But the main thing about it is, I think, is the people who are here. So you meet people who are interested in questioning whatever has been assumed in life. I mean, it depends with who you hang out. But especially the staff, or the mature students, are mainly people who are actively thinking about what life is, in a way. If you are not happy about the explanations you know, well, basically there are no explanations for life. But I feel that people generally don't really... because nobody knows what life is really, and what we're doing here, and they are such hard questions that nobody really wants to think about them. I think it's hard in a way, in normal society to find a space where there are people interested in really asking these questions and in that sense, Brockwood is the place where these people come together. So there's a lot of people interested in thinking about life. Who you are? What you're going to do?, sort of facing all the unknown, everything we don't know about life in a way. And so if you're interested in that, I think it's an excellent place to be. Why Brockwood? I think the founder, I mean, that is the intention of the place. So I think the whole philosophy of the place goes around that question of how to live a good life, I guess....

*D.: How much do you think Krishnamurti is still involved in Brockwood? And how is he a part of your education?*

R.: I don't know about Krishnamurti, because as a student, you don't really find out about Krishnamurti as a person from his philosophy. But I think the philosophy is very present in the place... as in questioning everything, and really trying to think for yourself. So basically, the structure of the place, like classes like K-class, you have a class with six or seven people and you discuss basically anything. So Krishnamurti is not present in it but maybe his intention is present in that people are discussing something. We're not really discussing about what Krishnamurti was saying and so on. Whether we're doing what Krishnamurti wants us to do.... We're really questioning what is going on in our lives, what do we think about the world, you know? So I think in that sense it's really present. It's not really present... we don't really talk a lot about Krishnamurti, so in that sense it's not really present. And so in that sense, it depends on your interests. I think a regular student does not leave the school knowing a lot about Krishnamurti. We don't think it's unnecessary or whatever... but I think a lot of students leave with a lot of questions about themselves and sort of already a spark about that world. In that sense, Krishnamurti's philosophy will be present.

*D.: And what do you think about the practical organization of the life here? Why is it like that? And how much is it a part of your development?*

R.: There is the one side, you know, which is living in the community. We try to do things together so we do jobs together, we do rota together. I think that's great... On the one hand, you have the Krishnamurti ideal life things and on the other hand, you have to work with people and you have to get along with these conflicts coming up - "I don't want to do this", you know. So this is a great part of learning, like really living together with people. Organizing things and doing things together. Yeah, cleaning up the house, dishes... because we don't have people cleaning up the house for us. So we have to do it together. And I think in that sense this school is quite special. You don't get that in many schools. Anything that happens is either organised with students together or with the staff. So like a party or a feast, something like that. There is involvement from everybody. It's a bit chaotic sometimes but... I think it's good. You get exposed to human conflict and teamwork, everybody wants to do things their own way.... There is an organizational hierarchy - you have the trustees, then you know, some people who manage the place. I don't know, because I did not set it up. The good thing is that you can challenge, maybe you don't change the structure but it is open to... challenge it, question it, talk about it. And yeah, you may change it also but it does not necessarily mean that it will happen. A lot of things are managed together as a community, which makes it difficult because you really have to think for yourself in a way. For example, with students, we do have the Student Council, working with, you know... working with... there is a problem between the staff and the students... well, as a means of communication. But we have regular student meeting where we talk about the issues in the school. So everybody has to think, what is their responsibility, what is their place in the community, how do you contribute and not, you know. And so you have to actively think, what are you doing and what is your position. Other things like, the school is thinking of building new buildings. There is a project for a new building at the school. And in the whole process, there was a lot of students' involvement. So there were a couple of student representatives who spoke to the students about what should the house be like, what would the students like in this house and so on. So yeah, community work.

D.: *So can you tell me about the process of learning? What is the teaching like and your relationship with the teachers?*

R.: Okay... it will be very different depending on the teacher. Because it's very based on their head, so what their approach is. So classes will change a lot from teacher to teacher. Classes are very small... and your relationship with the teachers is very close. So I think the teacher knows exactly where you are and how... you know. But the teaching style changes. Some of the teachers remain a lot more frontal, some teachers use the



board a lot, and some teachers don't at all. In that sense, the teaching styles change a lot. You can see some teachers have had a very thorough education and you can see some teachers not so much. But generally, some common things are that teachers don't put a lot of pressure on you. I think that is one of the common thing of the teachers here. For example, if you don't do your homework, they will ask me why you didn't do your homework but they will never tell you that you should do your homework. So in that sense it is a difficult school to be in. Because if you're used to having your parents on top of yourself, that kind of thing, "now do homework" and the teachers tell you: "Okay, don't do the homework, I will fail you at the end"... really have a lot of pressure. And I think that is one of the difficult sides to deal with when... because you first come here, there is nobody constantly telling you, do your homework. It takes a lot of self discipline to do your homework at the end. It takes some time before you really start getting on top of yourself. So if you manage to start working, I think you learn at Brockwood. But maybe you really struggle. It changes... because some people come from a background where they were really pressed to do work, and then they come here and they have no pressure, so it takes really long. It's difficult and challenging, so subject to failure, but there is a lot of positive things to be learnt out of it... being responsible for yourself. I have experienced this school more as a senior student. I came here when I was seventeen, so seventeen, eighteen, nineteen... so I don't have so much... I don't really have anybody telling me what to do because I think I am old enough to do what I have to do. But I guess, I think, the younger students have somebody looking after them, helping them.

D.: *Do you think there is a common spirit at Brockwood?*

R.: I don't know. I am not sure about that. Maybe there is, maybe there isn't. The school changes a lot. Like some people leave, some people come again and the whole school changes. It's such a small community that one person makes a big impact on the school. I guess there is a common feeling of questioning and finding out. So I think that that is common to the school. So I guess that there is a common spirit to the school in that sense. Everything is sort of possible, you can follow any of your interests. And so... but I don't know. I can't answer that.

D.: *Can you tell me more about your experience? What has the school given to you? Is it still giving you something and what could it give you in the future? Maybe there is an evolution in your coming here? For example, you came and then you know, you choose to stay...*

R.: I don't know whether... I have experienced a lot of changes since coming here. But sometimes I don't know whether those changes are to do with the fact that I am growing, or they have to do with the fact that I am here. But I can definitely say that when I came here, when I was 17, till now, a lot of changes happened, really a lot of changes happened. The way I see the world, what I think about myself. But sometimes, I am not sure whether that's because I am growing, because I am becoming older, or because Brockwood is really changing me. My guess is that it's a mixture of things. But I can definitely say that... when I came here with a lot of presupposed ideas about the world: this is like this and this, that's cool and that's not cool... and being here has really challenged that... Now I am not so certain anymore about what is good and bad. But I think it's a good thing. This place has really, really challenged me about thinking about all the things I presupposed about my life and the world. And really thinking about what I really am. And it's been really confusing and really tough throughout it. I think the notion that you don't know is an excellent one. To leave in a way because... yeah... I think there is not much intelligence if you presuppose that you know how everything works. Whereas if you know that there is so much that you don't understand that whatever little you understand is very deep understanding already. And in that sense, it has changed me in not accepting what other people say and think for myself, and be okay with not understanding. Because I think there are so many things to know. There is so much we don't know the reason for or the cause for, I think it's stupid to say that I know that this is because of this and that. For me, real intelligence is in exploring that which you don't know, really facing it in a way, standing naked in front of all the mysteries of life in a way. I can say that I have become much, much more reflective about my behaviour, my thinking. Also, much more secure in a way. And yeah, I can definitely see that something has settled inside of myself. Like in my previous year, like I came as a teen with a lot of insecurities and a lot of questions about my life, and although I don't know all the answers, the fact is something has settled. I feel okay with not knowing, in a way. With not knowing, you know... I mean one of the things that kind of helps you is that you have a lot of space to be on your own. Really like a lot of time to do whatever you want to do. And after time, things come up, you know. You really have... when you're on your own and you have a question, why do I feel not happy about this? You look at it, you look at it from one angle, then another. It's like you don't know what is really going on but you look at it from one angle for some time, and then you look at from another. Slowly, you start seeing all the possibilities. Although you don't know which one it is, but you see different angles to the picture. And I think being here is excellent because the people... I

am really grateful to many of the people I have met here because the impact they have had on my life is very big. Sometimes I felt, oh yeah, this is like this and then somebody came with a completely different view so... you know, what I mean? Yeah.

