Chapter 7

Educational Contributions of Trio Philosophers in a Comparative Perspective
CHAPTER VII

EDUCATIONAL CONTRIBUTIONS OF TRIO PHILOSOPHERS IN A COMPARATIVE PERSPECTIVE
(MAHARSHI AUROBINDO, RABINDRANATH TAGORE AND SARVEPALLI RADHAKRISHNAN)

7.1 INTRODUCTION

The trio philosophers' views on education reveal that they were the outstanding product of Indian nationalism and a brilliant exponents of ancient Indian wisdom. Their views on education reveal that they were one of the most and distinguished educationists of our country. Even though they were sufficiently influenced by the culture and philosophy of the Indian culture and heritage, the contributions of these trio philosophers to educational thought and practice are stupendous and magnificent which form the basis of this study.

The educational contributions of these trio-philosophers have some commonalities and contrasts in respects of- the concept of education; aims of education; curriculum; methods and principles of teaching; discipline; role of the teacher; Indianization of Education. An attempt has been made to explain all these aspects as clearly and cogently as possible.

7.2 CONCEPT OF EDUCATION

7.2.1 Maharshi Aurobindo’s Concept of Education

Maharshi Aurobindo was deadly against the British system of education
that was being imparted during those days. He was even not satisfied with the system of education that was in practice even after the attainment of independence. He was of the opinion that it was an alienating education not even remotely touching the nations social fabric. He opined that it was not in conformity with the mental and spiritual needs of the children and demands of the nation. Hence he strongly pleaded for the reorganisation of the whole system of education on national lines. He thus writes- "Education must not be a machine made fabric, but a true building or living evocation of the powers of the mind and spirit of human being". According to him our education should be in conformity with the needs of our modern life. To put the same in clear fashion, education should create dynamic citizens so that they are able to meet the real needs of modern complex life in his concept of education freedom is the basic principle. The individual being the end, he is to be allowed the maximum freedom to learn and grow according to the law of his being.

N.C. Dowsett has summarised the concept of education of Maharshi Aurobindo thus, "The meaning of the word education is ... to educe the inner, hidden latent, dormant, potential secret within every human being, secret because it is not of the senses but of the inner truth of being and because it is that most unknown part of the being which has yet to evolve to its full stature".

### 7.2.2 Rabindranath Tagore's Concept of Education

It is to be noted that Rabindranath Tagore has not written even a single word pertaining to the concept of education. So we may conclude that he was not an educationist in an academic sense. In order to understand his conception of education one has to refer his countless writings.
Rabindranath Tagore was deadly against the then prevalent system of education which snatched the child from the laps of nature every early in life, confined him within the boundaries of school and then put him into an office or factory. While explaining the meaning of education he writes, "That education is highest which not only impart information and knowledge to us, but also promotes love and fellow-feeling between us and the living beings of the world". He described education as a means to develop the personalities of the child to its fullest so as to enable man to live life in harmony with all existence. It is to live life as a whole and live life in abundance. According to him, "Education is the all-round development of the individual in harmony with the universal while interpreting the meaning of education he writes,

"The highest education is an education which does not merely give us information but makes our life in harmony with all existence." He has tried his best to combine in his concept of education the respectfulness of Idealism, Naturalism, Freedom and Originality of Naturalism; Socialisation, Practical Efficiency, Ceaseless Experimentation and Inventiveness of pragmatism.

In his opinion education is reformatory and expensive process which seeks to unfold all that is good and noble to individual. True knowledge brings enlightenment and self-realisation. He conceived education as dynamic, living and closely associates with life.

7.2.3 Sarvepalli Radhakrishnan's Concept of Education

Like Rabindranath Tagore, Sarvepalli Radhakrishnan has not expressed his views pertaining to the concept of Education. According to the speeches
and writings of him, I have been able to draw out some of his valuable ideas on education which may be briefly summarised as follows:

In the opinion of Sarvepalli Radhakrishnan education is nothing but the training of intellect, heart and spirit. He writes, "Education to be complete, must be human, it must include not only the training of the intellect but the refinement of the heart and the discipline of the spirit. No education can be regarded as complete if it neglects the heart and the spirit". In order to achieve human welfare he pleaded that humanism should be incorporated in education. "No nation in this world can hold its place of primacy in perpetuity. What counts is the moral contributions we make to human welfare. Let us therefore try and develop the qualities of charity in judgement and compassion for people who are suffering. If we adopt such an approach the tensions of the world will diminish rapidly".

Sarvepalli Radhakrishnan defines education as the instrument for social, economic and cultural change. For social and national integration, for fostering moral and spiritual values and for increasing productivity, education should be properly utilised. "The importance of education is not only in knowledge and skill but it is to help us to live with others". He states that the social implications of education are not only in knowledge and skill but it is to help us to live with others. The social implications of education are as important as the economic.

"It is through education that we require the passion and perspective to fight caste prejudices, class privileges and group antagonisms. The most important aim of education is to help us to see the other world, the invisible
and intangible world beyond space and time. Education has to give us a second birth, to help us to realise what we have already in us. The meaning of education is to emancipate the individual and we need the education of the whole man—physical, vital, mental, intellectual and spiritual".3

7.3 AIMS OF EDUCATION

7.3.1 Maharshi Aurobindo's Aims of Education

The main aim of education according to Maharshi Aurobindo is to achieve all round development of the child. In order to achieve this main aim of education is to strive for the development of the physical, senses, mental morality, consciousness and spiritual. The aims of education in the educational philosophy of Maharshi Aurobindo may be explained as follows-

a) Physical Development

Maharshi Aurobindo advocated that physical development of the child must be the first and foremost aim of education. Because he too believed in the maxim "sound mind in a sound body," and the old Sanskrit adage which goes as Shriram Khalu Dharmasadhanam which means- the body is the means of fulfillment of dharma. He says the physical is our base and even the highest spiritual values, to be effective on earth, must express themselves through the life that is embodied here. Of all the domains of education, the physical is the one most completely governed by method, order, discipline and procedure. He propounds that all education of the body must be rigorous, detailed and methodical. In his opinion the education of the body has three principal aspects. Those are- 1) the control and discipline of function, 2) a
total methodical and harmonious development of all the parts and movements of the body, 3) rectification of defects and deformities if there are any.

He strongly argued that the physical education must be based upon knowledge of the human body its structure and functions. Here the child should be taught right from the early stage the right position, postures and movements. He suggests that in the general programme of education for the children, sports and games should be given a fair place. The physical education should include physical training, games, gymnastics, balanced diet, preventive medical care and health education. The students shall devote several hours in a day to different forms of physical education.

b) The Development of the Senses

The development of the senses of the child forms the second aim of education of Maharshi Aurobindo. Like Madam Montessori he also pleaded the senses are the gateways of knowledge and as such the senses of the child should be trained. Education must take the senses as the starting point. It is the main aim of education that it should train all the senses of the child namely hearing, speaking, listening, touching, smelling and tasting. In his opinion these senses can be fully trained when nerve, chitta and manas (mind) are pure. Hence through education purity of senses is to be achieved before any development is possible.

He was of the opinion that our senses must be accurate, sensitive and pure. If any hindrance is found in making them it must be removed. They must be perfected, by the teacher. It is a sacred duty of a teacher to develop
all these senses properly. He suggests that inorder to keep the nervous system in perfect order one should perform Pranayam. He considers mind also as a sense. He says that the mind is both a sense organ and a channel. As a sense organ it is perfect as the other five senses; but as a channel it is liable to obstruction or distortion. The mind like other senses, can, look inward and can also form impressions independently. So he propounds that in any system of education along with training of five senses the mind must also be trained. "Another important point in the training of the mind is that the pupil should be guided to exercise his mental faculties first of all things, then onwards and thereafter on ideas in a natural and free course of progression, avoiding set teaching and memorisation of rules.

c) Mental Development

The third aim of education according to Maharshi Aurobindo is that of the mental development. So he emphasises the need for training of mental powers. With these powers, he gives utmost importance to training of attention observation and concentration. He thinks that through training, one may acquire the power of double, triple and multiple concentration of powers. The mental development means the development of all mental faculties namely thinking, reasoning, imagination and discrimination etc. To develop all these mental faculties must be the responsibility of education.