D.: *What do you think about the fact that you will go out one day?*

R.: I mean in a way... I keep on going out, for holidays and so on. I go home and to my friends... it's a very different ambience in a way but I am not particularly worried about leaving. I know, I will leave in a couple of months. I feel in way that... I find difficult to relate to people who don't really question their own behaviour. So people who just lightly follow their needs, are very, very... there are many people I meet many teenagers who are very much victims of their own fears and needs and don't really know how to start for themselves. You go out for parties and everybody is drinking, I feel that many people don't know what they want. They just follow everybody else. I feel that it's difficult to deal with that in a way. Because I feel, I don't feel I need to, you know. And I feel that it's difficult to deal with it when everybody is sort of joining in, not questioning who they are, what they really want to do... and are not really serious about life and what they want to do. And I feel it's sometimes difficult because I am, in a way, I am used to being surrounded by people who take everything seriously. I have a question and they take it seriously and they go on to it. They're serious about finding out about how to live a good life, what is freedom, how can I really be free and how can I be happy and how... can I live a good life. And going out in a world where many people just drink and forget; you can see that they have needs and fears but they don't face them. So it's difficult to deal with... but still, in a way, I am not afraid to go out because there is such a mirage of people everywhere. Sometimes being here, I felt a little different from my old friends. But sometimes I went back and felt sort of really prejudiced against the whole world. And then I met some really amazing and interesting people so... I am kind of looking forward to leaving. I think it's been enough of being at Brockwood. I am looking forward to going out and starting projects on my own. Meeting different people and see different cultures, yeah... I think it's been a good and lovely stay at Brockwood, but it's come to an end... but I mean, maybe being alone... people not being interested in the same things I'm interested in. But I am also interested in people as they are, you know, I am not going to be pissed with people because they haven't had the same background as I have.

D.: *What is, in your opinion, is education?*

R.: So what is education for me. Again, I do not think I can answer that question fully but I can have a go at what I think is education. If you think as education as a process of learning, I think your whole life will probably be an education. However, if you see

education as the learning that takes place at schools - as is preparing you for the rest of your life [laughs]. If you look at education at the early stages of your life: when you're a kid, teenager, maybe young adult in your twenties, I think society sees it as a preparation for life. A preparation that maybe only takes into account your preparation to be an efficient worker or something like that or somebody that will... it's only academic preparation that is trying to give you some intellectual or tactical skills so that you will be able to work. That's education in society right now. I feel that a good education though is that which takes in account everything, not just intellectual growth, which is important, I think. It's very important to learn how to articulate yourself intellectually, learn how to think, read, write, develop yourself in the arts, sports. But also I think there is one side that is very much dismissed in conventional education which is the, sort of, the emotional or personal growth of the person. Becoming a fully responsible and independent adult and free person, that isn't very much in conventional or traditional education. I feel that this school is attempting to give a full education, as in, intellectual, the arts, sports, but also you, as a person. Who are you, you know? What are you going to do when you leave here? You know, what are you as a human being? How do you function? What is your mind? How does it work? Are you free in your actions and the way you behave or the way you think? Or are you conditioned? Do you think like other people think? Or do you think for yourself? Like those kind of questions... what makes you happy? What are things that you really love doing? So that when you leave here, you have a sense of who you are as a human being and what you can do in this world, I think. So... But what education really is? Well, I don't know.

D.: *What is your relationship with nature? Is there a change since you are here?*

R.: I lived for many years in a very small village in Spain. Only 100 people in that village. It's in the mountains so I grew up just going up to the mountains on my own and running around. So in that sense, I have always had a close relationship. So I don't really know what it's like not to live with nature. So I have always had contact with nature. And I've certainly enjoyed it. I've kept on liking nature here. I really like being in the nature, go for walks... Maybe one aspect that has changed is... becoming vegetarian here has made me start to think about what nature is, what is my relationship with animals and plants and you know... what is my place in that cycle. Which is something I hadn't questioned before coming here. Because my family eats meat. I eat meat at home. My relationship with nature... I started to think, since I came here, of trees and animals more as beings, not just nature. Sometimes you think nature is just nature. But like it's life. Respect it. And... I guess, to respect nature and to appreciate also plants and animals as beings,

being alive. Things with which you interact, and are not just in the background, make a nice landscape. You're interacting with them, you're climbing a tree, you're having a relationship with a tree or... I think I have become more sensitive to nature since I came here.

*D.: And how do you read the fact that you are experiencing a very uncommon situation? Just 60 students and Brockwood is the only one in the world. It's unique... How do you live this experience?*

R.: It becomes normal after one month. Sometimes, I mean,... I know I am extremely lucky in a sense but I think I forget it when I am here. There are some things I take for granted when I am here. And when I go back home for the holidays, and when I see my old friends and what they do, I realise that it's very different in a way. But when I am here, it's normal. It's my life. It's been my life for the last three years. So yeah. I think it's normal. In a way, it's shocking many times when I leave because I think the world is not normal in many senses. I guess in a way... I mean Brockwood is not perfect; there are many problems here and imperfections but in a way, there is a sense here of how things should be, you know. Like when you leave, I think there is... sometimes I feel the world is a bit crazy. But after two weeks at home, I feel like I've joined my old life again.

*D.: How are problems treated here?*

R.: Depends on what problems. I mean, there is no method. For many things at school, there is no method. So people have to find their method or find out... If somebody is caught drinking or so, people get home sometimes. The school says that it's so that they think about what's their relationship with the school, what they want to do here. But it's not clear; there is a lot of unclarity on the other side, which is the difficult thing, but also the nice thing about a place like that, is the fact that it's often for exploration to find out what's the good way to deal with it. The school has some methods but it's more to do with like running the school, so the directors or the staff members... meetings. Lots of talking. A lot of, lot of talking.

*D.: You told me that there are some methods? Do you think there is a method of education?*

R.: A method of education is not very clear. Because Krishnamurti... lets say you look at Steiner schools, where they have very clear methods of how to teach, what to teach first and second and third. Here, Krishnamurti did talk a lot about human beings, and also a lot about what education is, but he did not say the way you have to teach is like this, like this, and like this.

D.: *And is it like that at Brockwood? I mean, is the reality different from what Krishnamurti was proposing?*

R.: Yeah, I think the educational reality of Brockwood, in a way... I think it's more about principles sometimes... Like you will take responsibility for your studies. So that's present in a way. But there is not a method to do it. So what it translates itself in is your relationship with the teacher. So, if I don't do my homework, I come to class and tell my teacher: "Listen, I did not have time this week" or whatever... "I did not do the homework because I...". And the teacher might say: "Well, why did you forget?", and then we talk about it. But there is no method, you know what I mean. I think that in the background there is the principles, you know, but there is not a method how to do it. But there are differences; I know some staff members have discussions about it. So, it's not clear.

### *Intervista n. 9.*

Data: 23-03-'09.

Luogo: aula della scuola.

Tomer: Mature student, (insegnante di cinema), Israele.

D.: *Would you like to tell me how and why did you come here?*

R.: It would start with my travel in India. Actually much before but India was my biggest trigger; realizing that something out the way I was educated to learn, wasn't necessarily the only way. And I was traveling alone most of the time in India and I decided to challenge myself many times - to live in inconvenient situations, or something that's my custom would call it inconvenient. And all of a sudden it brought a really big mirror in front of me to see how I am conditioned: what I like, what I don't like, and through this process I started to be very happy for some reason and many things became quite clear - that I'm quite distant from the process of life... like I am sitting in my house but I have no idea how much effort people put to build the walls or how much effort is put into growing the vegetables that I eat. If I see a little bit of dirt on it, I might even sue the supermarket. Everything is really isolated; and after coming back from India with many, many experiences, and I realized that living in a city does not make any sense anymore for me, and I was looking for a community and I found a community in the desert in the South of Israel. I did not know much about the community but when I came there, I realized I had come to the place I was looking for. I just couldn't really imagine if a place

like this exists. It's called Notz Madar (?), it's Kibbutz. And the place is regarded to be a school for the self - to learn about the self. So there is no structure, there is no building, so the whole place is the school. And instead of talking about things they live them. For me it was quite shocking. All that's going through my head that I could not really share with many people around me. They were so many people who were going through the same process I was, and decided to live together. And in that community, I was exposed to the teachings of Krishnamurti, to the teachings of all the civic Jewish movements, Castaneda, many, many teachings. Not in the sense of sitting and reading and interpreting them, but just to read or hear. And by staying there... I can't say what I want to do with my life, but I can say that it will be something to do with education. Not in the sense of the educational system or as I was told that the educational system is - that there is a teacher and a student and the teacher teaches the student, but education in the sense of a relationship... between you and your own process and sharing with the other person who is educating himself as well. And in this meeting there is something really interesting. And while staying in the Kibbutz, there was a guy coming back from Brockwood, coming to stay in the Kibbutz after staying here for one year as a mature student. And he told me - listen, Brockwood has this program, you can go and stay there for a year.

D.: *And why did you come here?*

R.: I guess for different things. One because I feel like I'm still in this journey of trying to find ways or a lifestyle which is out of the mainstream. I don't feel very connected to the mainstream; I mean consuming, getting a job to earn money to support your family, and to stay in this cycle and hear everybody complaining. The social cycle would be meeting people and complaining about my boss or my work, and when I am the boss, complaining about having not enough time. And I wasn't very interested in that. So part of it was about coming to see if it was possible to live and to work together. So there will be no separation between living and working, which is something I am interested in. Living a little closer to nature, not industrialized nature, you know, like a pavement with a tree in it. Nature... wild nature. Another reason was that I am interested in being involved in the educational process... and I think I have good skills in being a teacher. I can definitely use Hebrew much better than I use English to express what I feel, so it is quite a challenge for me to do it in English as well. I am not interested to be a teacher of a subject, you know, that I would teach Mathematics and go back home and my name will be equivalent to a mathematics teacher. I think that for me, if I am teaching something... I am not saying that it's easy. Let's say for example, I am teaching cinema here on the

weekends. Definitely part of the lesson is about cinema, yeah, but the other part of the lesson which is a little bit hard to divide, because they are all together, it is about their lives, and about our lives. So if we speak about visual language in cinema, right afterwards we would have a discussion about if they see a difference between saying something and doing something. Like in the cinema, when a character can say something or it can do something instead of doing it. Like the character can say, "I am sad", or it can behave like he is sad. And do they see any resemblance like this in their lives, when they see people around them who say things or do things. And if they see them in a different way... and definitely the possibility for them to see me with all of this complexity of my personality, that I am not always happy, that I am not always awake and cheerful, sometimes I am, uh, worried and bothered about, whatever: my relationship with my girlfriend or whatever. And I think the possibility to share with them, and for them to share with me brings something quite interesting. Brings a mirror to see my own process and for me to provide to them a mirror for their own process.

*D.: So you're a mature student and also a teacher. What is a teacher in your opinion? And what is teaching?*

R.: Can be different things. I won't say one of them is the right one. But... teaching can be skills - to teach a particular skill that I have and they don't have; and I see things from a different perspective because I am a very good tennis player and I have the skill to hold the racquet in a specific way and I can coach them to see how they can be involved with their own body, to see how they can hold the racquet. So that could be a kind of teaching that is just instructing. You know, you have a structure of things to follow which is definitely needed, but I find it to be a little bit boring, to do only that. I think usually when people talk about teaching they talk about information, you know, do provide it information for whatever. (...) For me at least, when I'm trying to prepare a class where I am a teacher, every time the big question is: "how do I provide interesting questions to raise awareness about whatever we're talking about?". So I will definitely talk about information but this is not the main thing for me in teaching. Teaching for me is more about questions, for them to ask me and for me to ask them, to see how it affects our own lives. So I would say questions and information.

*D.: Do you think it is possible to talk about a method of education here in Brockwood?*

R.: I think in Brockwood the word method is like an analogy. If anyone hear the word method, and they go... [on and on]. I think it really depends on what kind of methods we are talking about. I think if I'm working in the kitchen and someone come to me and offers me a method to cut with a knife because is skillful and I'm not, it's because I read



in a Krishnamurti's book talking about no method, and resisting, then it is quite silly. And I think there is quite a big difference between a functional method and a psychological method. Like a big picture of how things can be? Like in classical schools, or public schools... I don't know it's a little difficult for me to say if there is a method in the school or if there is not. And I think most people would be happy to say "no method". You know, the method is no method. But as you said yourself when we talked about what is going on here is what actually goes on, not what is written in the book. What actually goes on. And that depends on the people, you know. Because people can go in the kitchen, some students, after twelve o'clock, and instead of explaining to them why we need this time to be a little bit free, people say that you came at twelve o'clock, now help us to clean. Now the intention is good, but behind it there is definitely a method. You did X, you get Y. And we can say that we don't believe in punishment, but this is a sort of punishment. So I think it really depends on the people because you definitely see people approach completely fundamentally different to educational situations. So I think the method comes with the person and not with the school. People bring our methods. He smokes marijuana, he goes out of the school. Not, not he smokes marijuana, let's talk about why marijuana could be problematic. So there is definitely a method sometimes and no method some other times.