"Maharshi Aurobindo says that normally the mind attends to one thing at a time, but through training it may be so developed as to attend to many things at a time. This is exactly what he means when he talks of double, triple and multiple concentration of powers. It is the imperative duty of the teacher
to guide the student to acquire these powers gradually. Towards this goal, the teacher must try to see that the student learns to observe accurately and concentrate his attention of things in a gradual increasing manner.

"Like the faculties of observation and attention, memory and judgement should also be trained. The student should not be required to repeat the same lesson for a number of times in order to commit it to memory. This is a mechanical and unintelligent way of training the memory. Instead the pupil should be encouraged to observe different things and concentrate his attention there on in order to reach a judgement about the same thus he will acquire a habit of observing the similarities of thing and their differences. Maharshi Aurobindo advises that the teacher must take every care to encourage this habit in the pupil."

d) Development of Morality

The development of morality according to Maharshi Aurobindo is the fourth aim of education. He gives much prominence to the moral and religious progress of human beings. He thinks that morality is the basis of religion. In the economy of man the mental nature rests upon the moral and the education of the intellect divorced from the perfection of the moral and emotional nature is injurious to human progress. Morality is that part of the ordinary life which seeks to regulate and guide the various physical, vital, mental or ideal pursuits by some definite principles determined by rational thought or by some intuitive insight obtained at the level of the highest practical or pure reason.

Considering all these points Maharshi Aurobindo thinks that an intellectual education divorced from the perfection of the moral and emotional
nature checks the human progress. He has emphasised that without moral and emotional development only, mental development becomes harmful to human progress. He was of the opinion that moral and religious teaching is generally favoured as a sure means of improving the character of the pupils but it raises very complicated issues. According to him, hearts of children should be so developed as to show extreme love, sympathy and consideration for all living beings. Moral character and a truly religious outlook are no doubt valuable in themselves but the question is whether they can be directly or consciously inculcated by means of educational instruction. For this purpose he opines that the teacher ought to be, as far as may be in present day condition, inspiring the pupil by his personal example and leading him along the path of morality. So the ideals of a teacher should be so high that the child by mere imitation, is able to reach higher and higher stages of development. That was why he laid stress on moral education.

e) The Development of Consciousness

In the opinion of Maharshi Aurobindo the development of consciousness among children forms the fifth and an important aim of education. He defines the meaning of consciousness as- "By consciousness, we generally mean our waking mental awareness, which is only a surface or superficial state of consciousness known as subliminal mind. He says that the subconscious mind has a larger scope of awareness, and acts behind the surface mind. The subliminal mind is more illuminated state of consciousness than the subconscious. Consciousness thus uses the brain and the human body for expression. According to him these are forms of consciousness than the subconscious.
Maharshi Aurobindo also defines consciousness as a self aware force of existence with its two extremities, vital and material movements and super conscience". It is usually identified with mind, but mental consciousness is only the human range which no more exhausts all the possible ranges of consciousness than human sight exhausts all the gradations of sound-for there is much above or below that is to man invisible and inaudible. So there are ranges of consciousness above and below the human range with which the normal human has no contact and they seem to it unconscious-supramental or over-mental and sub-mental ranges, the intuition and higher grades of consciousness and fleeting and temporary. They come to us after immense Yogic effort and pass away. They do not remain permanent consciousness in us.

According to Maharshi Aurobindo consciousness is the source and basis of creation. He is of the opinion that man is limited in his consciousness by mind and even by a given range or scale of mind. So he gives prominence to the full development of the mind. The brain should be a flowering of the consciousness, a developing vehicle for the expression of the increasing consciousness. On the basis of these ideas he defines the learner and the teacher as- "A true learner is one who seeks sincerely this inner consciousness, which is one's own; the true teacher is one who knows how to lead the learner towards the inner light. Mental training should be given in the educational institutions. That is why he defines education as the growth of consciousness. True education is the growth of consciousness. It is consciousness that carries the light and the power of light.

f) Spiritual Development

The spiritual development of the child forms the sixth aim of education
propounded by Maharshi Aurobindo. According to him spirituality is the master key of the Indian mind. It is this dominant inclination of India which gives character to all the expressions of her culture. In fact, they have grown out of her inborn spiritual tendency of which her religion is a natural out flowering. He says that the highest spirituality indeed moves in a free and wide air far above that lower stage of seeking which is governed by religious form and dogma; it does not easily bear their limitations and even when it admits, it transcends them; it gives in an experience which to the formal religious mind is unintelligible. As he was a great spiritualist, he has emphasized the necessity of imbibing the spirit of a synthetic philosophy.

Considering the above values of spiritualism Maharshi Aurobindo emphasised that the main of aim of education is to promote spiritual development. He considers that every person possesses some element of divinity in him. Hence it is the duty of the education to find it out and develop it to the fullest extent. He was of the strong belief that a total spiritual education should be the goal of education. For it is more important than the intellectual, moral and religious education. He concludes that spiritual transformation of man should be the goal of education. He says that true education will be that which will be an instrument for this real working of the spirit in the mind and body of the individual and the nation.

The education of the spirit occupies an important place in the scheme of education pleaded by Maharshi Aurobindo. So he has stressed in this scheme some of the spiritual values such as love, truth, faith in God, competence in performance, strength of mind and heart. Thus the four-fold
approach to education advocated by Maharshi Aurobindo like the vital, the physical, the mental and the psychic, develop power, beauty, knowledge and love in the individual student. As a result man gets liberation from material world, desires, ignorance and suffering.

**Specific Aims of Maharshi Aurobindo**

Apart from the above major aims there are some specific aims of education that are propounded by Maharshi Aurobindo which may be mentioned as follows-

1) Education should aim at the recovery of the old spiritual knowledge and experiences in all its splendour, depth and fullness, primarily.

2) Flowing of this spirituality into new forms of philosophy, literature, art, science and critical knowledge is the second objective.

3) An original dealing with modern problems in the light of the Indian spirit and the endeavour to formulate a greater synthesis of a spiritualised society is the third goal to strive for.

The success of education on these three lines will be the measure of its help to the future of humanity.

4) He aims at the perfection of human race.

5) He searches after the principle of harmony in the individual, community and humanity and aims at its realisation.

6) He also aims at the evolution of individual, nation and humanity through education.

7) His system of national education aims at evolution of humanity.
8) He aims at the realisation of harmony between nations.

9) The central aim of education is the building of the powers of human mind and spirit.

10) He not only aims at moral status but also going beyond it, rising above virtue and vice.

7.3.2 Rabindranath Tagore's Aims of Education

Just like Maharshi Aurobindo, Rabindranath Tagore has not written any text-book dealing with the aspects of education. But he has expressed his views on education in some of his writings, and speeches. Moreover one can find out the aims of education which he prescribed were almost the same as were advocated by our ancient seers and saints. So I have tried to collect his ideas that he had expressed pertaining to the aims of education through the speeches made by him and through some of his essays that he had written. Moreover the principles of Rabindranath Tagore's educational philosophy have found their expression in the aim of education laid down by him. The following are also some of the aims of education that are determined by various influences cast on him from childhood to his mature development. They may be categorised into two types namely spiritual aims and intellectual aims.

a) Physical Development

The first aim of education that was advocated by Rabindranath Tagore was the physical development of the child. He too believed in the adage, "A healthy mind lives in a healthy body." He discerned an intimate bond between mind and body. So he strongly argued that the physical development of the
child should take place even in his early years. He advocated that education should try to make children who are healthy and physically well developed and have keen senses. "Rabindranath Tagore condemned the system of education which partially exercised the intellect only to the entire neglect of the body. According to him, "Education of the body in the real sense, does not exist in play and exercise but in applying the body systematically to some useful work". He selected the school in the lap of the nature. Pointing out the value of physical activities in the child's education he says, "Even if they learnt nothing, they would have had ample time for play, climbing trees, diving into ponds, plucking and tearing flowers, perpetrating thousand and one mischief's on the lap of nature, they would have obtained the nourishment of the body, happiness of mind and the satisfaction of the natural impulses of childhood".