D.: *And do you think... is there a relationship between this and the teaching here?*

R.: It's very difficult to have an opinion because I have not attended many classes. But you have interacted with the teachers.... I think regarding information, you know, if someone teaches, yeah, most of the people who live here know how to present the information that they need to present to the students. I don't really hear students saying I went to class and I did not understand a word. I don't really hear that. Students usually say : "Well the class is the so nice, so small, we get a chance to speak, and hear each other". But maybe it's because I'm coming with a different intention, because I think they are just presenting information and having an interesting discussion about the information, Mathematics, Chemistry, Literature. That's one thing. When people come to you to be educated in this school, as far as I understand it, and if you ask anyone what is the purpose of the school at all, I think they would probably say, well it's to prepare you for life. And I think it is quite clear that most of the school's, at least the school I went to, did not prepare me for life. I finished the school and I felt I was deceived. Like someone was lying to me because I really felt that if I would do all the exams... -I really believed it- now you can get a job or not get a job. If I do not get good grades in Mathematics then I will not get a job. This is what I was told in school. So this is just one

aspect of life or preparations for life. And what about relationships and me fearing death? And disappointment? Which is a big part of life... that I have everyday. Is this being approached in school? And if it is being approached in school and then how is it being approached in the classroom? Because we can speak about Chemistry, which will prepare me for life in whatever sense which is important, but at the same time I think it is very important to have some kind of a balance between talking about disappointment, love, affection, attention and all these things that may be lacking... and I'm not walking around loving everybody every day. (...) When I walk in the street; I leave Brockwood. I go to Winchester, I buy a ticket for the train, and I ask the guy who sits there, "where is the platform?". And he tells me in a really fast English, with a Scottish accent, "Platform 2, up the stairs". So, I look and I don't see the stairs. So I go to the left and he looks at me and says "I told you, go to the right...". My first reaction is not "wow this guy is really upset". And I know that it is not for me, I guess many people came to him, I guess it's been a really busy day for him. This is not my first reaction. This reaction comes after some time. The first reaction is, "why does he speak to me like that? I am a customer. He should respect me". This is the first reaction usually. Even if it is for two seconds it does not matter but because the first automatic response is not that I love them and I wish for him to feel good. Not that an idea that I should. This is just the way it is for me. If my mother would say something like this to me, and first reaction would be that something is wrong. "What's going on?", you know. So there are some people that I react to that I love and some people I don't. But anyway [laughs] ... this is why I'm saying that I don't know how they approach it in the classroom because I do know that they give the information required, I don't know if they use the classroom to talk about the psychological challenges in our lives. I know about some, because the students share that. They say that, "wow I really enjoy". Harsh, when Harsh was teaching here, we started to talk about Mathematics and then we moved to something completely different and we talked about what is the difference between you concentrating and being attentative... we do our homework. So you can really see that there is a really strong link between the subject and the experiencing of learning which I feel something to be more whole.

D.: *In your opinion, what is Brockwood?*

R.: I would say that Brockwood is people. Brockwood is not a living organism... because if you take five teachers out of Brockwood, and you bring in five new teachers to Brockwood, Brockwood is a completely different way. Not in a superficial way, for every place is made by the people. But because the... because it is founded on such complexity which is the human psychology, not to say what should be, what shouldn't be, how we

should behave, how we shouldn't behave... it's really with a lot of spaces to fall in. So it's not like every person who comes to the school would do exactly what he is required to, you know what I mean... so what is Brockwood? I think it is a place with incredible potential to be involved in an extremely interesting educational process. Now, how this potential comes about depends upon the people are living in Brockwood right now. But the potential is definitely there.

D: *What do you mean by education?*

R.: It's not so simple. I think it would be quite hard to explain but for me when I sit down and I'm feeling irritated, something someone told me or something someone did not say to me... many, many conversations in my head. And suddenly I see the fact that I am in a state of irritation. Now, why does it happen? I have no idea, but all of the sudden I can see I am irritated. And in that specific second, learning can happen. Not every time it happens. But when it does happen, this process I would call education. This process of learning about your own psychological process. And it is possible to be involved in an educational relationship, meaning that you study about or learn about your own psychological structure and I learn about my own psychological structure and we can share this and see that maybe we are not so different. Maybe we have the same psychological structure, not because somebody has written a book, but because we can make it and actually see it. This allows me to feel a connection to the world and not feel isolated. Like I was educated that I am. I was educated on the idea that I am an individual. I have my own desires, my own goals, this is me, I'm not you, I'm separate from you, I'm not the table, I'm not the tree. And if someone cuts the tree, it's okay; and if someone cuts the tree, I don't feel anything sometimes. And I think that education, or this process of insight, it brings with it connection. But it is not something that I can force. At least until now it has not happened. Maybe it will happen. It has happened to me before that I sat down and I said "okay, now I will understand why I'm seeing I am jealous". It never happens. But sometimes I work in the kitchen, I cut the carrots, and suddenly I understand why I am jealous. And then I feel connected... I don't know if it makes any sense...

D: *Is there a common spirit at Brockwood?*

R.: I would like to think so. But is this spirit... of course they come here because of something. Now what is this something? I'm not quite sure. Because again people can say why they come in but when the students play and take the shoes of people and hide them... so when I walked outside and I see that my shoes were taken, and I come and I say "don't take my shoes anymore, I don't find it funny. And don't do it to anyone else".

So I can say for months - let's learn about relationships, let's learn about the self, let's see why I react the way I react, I can say this to the student, but the student knows that when something happened to me that I found to be irritating, I acted completely through this irritation. And I did not share and then afterwards... I did not come afterwards and say, you know, "it was very interesting because something triggered me and I don't know what". So people can say as much as they want that they are learning about the self. In the end, it's what happens in your life, not what you read in the book. And through the relationships that I have until now, I can definitely say that I would not find [outside] this much amount of people that are interested or are in the process of learning about whatever goes on, or sharing. But I am not sure if it is something truly of Brockwood. And I can understand it because Brockwood is a place that needs to function. It needs to stay working. It depends on many things that are... not necessarily always about what is going on in the school. Like there are parents that say "If my kid smokes marijuana, I want him to be expelled. I want my kid to get the punishment. If he is doing something wrong, tell him. You are society. Tell him how to behave. Marijuana is bad. Tell him". So if this is part of the expectations of some of the parents, then how would the school respond? The school could say that this is not something we believe or the school could just respond to the expectations, I don't know. I am not saying this is what happens. Very specifically for me, because this is my process of comparing my life in the Kibbutz in the community and my life here, always this comparison confuses me sometime, because we speak about silence, and we can come to the morning meeting and stay still for ten minutes, but we have no relationship with silence, why do we sit? Because we have to? Because the students come to breakfast afterwards and [he makes a sound, implying that there are a lot of talking]. So I am a little confused sometimes about what we say and what we do.

*D: Can you tell me what Brockwood gave and has given to you?*

R.: I think I have met a lot of people that are, I wouldn't say interested because that would sound like an intellectual, but that are involved in relationships that are not only self interest. Not only about what I need and what I want but actually caring for the people around. And I think that, for me, I see about my self that and I'm involved in these kind of relationships, I can be more what I am now, and not so much caught in my thoughts about what I should be. "And I should be more gentle, I should be more sensitive, why did I say this? I could have said something different" and you know many, many, many different conversations... so I definitely find in this place, because of specific people that choose to come here, that there is a possibility for me to live more... what

happens now you know, I can actually say, for the past five minutes I have been stuck in a loop of thoughts in my head, "why did I believe like this?" or this is what is going on for me now and it will be accepted with care. So this is part of what this platform has to offer to me - these kind of relationships. And I definitely can see that there are many.

D.: *What do you mean with "there are many"?*

R.: I'm saying that I can't say that there are many... I think that for the moment you think that Brockwood gives me the most is the opportunity to communicate with people. We can talk about definitions you know, all students, mature students, staff... but generally, many times I am sitting with a person and I'm feeling younger than him, and sometimes I feel older than him. When I speak with someone, I am really interested in how they experience the world, because definitely there are students here that perceive reality different from me, I've seen... and I think this is something quite fantastic. As far as I understand it, talking from an idea of how they think they perceive life, because maybe this is how they want to perceive life. But definitely there are some students here where you can see that this is how they really perceive life, some kind of a movement that I'm blind to, something that gives me an opportunity to understand life. Not only my life but to understand this thing. Why I don't understand it but I have no idea. [Laughs]... I think that if I was sixteen years old, fifteen I don't know, coming here, I think it would provide a completely different life than any other place I have seen. Even if it is not fully fulfilling it's potential. Just the possibility to be in a small group of people and to be close to nature and to inquire together and to get the space to people to cooperate together and to do things, create... I think that is far better than most of the places I know. And even the people I don't agree with, I feel like that with most of them I can talk and they will listen. Which is quite fantastic.

D.: *I have more questions but we only have five minutes.*

R.: Shoot, shoot - we can go fast.

D.: *What is your opinion about this spirit of doing things together? And why do you think Brockwood is based, on an organizational level, in this way?*

R.: I think, first of all it makes much more sense. (...) I think for me an interesting question was why do we even want to work cooperatively? When I came to the school, one of the first discussions was: 'What is cooperation?', in Inquiry time... and I remember that I told the group I was with that I was raised up on the idea that cooperation is good. Working alone bad. We need to cooperate, we need to work together, we need to do things together, to be considerate. But do I really feel like I want to cooperate? Or is it really good to cooperate at any time? Because I think there is a very big risk of just

replacing the old conditioning of society with the new conditioning of society:  
Cooperation= good!

D.: *And you feel you're doing the same as well? Is that what you mean?*

R.: Yeah, you're still following an idea, that cooperation is... you're still following an idea... because I see students who do not want to cooperate, which is okay. Like they need to do rota, you know, to wash dishes and they go. And then someone has to find them every day... every day there is someone with a piece of paper, walking, seeing the names that are supposed to wash the dishes today and looking for people. So they know that they have to wash dishes but they don't want to cooperate. Now for me this is almost no sense to talk about cooperation. If in real life people do not want to cooperate, and if people choose...

D.: *Why does it make sense for us to talk about that? You mean there are still people that cooperate?*

R.: Definitely, definitely. Because if someone cooperates, it's okay. But I think it's quite interesting to see if we are cooperating because there is an idea behind it or if it is something that we find to be true for us. So no one has to tell me to cooperate. I just want to cooperate. No one has to stand there and tell me that today you need to do this. I will come and I will ask: "what can I do?", because it is something I feel which is right. If I feel it is right, fantastic. But for me, I don't know it's a little bit interesting for me to say, because for me it is fair... some students here don't feel like it. As me sometimes when I don't feel like it. Sometimes. I'm too busy with my thoughts, you know. Not now. Let me cut the carrots. I don't know maybe I have this feeling that looking at something which is lacking is more interesting because it shows a lot of things. Instead of looking at what I'm already doing, instead of talking about.

D.: *What about cooperation?*

R.: [laugh] Like when I see people asking the student, what does it mean to be responsible? Then I see that while they give an answer... how already for them there is an idea: "Responsibility is doing this, it's like doing something like this, like that"; and then you come to the question "Does it happen?", right? "So why do you need to go like this? What is it not to be responsible? Not to be responsible is like not caring... about the outcomes of my behavior. Do you see this in your life?" "Yes", [laugh], you know; and then there is an interesting discussion because it happens. It's not like this is a method that works in each discussion but definitely many times is much more real.

D.: *How do you consider this cooperation in relation with education?*

R.: For me it seems like, as the years go by, and when I can see that I behave in a certain way, I can see that there is a pattern, and I can see this pattern all of a sudden, there are a few things which become quite clear. And as I said before, cooperation at some time, became quite clear to me, it just seemed to me that it does not make any sense not to cooperate. And not like it is good or bad. It seems like it is true: to cooperate. And I saw it through the process of education. So it's not like there is tradition and cooperation; they go together, but I don't think there is any chance of understanding what cooperation is unless you find it out in the process of looking in yourself. (...) It will definitely be hard for me to answer why did they start with it... I can only guess. I can only guess that people who looked at their lives and understood that cooperating is something that is quite necessary for different reasons, not only because it's functioning better when we work together or if I am working alone... if I understand what you're asking me, I think it would definitely be a method. Cooperation can be just a technique; if it's not understood then why do you do it. It can be just an efficient technique. Instead of me cleaning a loan, four people would clean together, it would be cleaned faster and more efficiently. But what I find to be interesting in this place is that quite a few students actually are interested to cooperate. Not from self-interest only. Which was a kind of behavior that I was really exposed to in my school. If we can go home, let's go home and the sooner the better.

D.: *What do you think could be an interesting question to ask you?*

R.: For me, a question that keeps repeating in my head, for a while now, but it's just now... it might sound silly but...

D.: *'Now', you mean now in this period of your life?*

R.: Yes exactly. In this period of my life... I'm talking in Hebrew in my head so I'm trying to translate it to English, but it would sound something like, maybe, "how does the mechanism of trying to find an answer, you know, someone is asking something and then mind goes, finds an answer, and puts it out. How does it work? I think it's a really interesting question for me... (...). And I think there is something very interesting in this question because just by asking yourself "how does this work?", there is a need to find an answer to this question. I think there is an interesting possibility to learn about it just from this question because for me when I truly sit with this question, there is no way to answer. Because any answer would be a part of this mechanism, which would be to avoid the question [Talk about choice in the answering process].

R.: *What do you mean by choice?*

D.: *Choice is like, ok you ask me something, and I have in my mind many thoughts. And somehow, while you are waiting, I am putting together this thinking, but I choose to put together thinking in that way and to construct my thoughts in that way and answer you. This is a choice. And in that construction there is your fear, you want to be accepted by the people that are in front of you, there are many things but I think that if you don't have those things, there is only one answer. I don't know...*

R.: Interesting. For me, it seems like if there are no expectations, no need to impress each other, no fears, there will be no answer, only another question.

D.: *Why only another question?*

R.: I see in myself this need to understand something. If I can understand it, then I can explain it. So I could communicate. But even if I think I hold it, and I understand, I think I understand why I fear being alone - something comes to my head and I understand why I don't want to be alone. And then comes an answer. But if I really look at this answer, I see that it doesn't cover the whole phenomenon. Then comes another question and about the answer.

D.: *But they will end.*

R.: I am not sure.

D.: *Why?*

R.: Like I would ask you now... the person who asks me all these questions yeah... who is?

D.: *I don't know. I had a sort of idea before coming but I was trying to not have an idea. And not to force me and the others in some way... You know, I have to do my dissertation... I don't want to damage this with the process of thinking that you must have a project... As much as I can. I have to deal with the fact that I have to do something, but I am also trying to be open to who I have in front of me. I am interested in listening to people... .*

R.: So if I understand what you say, there is an assignment from the university to do a research about something and that...

D.: *I'm doing these interviews for my dissertation... but I am not sure this could match with what it's expected, you know...*

R.: But if the research it is about the school, or the educational perception of the school, then I think you have quite a lot of directions. It sounds quite interesting.

D.: *Yes directions. I don't know... it's like I just want to see right now. I don't want to say this or that... I am asking these questions because it's more functional.... But I think people are open enough to take the direction they want. I have received different*



*perspectives... You can even write on this, for example. Maybe it's just the chance to come here... I don't know...*

R.: I think one of the things we talked about of the Jennifer's presentation... I think it is quite interesting to do a research about it. Like see what people think about education, what do they mean when they say education referring to the result of education and actually seeing how the education takes place. But that definitely requires to read between the lines...

(...).

### ***Intervista n. 10.***

Data: 23-03-'09.

Luogo: aula.

Mark: Giardiniere, Inghilterra.

D.: *Can you tell me how and why you arrived here in Brockwood?*

R.: Well, first of all I was working in London as a gardener for fifteen years and, and I was feeling like I wanted a change and then circumstances changed: I got into money difficulties, all my tools were stolen one day and I did not know what to do. My business was in big trouble, and then I heard about this job here and I was interested in Krishnamurti. I have been interested in this since my twenties, early twenties. So I came to look at it and I applied for a job and I came here. I got a job here. That's how I came.