As a poet Rabindranath Tagore very well realises the life giving values of nature's contact with man. About the child's contact with nature he says, "I speak in very moderate terms: Seven years- till then let nature alone conduct the indispensable education of the savage". So he laid emphasis upon the importance of setting educational institution in natural environment. So that the educand may learn by their touch with Nature.

Rabindranath Tagore gave more importance to the health improvement of the children, as he was very much concerned with poor health of students in India. For the development of physical strength, he had stressed on the Athletic side and manual work which will make man not only physically fit but help him to know the dignity of labour, which will definitely create self reliance and self-confidence. He was always in favour of manual work. He argues that
when students do hard work and that will lead them to self-sacrifice. He opines that students will learn creative arts and skill when they will work together. This will naturally lead to the development of sense of co-operation.

Rabindranath Tagore for the physical development of the child has prescribed various physical activities as swimming, diving in ponds, climbing on trees, plucking fruits and flowers and various types of games and sports in the company of natural phenomena. He also prescribed a healthy and wholesome diet. He suggests that every school must have an athletic department where students will participate. Boys generally play Kabaddi, Kho Kho, Cricket, Football, Tennis, Volleyball, Hockey etc. whereas girls play Khokho, Volleyball, Kuntata, Skipping, Shuttle Cock etc. Thus according to him mental training makes them virtuous and physical training makes them bold.

b) Mental Development

Mental Development of the child forms the second aim of education according to Rabindranath Tagore. While emphasising the physical aim of education he also emphasises upon the mental aim of education. He criticised the prevailing system of education, as it neglected body and at the same time laid undue stress on bookish learning. Ultimately students become slaves of book. So this tendency on the part of the students would make them being dissociated from man and society. He lamented, "we know the people of the books, not of those of the world; the former are interest to us, but the latter tiresome". He was of the opinion that thinking and imagination should play the respective role.
Rabindranath Tagore says, "we touch the world not with our mind, but with our books". Intellectualism takes us away from Nature and creates a gulf between man and man. He suggests, "Ever since childhood, instead of putting all the burden on the memory, the power of thinking and the power of imagination should also be given opportunities for free exercise." In fact, the intellectual aim of education, according to him, is the development of the intellectual faculties such as logical thinking, critical appraisal and assimilation. He says, that the power of thinking and the power of imagination are the two mental faculties which should be developed through education. Thus he advocated for true education which should encourage the cultivation of the power of acquiring necessary knowledge and skills through independent thinking. He opines that our intellect never received genuine intellectual nourishment. He said, "All these years, we adorned the cage but the parrot within lay starving."

The essence of Rabindranath Tagore's educational philosophy was learning from nature and life. There should be harmony between our life and education. He pleads that mere academic education cannot solve the problems of society. He emphasised assimilation and application of new ideas and knowledge and development of thinking and imagination rather than mere memorisation of stories of unconnected pieces of information. In this regard Sarvepalli Radhakrishnan has said, "It is essential that education should give not merely learning and skill but endow one with a definite purpose in life". At present also our educational system is in disarray without any definite purpose. Too much academic life has created gulf between educated and uneducated persons.
Rabindranath Tagore has written- "In comparison with book learning, knowing the real living directly is true education. It not only promotes the acquiring of some knowledge but develops the curiosity and faculty of knowing and learning so powerfully that no class room teaching can match it."

c) Integral Development

The third aim of education propounded by Rabindranath Tagore is the integral development. Integral development means harmonious development of all human faculties. Defining the aim of education, he says, "The fundamental purpose of education is not merely to enrich ourselves through the fullness of knowledge, but also to establish the bond of love and friendship between man and man. He firmly believed that the chief aim of education should be drawing out of all latent faculties of the child. To him, the child is more important than all kinds of books, rules and teachers. He opines that an inner harmony between Man, Nature and God should be established. Hence his approach to ultimate reality is integral. This is the humanistic aim of education in Tagore's philosophy.

According to Rabindranath Tagore, the Trinity, Man, Nature and God are the three aspects of the same reality. In man, again, the physical, the mental and the spiritual aspects are equally important and internally related. He also believed that mission of all education is to achieve a point of view which includes the past and present as integral parts. He pleaded that education must lead to harmonious development of all human faculties. He suggests that a child should be free to enjoy complete freedom to develop his mind and soul to the full in an environment of love, regard, sympathy and affection.
In fine, Rabindranath Tagore exhorted that the child should be saved from the burden of dead books and imposed discipline and allowed all initiative and self-experience.

d) Development of Morality

The fourth aim of education according to Rabindranath Tagore is the development of morality and spirituality. Rabindranath Tagore was much influenced by Upanishadic ideals, which were responsible in shaping his educational views. Religious feeling was the keynote of his philosophy. Hence his ideas were based on morality and spirituality. As he was a great moral teacher he stressed inner discipline, attainment of ideal of peace and tranquility, a simple way of life, and naturalness. So education in his scheme starts with unwarranted faith in the spiritual life. He advised the youth to develop firm conviction and devotion in supreme God ahead. He opines that the principal aim is to produce the moral and spiritual man, the whole man. He stressed inner development, attainment of an inner freedom, an inner power and enlightenment.

Rabindranath Tagore in his writings has thrown light on a number of moral and spiritual values which education should strive to inculcate in children. So he argued that education should teach children the values of self-discipline, tolerance, courtesy and inner freedom. He also laid stress on the cultivation of qualities like discipline of body and mind. Apart from these he wanted to cultivate some high values such as "Simple living", "High thinking", "Love for Satyam" (Truth), Shivam (Goodness) and Sundaram (beauty). According to him such moral values should not be imparted through direct moral instruction.
In his opinion "Real moral training consists not in foisting moral teachings like external decorations but in making religion and morality an intimate part of life".

e) Development of International Attitude

The development of international attitude is the last aim of education according to Rabindranath Tagore. Though he was individualist to the core, yet his individualism did not cut across his socialism and even internationalism. So we do find him as a believer in internationalism or world fraternity as envisaged by Gita. His humanism knows no bound. He is an ardent prophet of world unity. All through his strenuous life he has worked for a closer contact between the East and the West. The aim of his Vishwabharati was to achieve this aim i.e. synthesis of the East and the West.

No doubt Rabindranath Tagore was a lover of mankind who aimed at spiritual fellowship of man. As he was an internationalist he stood for the cause of the 'people' and not of an internationalist. He stood for international knowledge, universal brotherhood and international harmony. Hence he laid great stress on international brotherhood and harmony. Through education, he aimed at synthesising the important features of the cultures of the East and the West. He ardently desired to promote inter cultural and intersocial understanding for the unification of mankind. He believed that all men have come out of one source i.e. Brahma, and so all are brothers and sisters. He pleads that the distinction of caste, creed, colour or any other discrimination is false, unreal and man made. Infact, his vision was that an individual should contribute his best to the promotion of international welfare.
Specific Aims of Rabindranath Tagore

1) Rabindranath Tagore says, "Education should aim at developing the habits of constant curiosity and alertness of the mind."

2) Though he does not favour the utilitarian aim of education he does not ignore the earning of livelihood aim of education.