D.: *So the reason why you came here was because you had some economic difficulties?*

R.: The reason why I decided to think about changing was because of economic difficulties and also I felt like a change. But when I came here and saw the school, I really wanted to work here, I wanted to be a part of it, I was very excited about coming here. So I came in the summer and joined the work party and I really enjoyed it. The thing about here is that there is a lot of work to do, the grounds were quite neglected and I could see that. And I thought that it would be a great job to try and make everything look nice. So I really wanted to come.

D.: *What do you think about the school?*

R.: Um, Krishnamurti set up the school, I suppose with the intention of providing an opportunity or a place for children to develop without academic pressure, without the pressure that most children have in the world, to pass their exams, you know, to do well. Rather than that they explore themselves, find out how they'd like to live and what their

interests are, what kind of work they are interested in and what they'd like to explore without pressure. I think that is the intention of the school.

*D.: In your opinion, what is education?*

R.: In my mind... I left school at eighteen after doing all these exams without any understanding of what I wanted to do or what I was good at and I did exams partly because I was afraid of not doing them, you know, I was expected to do them. And it took me a long time to find out where my interests lie and I think if we can find work that we enjoy doing, that we love to do, then you know it's better.

*D.: So do you think here there is this kind of chance?*

R.: I think that the potential is there, yes. I'm not saying that it always happens but there is certainly a potential. I mean the pressures, for example my daughter is doing about nine or ten GCSE's and to get onto the next stage, she needs to get quite high grades in all of them and she's under enormous pressure; and she suffers for it. And I don't think that's what education is about.

*D.: How much do you think Krishnamurti is part of the education at Brockwood?*

R.: I think that it is quite strong. It's a difficult question... I don't know. I mean his talks and writings are represented in school in dialogue, staff meetings, staff dialogues and inquiry to some extent. So there is a lot of introspection and a lot of discussion about issues. I think... I can't say how sincere the staff are about it but it is part of the program of the school.

*D.: Apart from being a gardener, what activities do you participate in and how much do you feel you are involved in education here?*

R.: At the moment, I'm not really involved in education at all. I only arrived last September, so I haven't been very long. And I have said, in my opinion the grounds and the gardens are in very poor condition so I really want to get them looking good again and that will take at least one year, maybe two; but gradually, I would like to work more with students, I would like to share my passion of gardening with them, you know, I would try to get them involved. I think that is quite difficult because I think once you organize things for them, if they feel they have to do it, and they are not necessarily that enthusiastic. Especially at that age, you know, teenage years. Much more excited about other aspects of their life. But I would like to hope, just by talking to the students and the process has already started you know, a little bit, I get to know them and become friends with them. I'm not in a position where I have to be an authority figure to them, which I'm not saying it is a bad thing; it is something that they need but I do not need to be the authority figure. I can just be the gardener [laughs]. If they see my enjoyment of what I

am doing, I hope that I can communicate that and they may get a feeling for it. It doesn't mean to say that they need to spend a lot of time gardening or think of it as a career or anything like that but if they do a little bit and enjoy it, even if it is half an hour now, I think would be fantastic. And that it could be educational and I hope that it will come over time.

D.: *Do you think that there is a common spirit at Brockwood?*

R.: No, not really. I think there is actually lot of tensions in the community but I would not expect it to be otherwise. I think probably you get it in all communities; different people have different ideas and there is also a certain kind of ambiguity because on one hand we are all here trying to find out why we don't like the idea of a hierarchy. We can all try and have our say in how things are run but I think the reality is that we have two co-principals and a certain way of doing things, a way of looking at things which some find restrictive, especially I think, some of the younger staff. And of course the students as well who always want change and want to push the boundaries of what they are allowed to do. It's only natural. But I think there are tensions but I think that is sort of inevitable.

D.: *And how are these problems and tensions resolved here?*

R.: Well there is an awful lot of discussion [Laughs]. But I am not sure that discussion actually resolves issues. We had a very big meeting last term amongst some members of the staff about certain issues. When the school started, everybody, all the staff did all the jobs. They were teachers, they were gardeners, they were cooks, they did everything, or so I was told. And this turned out to be impracticable because student numbers increased, the workload increased and it has now ended up that there is a division between teachers as that there is a division between teachers and what they call facility staff. That's everyone else who does like you know, the gardening, the cooking and cleaning and so on. These are all facility staff. So there are two camps really... and some of the staff members regret the change and want us to go back to all of us sharing the work. And in my view it's completely unrealistic that this could happen. We should accept that this is how it is. And again we have tension between teaching staff and the facility staff because we are all paid on different contracts, and there is different contracts and so on. But we had a huge meeting about this and it was discussed but nothing was resolved and in fact we never had, even though we meant to, we never had another meeting to sort it out. So that was just left hanging in the air, a debate that was never completed or concluded.

D.: *You said that there is a difference in the amount of money teachers and the facility staff are paid?*

R.: The salaries are the same but the teachers get more holidays. It wasn't really an issue... and the issue was not really the fact that they get more holiday; it was more to do with just the problems of some people more involved in the work than others and how it is monitored and this sort of thing. I didn't mean to give an impression that there is a split between the teachers and the facilitators because it wasn't actually that. Although the contracts are different, that wasn't really the main issue.

D.: *Is Brockwood capable to resolve such problems?*

R.: I don't think that one was resolved... I have not been here long enough to say, to be honest how things really work a lot in the long term.

D.: *Can you tell me a little more about your experience here?*

R.: Yeah, it's not an easy answer that because I think (...) in general terms I love it here, I love it. I love the work and I love being part of the community... there are so many interesting people here and I'm meeting new people all the time and that's fantastic. I think there are other issues because, because, you know, I have my family in London and I'm split between two worlds really - my world in Brockwood and my world in London. So that's a little bit difficult. Well, I'm very involved with my partner in London, and my relationship is changing in any case, and moving to Brockwood has changed it further and that's been quite difficult for me and I try and you know, by reading Krishnamurti, I get a better understanding of my situation and my difficulties but I haven't been able to resolve them, so I still find that I have difficulties and life generally can be in some ways quite difficult. But I find reading Krishnamurti to be very helpful in getting a better or a clearer idea of my situation.

D.: *And being part of this community?*

R.: One thing in my whole life in London, I was the boss of my business -I had only two people working for me but I don't know what to do and they did what they were told, it was very simple. And here I am part of the team and people have different ideas and I can suggest something but it might not happen or it might take four months to happen and so and so. It's absolutely different kind of working set up and I've had to adjust to it as well and I can't say it's been easy. I think the hardest thing is that I've always been used to working a kind of full day starting at 8 in the morning and finishing at 6 or 7 maybe in the summer. And it's flat out and that's it... I am finished for the day. But here it is different - you have meetings, you're stopping, you're talking to people - the flow is different. I didn't like it at first because I wanted to get on with work; I was a bit of a

workaholic and now have really come to appreciate talking to people. So I'm adjusting slowly off to a different pace and you get less done but the conversations are just as valuable as the work I do, I think. I do appreciate it.

D.: *What do you think about the organization at the school? The fact that is based on cooperation... what do you think about this 'method' and how are you part of it? Do you see a link between this cooperation and education here?*

R.: Well, one question at a time. What was the first question?