3) He pleaded for the multisided aim of education. He was against any one sided aim of education.

4) As he was an idealist and a spiritualist he aimed at purposeful education.

5) According to him the development of the individual leading to the harmonious development of personality should be the main aim of education.

6) He says that the social development should be the aim of education.

7) He argues that one of the main aims of education is to prepare the individual for the services of the country.

7.3.3 Sarvepalli Radhakrishnan's Aims of Education

As Sarvepalli Radhakrishnan has not written any book on education so the investigator has been able to draw out some of his invaluable aims of education through his speeches and writings which are briefly set forth below-

1) The first aim of education according to Sarvepalli Radhakrishnan is to bring man nearer to God. He suggests that for realising this aim one should study the various aspects of education.
2) The training of intellect, heart and spirit should be the second aim of education. He says, "Education, to be complete, must be humane, it must include not only the training of the intellect but the refinement of the heart and the discipline of the spirit. No education can be regarded as complete if it neglects the heart and the spirit".

He opines that, the education which tries to inculcate humanity in the students, is complete one. It only trains the intellectual powers, but also influences the heart and refines the spirit of man.

3) The quality of humanism to be inculcated in children should be the third aim of education. He says, "No nation in this world can hold its place of primacy in perpetuity. What counts is the moral contribution we make to human welfare. Let us, therefore, try to develop the qualities of charity in judgement and compassion for people who are suffering. If we adopt such an approach the tensions of the world will diminish rapidly".

4) The development of scientific spirit forms the fourth main aim of education according to Sarvepalli Radhakrishnan. He says that education should develop an enquiring mind, which is full of curiosity, and a desire to investigate and create.

He is of the opinion that "traditional stereotyped ideas should be replaced by development of imagination and skills. Students should explore new avenues of thinking and devote themselves to scientific studies. He also pleads that prejudice and conservatism in thinking should give way to healthy ideas in accepting new ideas which scientific studies have discovered".
5) The development of human values forms the fifth aim of education according to Sarvepalli Radhakrishnan. "There is a great deal of intellectual and technical skill but the ethical and spiritual vitality is at a low ebb. The mind of man, ever young and eager, though standing on earth as on a foot stool, stretches out its hold into the stars. There is nothing wrong about science, what is wrong is the use we make of it. Education should give us a purpose. Man's completeness results from the pursuit of truth and its application to improve human life, the influence of what is beautiful in nature, man and art and spiritual development and its embodiment in ethical principles, courses of feeling, darkness of mind and the very casual way in which we inflict cruelties—all these indicate inward emptiness."

6) The development of the spiritual values is the sixth main aim of education propounded by Sarvepalli Radharishnan. According to him spiritual values are the only things in the universe. Because life in this world is worth living only when it is guided according to spiritual values. He opines that the spiritual experience of man is nothing else but his reactions to realities. Realities of God is possible through spiritual experiences. All the religions in this world aim at removing those hurdles that come in the way of acquisition of self-knowledge. He thinks that, intellectual alertness and physical efficiencies are dangerous when spiritual illiteracy prevails. His stress is therefore, especially on the spiritual aspect of education. Hence as the primary purpose of education, he has emphasised the individuality of the child, self-consciousness, faith in one's culture and inculcation of sense of duty and citizenship. He was of the opinion that it is the main duty of the education to develop
the spirit of enquiry and dedication to the pursuit of science and scholarship. The teachers should try to instill into the minds of the students zeal for the advancement of knowledge. "We have enough material but it is not guided properly. We need education in character".11

7) The seventh aim of education according to Sarvepalli Radhakrishnan is that education should train the young for Freedom and Democracy. He argued that education should instill in the minds of the youths the worth of human beings. Each individual is free and should be allowed his freedom of thought, speech and action to a large extent within a social frame work. In this regard he says, "If we twist the minds of the young out of shape, they will be a danger to society. The future of democracy in Asia depends on our willingness to submit to discipline, undergo personal sacrifice... If India is to remain free, united and democratic, educational institutions should train people for freedom not obedience, for unity and not localism, for democracy not dictatorship. Our young should have a sense of purpose".12

He pleads that "the state should regard the freedom of the individual as important and provide an education accordingly. The masses of people should be given the opportunities of getting free education easily; and education should give every individual, however poor or under privileged a chance to improve his existing material and social conditions. Education for the elite and privileged classes has been provided in our country for many centuries. However Sarvepalli Radhakrishnan advocates education for all, in a democratic set up".

8) A search for integration should be the eighth aim of education according to Sarvepalli Radhakrishnan. He argues that education is an instrument
of social, economic and cultural change and should aim at a balanced
growth of the individual. Even in education, Sarvepalli Radhakrishnan
insists on integration of personality and social integration. He says,
"Education aims at making us into civilized human beings, conscious
of our moral and social obligations. We must know the world in which
we live, physical, organic and social. We must have an idea of the
general plan of the universe and the search for truth. When we attain
truth our burdens are lightened and our difficulties are diminished. It
lights up our pathway with the radiance of joy".  

7.4 CURRICULUM

7.4.1 Maharshi Aurobindo's Curriculum

The curriculum suggested by Maharshi Aurobindo shall comprise the
following elements-

a) Subjects and Activities

Maharshi Aurobindo was a staunch supporter of national system of
education. He believed that education should become a vehicle of national
reconstruction. It's curriculum should be free from the evils of strain and
cramming. It should try to provide free environment for the child in order to
develop its all latent faculties to the full. He pleaded that those subjects and
activities, should be included in the curriculum, which suit the child's interest.
Moreover such subjects and activities should possess elements of creativity
and educational expression.
b) The Principles of Curriculum Construction

Maharshi Aurobindo has laid down the below mentioned principles to be followed while framing the curriculum-

➤ It should not be rigid but it should be flexible.
➤ It should not be monotonous but should be interesting.
➤ Those subjects which motivate children should be selected.
➤ The items of the curriculum should involve creativity of life and constructive capacities.
➤ It should motivate children towards the attainment of knowledge of the whole world.
➤ It should include the following elements of education- i) Physical Education, ii) Vital Education, iii) Mental Education, iv) Psychic and Spiritual education.

c) Curriculum for the Different Stages of Education

On the basis of the above principles Maharshi Aurobindo has prescribed the following subjects in the curriculum for the different stages of education-

➤ **Primary stage**: Mother Tongue, English, French, Arithmetic, National History, Art, Painting, General Science, Social Science.

➤ **Secondary stage**: Mother Tongue, English, French, Arithmetic, Art, Chemistry, Physics, Botany, Physiology, Health Education, Social Science.

➤ **University stage**: Indian and Western Philosophy, History of Civilization, English Literature, French Literature, Sociology,
Psychology, History of Science, Chemistry, Physics, Botany, International relations and integration.

- **Vocational Education**: Arts, Painting, Photography, Sewing, Sculpture, Drawing, Cottage Industries, Type, Shorthand, Carpentry, Mechanical and Electrical Engineering, Nursing, Indian and European Music, Dancing and Dramatization.

**d) Criteria's for Planning Curriculum**

The following criteria's for planning curriculum are found in Maharshi Aurobindo's writings-

- The curriculum should aim at developing whatever is already given in seed form in the child.
- It should be planned according to individual differences.
- The planning of the curriculum should proceed from near to the far, from that which is to that which shall be.
- It should be modern and up-to-date.
- It should include whatever is universally true.
- It should incorporate new subjects when the earlier subjects are mastered.
- It should provide not only academic but also co-curricular activities.
- It should be five-fold curriculum. That means it should include sense training.
- It must provide for the genius.
- It should aim at moral and religious education.
7.4.2 Rabindranath Tagore's Curriculum

The curriculum suggested by Rabindranath Tagore shall comprise the following elements-

a) Subjects and Activities

Rabindranath Tagore did not make any scheme of definite curriculum. But on the basis of the general ideas that he has presented here and there we can make out his thoughts pertaining to the curriculum of his educational philosophy and content of education. He did not want education to be shut off from the daily life of the people. He wished to develop the whole man. To him the then prevalent system of education was faulty and defective. It could not develop the individuality to the tallest extent. He thus interpreted the curriculum not in terms of certain subjects to be learnt but in terms of certain activities to be undertaken. His concept of curriculum was broad-based. It consists of subjects, activities and actual living. In his opinion the prevalent system of education was fully defective and faulty.

b) The Principles of Curriculum Construction

Rabindranath Tagore has laid down the below mentioned principles which should be taken into consideration while framing the curriculum-

- The curriculum should be real and it should give scope for the full development of man.
- It should give scope for the attainment of the aims of education.
- It should be wide and comprehensive.
Those subjects which make a child full and rich in knowledge should be selected and must be incorporated in the curriculum.

It should refer to all aspects of human life - physical, intellectual, moral and spiritual.

It should be so organised that it should provide ample opportunities to the students to undertake creative self-expression and active communication with nature and man.

It should try to educate the emotions of the students through the subjects such as music, fine arts, painting, dance, dramaturgy and crafts.

c) Curriculum for Different Stages of Education

Keeping in mind the above mentioned principles Rabindranath Tagore has prescribed the following subjects in the curriculum for the different stages of education.

- **Primary stage**: Mother Tongue, English, Social Science, Science, Arithmetic, Health Education, Crafts, Cultural Programmes, Art, Painting.


- **University stage**: Language, English Literature, Foreign Languages like German, Latin, Chinese, French, Russian, Social Science, Agriculture and Technical Subjects, Religion, Philosophy, Psychology, Field study.
- **Vocational Education**: Arts, Music, Picture-making, Crafts, Dramatics, Dancing, Projects, Book binding, Carpentry, Weaving, Sewing, Painting, Drawing, Stitching, Gardening, Sculpture, Cooking, Designing, Cutting, Knitting.

d) **Criteria's For Planning Curriculum**

The below mentioned criteria's for planning curriculum are found in Rabindranath Tagore's writings—

- The curriculum should be wide in its scope.
- It should be so comprehensive that the subjects provided there in must touch all aspects of the child's life.
- In it all the aspects of a child's personality can evolve as an integrated whole.
- It must include aesthetic and ethical elements.
- It must be so framed that children must learn to appreciate truth, beauty and goodness.
- The art of drama must form part of the curriculum to soothe depression and emotional disturbances in children.
- It should not give scope for any rigid or hard and fast scheme of subjects for the purpose.

7.4.3 **Sarvepalli Radhakrishnan's Curriculum**

With regard to the curriculum, Sarvepalli Radhakrishnan has not expressed his views properly. Hence there is no other source, except the
university commission report of 1949, to tell us anything about the views of him on the problem of curriculum. He wants that a student should study a number of subjects such as history, geography, general science, agriculture, natural sciences, political science, economics, ethics, literature and philosophy. He wants to include some subjects which may be particularly useful for their specific duties in life. Thus he wants that curriculum must be related to one's life.

Sarvepalli Radhakrishnan believes that education must look to the whole of man. He says that, there are three types of existence which are interrelated to the natural, the social and the spiritual. The content of teaching must be classified under three heads, our relation to things or nature; our relation to man or society; our relation to values of the world of spirit*. Under the first head come, nature, the natural sciences and technology. Under the second head, come society, subjects like History, Economics, Political Science, Social Psychology, Anthropology. Under the third head, come the humanities-language, literature, fine arts, philosophy, ethics and religion. He was of the opinion that any course of education intended to prepare man and women for business of living should include philosophical studies, which deal with conduct and the ends of life.

Courses of Study

The main features of the courses of study suggested by Sarvepalli Radhakrishnan is as follows-

1) Functions of Courses of Study

Courses of study are essential expedients of formal education, but it
should be recognised as nothing but an arbitrary though useful contrivance. Unless the vital inter-connections of all pieces of experience are kept in mind the convenient devices of courses of study may become barriers, which prevent our realising the unity of knowledge and experience*.14

2) Phases of Education

i) General Education: "This included information and experiences of varied nature. Its business of general education is to make available to the student, to inspire to him to master, wisely selected information as to fact and principles, so that he will have representative and useful data, on which to base his thought, judgement and action and will be aware of the fields of interest and importance".

ii) Liberal Education: "It is a preparation of the students for independent thinking for critical inquiry and appraisal and for creating the constructive thought and action".

iii) Occupational Education: "It presents the students for his life work or for other specialised interest".

3) Courses of Study at the Secondary Education

i) Mother Tongue.

ii) Federal language or a classical or modern Indian language (for those whose mother tongue happened to be federal language)

iii) English
iv) General Science (Physics, Biology or Social Science including elements of Economics & Civics)

v) to (vii) Not less than two of the following subjects-
   a) History (Indian, European, World)
   b) Geography and Geology.
   c) Economics
   d) Civics
   e) A classical language (Sanskrit, Persian, Arabic, Latin, Greek)
   f) Modern Indian language (Hindi, Urdu, Bengali, Marathi, Gujarati, Tamil, Telugu etc)
   g) Modern European Language (English, French, German etc)


b) Courses of Study at the First Degree Course

First Degree Course should be of three years duration. In addition to the courses of general education and religion, arts and science students, whether for the "Post of Honours Courses" will have to study:

i) Federal language

ii) English and

iii) For Arts students not less than two subjects preferably one from each group.
**Group A- Humanities**

i) A classical or a modern Indian language.

ii) English.

iii) French or German.

iv) Philosophy.

v) History.

vi) Mathematics.

vii) Fine Arts.

**Group B- Social Studies**

i) Politics

ii) Economics

iii) Sociology

iv) Psychology

v) Anthropology

vi) Geography

vii) Home Economics

For Science students, not less than two special subjects from the following:

i) Mathematics

ii) Physics

iii) Chemistry

iv) Botany

v) Zoology

vi) Geology
3) Post Graduate Teaching and Research

A candidate for the M.A. or M.Sc. Degree should show high degree of scholarship and achievement in an examination, which should be conducted by paper and viva voce test to be supplemented by a practical examination for science subjects.

7.5 METHODS AND PRINCIPLES OF TEACHING

7.5.1 Maharshi Aurobindo’s Methods and Principles of Teaching

Methods of Teaching

A special feature of Maharshi Aurobindo’s methods of teaching is that it is highly psychological. Hence his teaching methods are based on the one hand on faith in the inner goodness and evolutionary nature of the educand on the other hand on the psychological principles involved in teaching. That is why his principles and suggestions pertaining to the methods of teaching are strictly psychological. It is to be noted that his methods of teaching in particular are rooted in the individual attention, promote creativity, encourage dialogues, attempt allround development of the individual. Maharshi Aurobindo and the Mother gave particular attention to the methods of teaching children. The methods of teaching that they have been suggested are- 1) Integral Method, 2) Observation Method, 3) Synthetic Method.

Integral method is a method which involves training of all the aspects of the educand's mind and personality. It involves the five principle activities of the human being such as the physical, the vital, the mental, the psychic and the spiritual. This type of teaching method begins with the training of
senses and at the same time it tries to develop the memory and judgement, the observation and comparison, analogy, reasoning, imagination, language, grammar and meaning of the logical faculty etc. In the opinion of Maharshi Aurobindo all these characteristics are present in every child.

Elements of integral method of teaching, as suggested by Maharshi Aurobindo are- a) Training of the senses, b) Developing power of investigation, c) Training of memory and mind, d) Training of making judgements, e) Training of logical faculty.

Objectives of Integral method of teaching as suggested by Maharshi Aurobindo are- a) Recovery of the old spiritual knowledge, b) Flowing of new forms of philosophy and literature, c) Striving for synthesis of a spiritualised society.