D.: *What do you think about the fact that Brockwood is based on cooperation?*

R.: Well, overall it seems to me that the whole school works very well. Everyone is very professional and people work very hard and they do a good job but I do sometimes feel it could benefit from more hands-on management. I see certain problems which could be solved quite quickly but aren't and because they are not, they become bigger and bigger as until they become a major thing. And that's quite frustrating because people were unhappy and it's obvious it could be sorted out quite quickly in the first place and wasn't. So I would like to see some more hands on management myself. I think that's one thing definitely. And I suppose because there are so many different people doing different things it makes it harder as well. And your second question? How do I see this in relation to education?

D.: *Why do you think? How do you think it is part of the education here?*

R.: I can't understand the question I'm sorry... the organization?

D.: *Why do you think Brockwood is organized like that?*

R.: I think first of four, it's not meant to be a hierarchy, you know, it's meant to be a cooperative. We're supposed to come together, decide as a group and what is best... So... for example, on the positive side I have some experience in gardening and others don't so I've been able to organize to a certain extent how the grounds should be managed; you can set up these initiatives and people are usually receptive to it. So I have been able to run my own agenda and I am pleased about that, you know, it's good. We have a very limited budget. And if the money is available, people are usually taking up on ideas. So that's good.

D.: *And if you were to relate this to the education in Brockwood, do you see a relation or not?*

R.: Well I think it's completely all tied in because the principles, if that is the right word, or the agenda that comes from Krishnamurti is involved in everything we do. Whether it is it or not, I don't really see a difference... I can't immediately think of an example but um... one of the things that Krishnamurti did not like was ideology: the fact that we

would be guided by intellectual concepts, that we were attached to ideologies or whatever. So the school is not run on ideological principles. It's not. There are no sort of ideological concepts as such, I would say. Perhaps I'm wrong, perhaps people are ideological. The main thing I got from, or get from Krishnamurti is that we need to understand how we are as we are and not how we want to be. So it's this... that I think he described it as choiceless awareness. When we realize that we are escaping all the time by not facing reality, you know, in whatever way, we dream of being someone else or we want to go on a holiday, whatever, there are all kinds of escapes. But when you realize that these escapes only lead to further trouble, we have no choice but to be aware of the situation we are in. So there is a kind of choiceless awareness, of how I am, how I operate, even if I don't like how I am. I can only be aware of it really.

D.: *I do not have any more questions for you, but maybe there is something you would like to talk about, something you think could be interesting.*

R.: Well I would only say that I think that Krishnamurti brings in a kind of spiritual dimension to life. And that is not necessarily easy. But it can be rewarding as well. Open up to people than be more in touch with them, to share with people. And it's what life is about really. I have no other interests - I don't want to be rich [laughs]... maybe I would be if I thought it was possible. Never been a possibility really. So I'm happy to be here and meet people and enjoy my work. That's about it really.

D.: *Thank you very much.*

### ***Intervista n. 11.***

Data: 23-03-'09.

Luogo: Aula.

Rupert: Insegnante in environmental education class, Inghilterra.

D.: *Please tell me how you came to Brockwood and why?*

R.: I mean, why I came was because I was working in education in the wilderness, in the outdoors in America. And so I would spend intensive times with the people, and then they would go and then some more people would come and they would go and I wanted to see how it would be to stay with a group of people over a period of time, to see if I would develop relationships with people in a learning context. It was on one hand, a way to develop long term relationships with people and on the other, my passionate environmental education; how to bring that to you young people.

D.: *But why Brockwood?*

R.: Why Brockwood... I think Brockwood... for a start, I couldn't teach in normal school. It would be too difficult. Like here at Brockwood, they allowed me to design my own curriculum. There is this sense of... at least there is the intention to inquire into life: What are we? What is this human experience on this planet? Who are we as a people? What does it mean to be alive?. So I thought that might be possible here, because the community is so, to live together is community. So that also draws me here. So those two things: the willingness to look at life and the sense that we live together as a community, I think, would be the strongest things that draw me; and of course, the willingness to allow me to bring my work here.

D.: *How did you become a teacher here? What is the process?*

R.: There was an advert in a magazine called *The Ecologist*, and it was for an environment science teacher. And then so I said "I'll come", but then when I came here I realised that they did not have an environmental science course and so I had design it myself. So that was my first entry into Brockwood; finding that the position I had applied for did not really exist and I had to create it. Which was good in a way because I liked to be allowed to create it myself. But... what's your question?

D.: *Also, about the prospective week? Your point of view and from the outside...*

R.: Can I know why you ask?

D.: *Because it could show an intention of education, of a community... From what I have seen, during prospective week you decide if you want to stay or not... also there is the people around you and their opinion are relevant, they also decide if it is good for you to stay. So this double vision. How did you live that?*

R.: Sometime ago, I mean... . I found that there was a sense of community here. That's the first thing I saw. And that people were willing and open to get to know who I was. Probably a little anxious... and I was really not sure whether I would stay here too. Not sure because there was no programme for me here, no work in the first term. Well, there was lots of work, but no work in my field. So I was not sure if I was going to stay. But then a few things happened where I was able to support a few students in their work, which was similar to my work of, yeah, being close to nature. And so when I found out that I had the opportunity to offer something of myself, then I felt I can stay. Yeah...

D.: *And what do you think is Brockwood?*

R.: If one looks into, one would have to say that Brockwood is a concept; it does not really exist outside of a thought. Yeah.... But if I were to really look at Brockwood, where

could I find Brockwood? There is the pillow, there is the teacher and there is the student. Where is Brockwood if I were to really look into it? What do you say?

D.: *I think it is something real. It's not really an idea, it's more... . It's a group of people, so it's something that is changing all the time, because it is the result of an interaction. So you cannot say that it's like this or that....*

R.: So all of it together, you're saying, is Brockwood?

D.: *I don't know... I have only been here one week.... It's difficult to talk about it because it seems to change all the time.*

R.: I think that... it's like...of course, I can talk to people. I am at Brockwood and I speak to people. I am at Brockwood, I teach at Brockwood [Laughter]. But when is one here, when one really looks into it... I think I could say that the whole intention of Brockwood, or Krishnamurti's intention would be to look at things really closely to see what things are actually. So for me, if I really look into what is Brockwood, really, I can't find it. It's the curtains, the different people, there are the plants in the garden: all these different things in relationship with each other. I could say that all these different things are Brockwood.... I only use that as a tone in conversation that... so we can communicate, but really, if I were to try and find where Brockwood is, how could I find it?

D.: *What in your opinion is education?*

R.: That's a good question. I feel it's something to do with unfolding. In my class, we explore,... is the story of the Earth; how the Earth was born, how it's evolved, how plants, animals and humans came to life upon the Earth. So there is this story unfolding. And now, human beings are here, quite dominant on the Earth. So it's the story of human beings, of what a human being is. I would say education is listening to, and writing that story of who we are. To see what's possible, what we can write, in sense of what we can write for the human being.... That's in a general sense. There are other ways I look at it, in a more defined sense. I think in traditional societies, you had the elders and the young people, and it was the role of the elders to offer wisdom and it was the role of the young people to burn things down that no longer served... to burn down the structures that are no longer of service. That kept the community rigid. And without each of them, without the energy of the youth to burn away the old, and to create something new, and without the gift of the elders to bring the wisdom... both of them together create something new and fresh. And I would call that also education. But it has to be from both. I think for myself, as an educator, I fail in that. Because in my classes, it's not balanced. I tend to have more balance in me being the educator. I could give that critique of western education in general - there is a body of knowledge I want to give to the student so that



the student can do something with this knowledge rather than empowering the student to be curious and find their own understanding of their life, and to create something with that and to really empower them. And so when I reflect upon my own education here with students, although I have that as an aspiration, in my classes I tend toward this conceptual understanding. I want them to have an understanding of things. The environment, which is useful, but I have yet to mature sufficiently in myself to really allow them to have this empowered.... I am still not skillful enough to support that in a way.