Maharshi Aurobindo provides some suggestions to the teachers while imparting this integral method of teaching- a) Man according to Maharshi Aurobindo has various parts of being. So the teacher must cover all these aspects. b) The teacher has to study human mind. Such a teacher is really an ideal teacher. c) Every child is an inquirer, an investigator, analyser, a merciless anatomist. Hence the teacher must try to arouse the curiosity, imagination and natural interest of the child so that he may spontaneously enquire, understand and learn. d) The teacher should try to interest the child in life, work and knowledge, to develop his instruments of knowledge with the utmost throughness, to give him mastery of the medium he must use.
Maharshi Aurobindo has emphasised strongly that the senses of the child should be developed. It should be noted that sense training starts with observation. It is the natural tendency of the child to observe the nature around. So he pleads that the early education of the child should start with child's observation of nature under the guidance of the teacher. The child gathers knowledge through observation. He observes, examines, touches, manipulates every object he can lay his hand upon and studies how he can use it for his own purpose. He observes every nook and corner of his house, of the garden, sees how he can make use of them for his activities and his games.

Explaining this method of teaching Maharshi Aurobindo said, "we may take the instance of a flower. Instead of looking casually at it and getting a casual impression of scent, form and colour, he should be encouraged to know the flower to fix in his mind the exact shade, the precise intensity the scent, the beauty of curve and design in the form. His touch should assure itself of the texture and its peculiarities. Next, the flower should be taken to pieces and its structure examined with the same carefulness of observation".

"He opines that the observation is not confined to the flowers and leaves. The child will also learn by the observation of stars, earth, stones, insects, animals and things made by human beings. He quotes, "The observation and comparison of flowers, leaves, plants, trees will lay the foundations of botanical knowledge without loading the mind with names and that dry set acquisition information which is the beginning of cramming and detested by the healthy human mind when it is fresh from nature and unspoiled by unnatural habits".15
Synthetic method is also an important method advocated by Maharshi Aurobindo. In this method he has tried to synthesis the advantages of European system of education with that of the ancient Indian thoughts. As he has brought up and educated in the West he possessed the first hand knowledge pertaining to the Western system of education. He was also one of the greatest admirers of ancient system of education. "Maharshi Aurobindo was a votary of the synthesis of whatever is good in East and West". This synthesis is clearly visible in his philosophical and educational thoughts. Therefore he advocated this synthesis of ancient Indian ideals along with the Western methods and techniques, while presenting a scheme for Indian thoughts.

Maharshi Aurobindo, in his exposition of teaching keeps his eyes on the truth alone. He is neither prejudiced in favour nor against the ancient Indian teaching methods or the Western way of teaching. As he said, "the past hangs about our necks with all its prejudices and errors and will not leave us; it enters into our most radical attempts to return to the guidance of all wise Mother. We must have the courage to up clear the knowledge and apply it fearlessly in the interests of posterity". Further he said, "The first problem in a national system of education is to give an education as comprehensive as the European and more thorough, without the evils of cramming and strain.

**Principles of Teaching**

Maharshi Aurobindo enumerated three principles of teaching. The first principle of true teaching says that nothing can be taught. Though it seems
to be paradoxical but its meaning is simple. It means to convey that the
teacher is not to transmit knowledge to the child and he is to help and guide
him in his pursuit of knowledge. In other words the teacher should not impose
principles on the minds of the students. The knowledge is within the child. It
is revealed through swadharma and swabhav. "He has aptly pointed out that
the duty of the teachers is to show to the child where the true knowledge is
and how that knowledge can come to the surface. The teacher even need not
try to bring out the knowledge, which is the function of the child itself. This
is the first principle of the true method of education".17

The second principle is that the child has to be consulted in his growth.
According to Maharshi Aurobindo every child has the potential seed inside.
It is the seed which must sprout. Nothing should be imposed on him from
above, but should start from within. No knowledge should be pumped to the
child by the teacher. He also says that it is an error on the part of the parents
to pre-decide and then impose upon the child what he must become. He
vehemently criticises these two acts as barbarous. The fact is that the child
is not prepared for a prefixed career. "To force the child to abandon his own
nature (Swadharma) is to do a permanent harm to him, to mutilate his growth
and deface his perfection. Every one has something divine within him,
something his own. The task of education is to discover, develop and use
something. The principle aim of education is to help the growing soul in its
best form and to devote to a noble cause". Hence the chief aim of education
should be to help the growing soul to draw out that which is hidden and make
it perfect for the best use.
The third principle of teaching according to Maharshi Aurobindo is that the child should be led from near to far. This principle implies that to work from near to the far, from that which is to that which shall be. This means that the child should be taught from known to unknown which emphasises experiences as the basis of all learning. All the new knowledge must be built around his daily experience, directly connected with the environment—local as well as national. "Heredity and environment are at the basis of a man's nature. Therefore the educator must keep in view these two basic factors, which condition the growth of an individual. We must accept the heredity as it is, but the environment may be arranged according to the needs and interests of the child. If this is done it will mean true foundation has been laid for a genuine development. He believed; "To force nature to abandon its own dharma is to do it permanent harm, mutilate its growth and deface its perfection". According to him, the past is our foundation, the present our material, the future our aim and summit. In any system of education all the three, i.e. past, present and future should have their due place. In other words it may be said that the past, i.e. the heredity and the cultural heritage of an individual must not be ignored. "The present, i.e. the nature of the individual and the needs of the modern society must be the guiding principle in order to reach our chosen future which must be designed in the best interest of both the individual and the society in which he happens to live". The audio-visual materials are useful in the sense that they aid in getting real or simulated experiences.
Like Maharshi Aurobindo, Rabindranath Tagore also condemned vehemently and criticised the existing method of teaching, which was based on the artificial and mechanical techniques. On the other hand he emphasised that they should be based on the real problems of life then only they will become full of life and vitality. "To him, methods should bring out the development of the child according to natural interest and tendencies. Hence the child should be provided with more and more opportunities to investigate and research from original resource by his free activities, so that he gains knowledge directly". He has expressed his belief in unlimited energy and curiosity of the child. He believes in the individuality of the child and says that arrangement of education for every child, should be according to individual differences.

That was why, "Rabindranath Tagore did not approve of the traditional methods of class-room teaching. He himself was much disappointed to see the lifeless, colourless atmosphere and could not approve of the beaten track of learning or mills of learning. He discarded book learning and urged them to impart education in natural setting and natural surrounding. Like Rousseau, he also recommended "Robinson Crusoe".

"Rabindranath Tagore felt that the environment is more important than the formal rules and methods, techniques and text-books, building and equipments. He was concerned with the association between body and mind to establish an harmony. Therefore he advocated that the child must express himself with his own body. The education of the child should have contact
with air, water, earth and light. Through the employment of the whole body, thought and emotions must be accompanied. He says, "The school master is of the opinion that the best means of educating the child is by concentrating on his mind but mother nature knows the best way is by dispersion of kind". Nothing ready made should be given to the child. He should rather, be made to experiment and create.\textsuperscript{18}