D.: *Do you think there is a method of education in Brockwood?*

R.: Definitely... but I don't think that there is one. There are methods, there are many methods that go on here. Is there one method that goes on here? I don't think. What do you think?

D.: *I think there is a wide direction... in this wide direction, there is a space for a personal evolution of the concept of education and then an application according to the teachers and according to the students.*

R.: And yet, these different methods and this context in Brockwood, in turn, is shaped and influenced by the cultural conditioning of what education is, and what education is required by the country, for example. Exams...

D.: *But why do you talk about a method? A method is something that does not change. Do you think there is this implication to educational methods here or there is a space for changing...?*

R.: I think there is space for change. Sure. Like some of my work; I have taken the students outside and done some interesting activities, and that's not a common method here. But people allowed me to bring a new method. But I think... only certain methods will be... there will be a limit to what kind of methods will be allowed here... like for instance, I am really interested in meditation. Krishnamurti writes a lot about it. But because Krishnamurti was very vocal on how there should be no method, many people at Brockwood say that there should be no method to meditation. But that in itself is kind of like a method... it's like... and so some things are okay here, and somethings are not okay, depending on people's own background.

D.: *How can you describe your relationship with students?*

R.: That's a good question. Hmmmm... there are so many things really. I would say that I am interested in their well being, I am interested that they grow, they blossom in way that is meaningful for them, and of service to the wider world. And so, I think my relationship with them is influenced by that wish. My relationship with them is also

conditioned by my own incapacity to always be awake and receive people freshly, to see them freshly. I can believe that I know somebody when in fact I don't, so that influences my relationship with them. This quality of friendship, and although I am in the role of a staff person, and they are in the role of student, I think there is a friendship between even these roles. Something quite playful, something quite silly, and cheeky. Sometimes, there is an awkwardness, of not being able to get into a groove with them. But mostly there is an appreciation of the young people here.

D.: *When you look at them, what do you think?*

R.: I think so many different things, so many different people (...). I don't think the students can talk about everything with the staff, but there is a lot they can talk about, and there is a lot perhaps they can talk about with adults here that they may not so easily talk about with each other or with other adults in their life. Especially to do with, when we talk about who are you? What's your life about?, What's meaningful for you?. But there are some students I haven't had that conversation with, that I'd like to have that with.

D.: *Do you think there is a common spirit at Brockwood?*

R.: It's difficult... I want to say yes, and no. Yes in the sense that I think, each person here is seeking to live a life that is meaningful. So there is a common thread; we're all seeking to live a life that is meaningful. And that it's not common, so that's the 'yes'. And the 'no' is because a meaningful life for each person is so different. What do you think?

D.: *As I told you yesterday... I have seen other communities... here seems to be something different, maybe a different intention...*

R.: The awakening of intelligence...

D.: *No, I don't think it's that.*

R.: I am joking...

D.: *I have told you that it's like an affection. And I think problems are there, but how Brockwood is structured and with this little intention behind... It seems that somehow the environment takes you there and somehow the intention takes you there. So it's like an upper moment that allows you to face another possibility...*

*What do you think is essential for the development of students? Why are you laughing?*

R.: I am laughing because they are interesting... I am laughing because your questions are really sharp. I think the most essential thing is care that is involved in educating students, like a genuine care. And then the students themselves have care. So that for me is the genuine quality; there is a care, interest...

D.: *If I have understood correctly, nature and the relationship with it, is considered important at Brockwood. Do you think this is true and how much part does it play in your teachings?*

R.: That is an important question. Like I was saying before, my work in the States, it was all... my classroom was the natural world. I would bring people with me for two or three weeks in the wilderness. That was yeah, my work for many years. It's difficult for me here because my field is environmental education, and I feel it's so important that young people understand the current story, the current situation... I feel it's really important. And at the same time, not just understand that, you develop a sense of care for the natural world. And I think that the primary thing that allows that is contact with the natural world. And for me here, it's difficult because the natural world, the natural world out, here, is no longer natural; it's being cut down and it's squared. When I was in America and I took people out, there was a wilderness, a wildness that is not human controlled. Even nature here is very human dominated.

D.: *Even in Brockwood? But it is a kind of... it's not like a tree at the side of the street...*

R.: All of the trees here have been planted by human hand. The fields here, their design and shape, in a way it's a totally human manufactured landscape. If you don't know what a wild landscape would be, it's easy to think "Oh, it's nature", but if you know what a natural landscape would be, then... So I miss that. I miss bringing students into contact with that. But that is not to say that it is not possible to have beautiful experiences here. Today, I was looking under the microscope a little frog's tadpoles with students. How these lens can look at flowers and leaves very closely to see the whole universe inside a leaf. So yeah, again, I think that it is really important and that we fail in that again... I feel in meeting what's possible. The students are always not so keen to be outside, you know, culture. To be dirty, to be outside in the cold - it's not normal to us anymore. So it has challenges. But I would feel that there is so much that I don't engage with, so I would like to engage with, in terms of supporting people's relationship to the natural world.

D.: *And your personal relationship with nature has changed since you have been here?*

R.: I was living in the wild, in the Rocky Mountains. Yeah, different... I haven't spent so much time in that deep intimacy with nature here at Brockwood, in that intimate way.

D.: *On a personal level, what Brockwood has given and is giving to you?*

R.: On a personal level, it gives me the opportunity to do good work, to offer myself, to make use of myself. I think that is the greatest gift it gives me - ask me to make use of myself, to share myself, to use myself. Also, ask me to explore my relationship with people, to look at my process, especially in areas where it gets painful... to look at that,

to see why, to look at my habitual reactions. I mean, it gives me that frame... like you know we were talking about that spirit, you know, maybe there is the spirit of inquiry here. And so each day I am asked to be present to this life as much as I am able. Yeah... and it gives me those relationships too. I think when I leave Brockwood, you know it's like being in a relationship: you leave and then you really appreciate the person you left. Sometimes it's only after you leave, or after what you value is gone, that wow, that was really precious. So I am careful to appreciate my days here too, and the people.

D.: *What do you think about the fact that this experience is for a few people. What do you think about this, on an educational level, with regard with student's relationship with the outside world?... this experience is unique, these students live in a community, it's a different experience for many reasons. What do you think could be the impact of this on their educational development?*

R.: My hope would be that the person gets to see that they have values, that they have a place in this world. And that it is important, to live a life that is meaningful for them. To care for life; but mostly, they have a place here. Here as in, on this planet.

D.: *And do you think Brockwood can give them the opportunity to face the world outside in a better way? Or that it could be difficult for them when they leave school?*

R.: I think it would be difficult. But for me the problem is, that if a person goes into our culture and it is not difficult, that's a problem. I think it's healthy to experience a culture as difficult because I see our culture as being quite pathological, very problematic, very destructive. So if a person comes into our culture and doesn't have any difficulties and carries on the culture as it is, I think that is problematic. So for me it will be healthy is somebody is quite uncomfortable with the culture, finds it quite difficult, and through that, is able to change the culture. I know what you are saying: "will they have a hard time?"... maybe not, maybe there're social skills. I would say that there are certain areas where they will have an easier time, and certain areas they will have a harder time. For example, engaging in work or doing a job, having a lifestyle that doesn't feel genuine to them. I think that would be more difficult. And I am glad.

D.: *Do you want to say something else?*

R.: I want to ask you a few questions.

D.: *Yes, okay (...).*



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