Methods of Teaching

According to Rabindranath Tagore, "Teaching while walking; Activity Method; "Discussion and Question-Answer Method; Full Liberty and Follow Nature; Wholeness in Learning are the methods which are proper and effective methods of teaching. The first method of teaching according to him is Teaching While Walking. He was of the opinion that education which is imparted in the class-room does not influence the mind and body of the child. In this type of teaching the child remains passive, inert and inactive, so says Rabindranath Tagore. During walking, the mind keeps awake and alert. That is why the child easily grasps knowledge of things by coming directly in contact with them, "Explaining his methods of teaching, he said "Teaching while walking is the best method of teaching. It is not only because walking facilitates learning many things through direct observation, but because it keeps our awakened mental faculties constantly alert and receptive through contact with ever varying scenes and objects and the rhythmic marching together of the inner and the outer. He has again added, "Such dynamic learning is entirely fruitful for human beings. The static education within the classroom, on the other hand, caused a divorce between the body and the mind, without initiative".
The second method of teaching as emphasised by Rabindranath Tagore is Activity Method. For he believed in dynamic and activity methods of teaching. He gives more prominence to this method because it tries to activise all the faculties of body and mind. As his methods were based on the interest, ability and experience of the child, he laid great stress on the experience of the child in the teaching learning process. That is why, he suggested to teach in actual situations as far as possible. He pleaded that the subjects like history, geography, science are related to direct experience and activities must be included in this method. "He regarded activity as a necessary condition of education of body and mind. That is why, he emphasised on teaching of crafts and activities of all kinds including climbing trees, chasing cats or dogs, plucking flowers or fruits and so on".19

He believed so implicitly in activity method that he allowed any physical exercise or activity even during class teaching or regular study at some place. In his own words, "I would allow all our boys and girls during class to jump up, even to climb into a tree, to run off and chase after a cat or dog, or to pick some fruit off a branch. .............. I tried to keep in mind the need of a child to use the whole of its body in acquiring a vocabulary and in mastering a whole sentence. Most of our teachers used to get disgusted when they heard the children of my class laughing and shouting and clapping their hands. A boy would say to me, "May I go for run ?". "Yes, Of course". I would say, because I knew that by this means some tedium would be broken and that, when again he felt lively, it would be much easier for him to receive and to digest. "The central point in educational activity, according to Rabindranath Tagore, is joy which should pervade all types of activities. "Work should be wedded to joy"."
The third method of teaching according to Rabindranath Tagore is discussion and Question-Answer Method. In his opinion more cramming of books should never become a real education. On the other hand it must be based upon real problems of life. He says bookish knowledge is a second hand knowledge. So inorder to make education to be based upon real problems of life he advocated Question and Answer Method. At the same time he advocated that in order to make the children to think logically and to make arguments the teacher should put before the children some problems for discussion. By doing so they will be able to develop their knowledge and gain essential knowledge. That was why he organised debating activities inorder to develop oratorical abilities of the student in his Bolapur school. In this school the students were encouraged to solve various problems through discussions.

Full liberty and Follow Nature was the fourth method of teaching propounded by Rabindranath Tagore. He is an ardent lover of children. He has an implicit faith in the child's inborn potentialities and is out to give him opportunity for full development of his powers in an atmosphere of complete liberty. He likes him to make the maximum use of his God given gifts of mind, body and spirit. For this expansion of his natural powers, he feels that the atmosphere is more important than the formal rules and methods, techniques and text books, building and equipment. The present day city schools, according to him, deprive the child of obtaining a full and first hand knowledge of God's handiwork- the nature and make too much of artificial methods as an aid to the reception of knowledge than of the natural method of finding 'books in brooks'.

The last but not the least method of teaching emphasised by Rabindranath Tagore is Wholeness in learning. He also believes in Whole
Methods of teaching rather than in parts. In his opinion child's mind is quiet sensitive and it will pick up things of its own. So he believes in naturalness of things.

**Principles of Teaching**

Rabindranath Tagore has propounded some of the principles of teaching which are not only stupendous but also to be incorporated in the present system of education. Some of the main principles of his teaching methods need to be described here. 

a) Freedom is the key note of his system of education. So he propounds that complete freedom of all types such as intellectual decision, knowledge, action and worship should be provided to the educand. He pleaded that after the formation of habits the child should not be made slave of to those habits.

b) He was of the opinion that teaching should be animating. In order to bring life to teaching, the method should be based on the interest and emotions of the child. To do so attention should be paid to emotions of the educand.

c) According to him, the ideal of educational system should aim at man's perfection, perfection means the development of all the aspects of human personality. Hence the main aim of teaching methods should be to achieve all round development of the child.

d) He pleads that teaching should be in rural situations of actual life. As far as possible teaching of History, Geography, Science etc should be given through direct experience, which can be provided to the educand by excursions and visits to various scenes.

e) The teaching methods should be so arranged that they should bring out the development of the child according to his natural interests and tendencies.

f) The teaching methods should be so organised that the children should remain busy with constructive activities and experiences.
7.5.3 Sarvepalli Radhakrishnan's Methods and Principles of Teaching

Methods of Teaching

Sarvepalli Radhakrishnan has not expressed separately with regard to the methods of teaching. Whereas we do find them while he was planning of education for higher level. Whenever he spoke he expressed his views on University Education. The report of the University Education Commission was presided under his wise chairmanship. It is an important document containing a systematic account of University education and covering almost each and every aspect of education.

Sarvepalli Radhakrishnan attaches great importance to observation, comparative, experiment and the relationship of nature and society in the method of teaching. He is of the view that teaching of moral values should be through real and living examples. In teaching industrial subjects he recommends the use of imitation method. He thinks that man through regular practice in the Yoga and meditation may be helped in reaching his goal. He also accepts the importance of internal knowledge for experience in different subjects.

Sarvepalli Radhakrishnan's views regarding school education may only be found in a scattered manner in his speeches and occasional writings. Some of his views on this matter may be seen in the report of University Education Commission in the form of suggestions to improve the standard of school education in India. With regard to the principles of teaching he opines that flexibility in the education of a child is extremely important. He agrees to the fact that education should train a pupil so that he can earn his livelihood. So he emphasised that moral and spiritual training is an essential part of
education. He wants to give education of character to a child which should start in early childhood and could go throughout his life. In short it can be concluded that Sarvepalli Radhakrishnan believed in a kind of education which could be helpful in the all-round development of the pupils.

"Sarvepalli Radhakrishnan believes that for the balanced development of a pupil two current of thoughts are necessary- the scientific and the spiritual". A mere study of science, however without a study of humanities, may lead to dehumanization. Spiritual wisdom is derived from classics. So he emphasised that very young children should be made to study the great classics of the world. These classics are ageless and belong to all ages. They help us to understand human nature and make us adopt a tolerant, sympathetic and understanding view of what he come across. These qualities are essential for the functioning of democratic institutions. According to him, besides classics, the other common courses of study such as mathematics and science, apply those principles in their conduct. They should be morally sound and intellectually alert. And through the activities of corporate life in the school, education should give pupils experience is bearing responsibility, in organisation and in working with others for public and whether in leadership or in submission to the common will.

In one of his speeches Sarvepalli Radhakrishnan has summarised his views for the type of subjects to be taught to children. He said, 'In this country, different races and religions, creeds and clans contributed to the making of the pattern of our culture. Children must be taught history of different nations where they will perceive their uniqueness. They must be taught, even they are young, the elements of science and technology. They
must be given glimpses into world literature, so that their own minds are sharpened and feelings refined. It is my earnest desire that our children are treated as human beings and not as automate.21

Sarvepalli Radhakrishnan wants besides the teaching of various subjects the inclusion of various arts (dance, drama, singing, drawing and painting, creative, writing etc) and other extra curricular. Their hands should be trained to skillful use. Their will should be kindled by an ideal and hardened by discipline enjoying self-control. They should learn to express themselves accurately and simply in their mother tongue, and in India in English also. He pleaded that through mathematics, they should learn the relations of forms and numbers; through history and literature, they should learn something of the records of the past; what the human race has achieved and how their great poets and sages have interpreted the experience of life. Through enforcement of accuracy and steady work, they should also be taught by what toil and patience man have to make their way along the road of truth.

Principles of Teaching

Sarvepalli Radhakrishnan has given many suggestions to teach different subjects. The fundamental principle behind teaching of any subject is that pupils learn more if they wish to learn than if they regard work as bore. So the motivation of the child should be awakened by making the subject matter more interesting. Secondly, learning by doing is another important way to facilitate learning. He accepted that the natural environment plays a very important role in the education of the child. Thirdly, pupils should always be praised for their new achievement and encourage them to learn more and
more. **Fourthly,** children should be helped in the activities in the curriculum of secondary schools and suggested to teach language and literature with the help of drama; history and geography with the help of pictures, traveling and other audio visual aids. Games and sports are prescribed for the healthy development of body. **Fifthly,** he suggests that we must try to inculcate the habit of reading in our students. Therefore it is the duty of the teacher to provide our young men and women with proper opportunities for reading. **Sixthly,** he suggests that meditation is another important activity for the transformation of human being and human knowledge. He says that it is essential to awaken in one's pupils a feeling of need for a silent hour, a time of pure refreshment for heart and spirit for self communication- which will help them to collect their thoughts reassemble their personalities and find themselves. **Seventhly,** he has emphasised the use of lecture method but teachers should plan their lectures well in advance. According to him the lecture has to be punctuated by interrogating the students on points which are significant and jotting down some of the important points on the blackboard. **Eighthly,** he opines that throughout the university course teachers should expect some written work of every student. He does not think that the use of text-books in teaching learning process is very effective. According to him the natural result of text-books, system is that the students cannot become genuinely interested in a subject and cannot extend their knowledge of it. They are prevented from developing their powers of judgement as they are taught to depend upon a borrowed stock of ideas. **Lastly,** he stressed on the need of tutorial instructions. In his views it is a kind of intellectual midwifery. In an intimate way, the teacher directs and develops the thought process which must always be an activity of the student himself. Tutorials may involve moral and social guidance or help advice of any kind.
7.6 DISCIPLINE

7.6.1 Maharshi Aurobindo's Discipline

Maharshi Aurobindo strongly opposed the corporal punishment given in the educational institutions to maintain discipline. While expressing his views about discipline he also speaks about the liberty of the child. In his opinion discipline and liberty should go hand in hand. He says we hear much today of women's liberation. But what about the liberation of the child? If we want to transform our society, our world, we will have to begin at this very point: the adult child relationship. Once we become reconciled with our children the face of our society will immediately change. He is of the opinion that nobody has thought of the liberty of the child. He questions, "The old revolutionary motto proclaims, liberty, equality, fraternity', but who has ever thought of applying it to the child"?

Maharshi Aurobindo suggests perfect liberty for the child. He says, "I would not like any hard things to be brought into the child's experience. He advises teachers not to be arbitrary, despotic, impatient and ill tempered. "If education is to bring out to full advantage all that is in the individual. Nothing is to be lost or damaged, twisted or crushed. Every one has in him something divine, something his own, a chance of perfection and strength in however small a sphere which God offers him to take or refuse. That divinity in man is not to be insulted, that chance of perfection is not to be lost that spark of strength is not to be extinguished. The task of a teacher is to help the child to feel that touch of Divinity, to find that 'something' to develop it, and use it. Education should help the growing soul to draw out the best that is within and make it perfect for a noble cause".

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From the above ideas expressed by Maharshi Aurobindo it is quiet clear that according to him, liberty is the real discipline. This however, is, only spiritual liberty. In the realm of spirit there is no chasm between discipline and liberty. Each one has to grow and expand according to his own principle. The inner voice in every educand is in fact the divine principle in him. Thus realisation of liberty is God's realisation. As order is the prelude to liberty, similarly discipline is a precondition for realisation of liberty".

While expressing his views with regard to discipline he states that discipline is a controlled life. The physical, the vital and the mental sources are guided by spirituality. It is against unbridled indulgence in fancies, impulses and desires. It is obedience of the inner sense. Partly it is also obedience of authority. The Mother rightly said, "No big creation is possible without discipline". Defining discipline in terms of the highest principle Maharshi Aurobindo maintained that it is "to act according to a standard of truth or a rule or law of action or in obedience to a superior authority or the highest principle discovered by reason or intelligent will".

Maharshi Aurobindo classifies discipline into three types namely Individual discipline; Group discipline and finally Discipline towards the Divine. These distinctions have been made on the basis of the authority functioning in imposition of discipline. Individual discipline is imposed by the individual himself. Group discipline is imposed by the group or the majority or the leader in it. Discipline towards the Divine means, rigorous perusal of the dictates of the Divine. However, these three types of discipline are essentially the same since underlying the individual group and the universe there is only one
Divine principle. He maintains that the three aspects of reality, viz, individuality, commonality and essentiality are in fact one.²³

Maharshi Aurobindo and the Mother in order to impose discipline among children have suggested some measures which are worthy to note. The first one is that generally speaking the discipline should start at the age of twelve. Secondly the most important measure is the example of the teacher. He should be punctual, orderly, sympathetic and courteous. He should first of all train his own emotions and morals. Thirdly he should have a respect of the child. Fourthly nothing should be imposed from outside but suggested by examples. In the words of the mother, "It is through examples that education becomes effective. To say good words, give wise advice to a child has very little effect, if one does not show by one's living example the truth of what one teaches. Fifthly there can be no definite rules for the guidance of the students in the process of discipline. Finally discipline is ultimately Spiritual. This requires psychic realisation.

7.6.2 Ravindranath Tagore's Discipline

Rabindranath Tagore like Maharshi Aurobindo strongly opposed giving corporal punishments to the children. The ideas and views and practices about the school discipline expressed by him were most modern. He advocates total freedom for children. He observes that a child deserves freedom to satisfy his curiosity urge. So he supported discipline of freedom. He did not want that children should be suppressed by authority. He says, "The object of education is the freedom of mind which can only be achieved through the path of freedom though freedom has its risk and responsibility as life has".
As a child, Rabindranath Tagore, experienced excruciating hardships in school education and hence profoundly understands the plight of children and their urge for freedom. He observes their need to be free in My School—the modern review, January 1931, advocates, "The school should be so organised as to let the child feel that it is his world".

"Rabindranath Tagore advocated voluntary discipline. Children should not be oppressed by recourse to authority. They should instead be with love, affection and interest. He believed that discipline is something that has come from within the child and must not be imposed from outside. Children must realise their own responsibility. Good conduct of children itself is discipline, which he firmly believed".34 He has tremendous love and sympathy for children. He abhors their punishment or scolding. In 'The Crescent Moon' the poem called Defamation he asks, "My child why are these tears in your eyes? How bad is it on the part of these who often scold you even without asking you about your difficulties". As he was a lover of children he was against rigid discipline. On the other hand he supported free discipline. He vehemently criticised the corporal punishment by a teacher holding a cane and flourishing it with him as proverbial hard heartedness. He wanted to give the child maximum opportunity for the discovery of this innate potentialities in an atmosphere of complete liberty.

"According to Rabindanath Tagore the child regards the school education as an interference in his freedom. Therefore he wants that the child should be encouraged to learn on his own initiative in a suitably organised environment. He says that the aim of education is to make the mind free. The
school should be so organised as to let the child feel that it is his world. In this regard he said: "I never said to them; Don't do this, or don't do that; I never prevented them from climbing trees or going about where they liked. From the very first I trusted them and they always responded to my trust. Parents used to send me their most difficult children found themselves in an atmosphere of freedom and trust they never gave me any trouble. The boys were encouraged to manage their own affairs and to elect their own judge, if any punishment.

According to Rabindranath Tagore discipline means the attitude of the disciple. It stands for good behaviour, teachableness, respect for others, orderliness, modesty, cleanliness - all that befits a student and without which a life of serious study is impossible. With regard to the discipline that was maintained in his school he says: "Here from the lowest class to the highest, every pupil counts and feels he counts and is made to feel that he counts. What each one is, is known to all and every pupil knows his teacher and his fellow pupils. There is thus a family spirit prevailing. Mischief there must be, but even punishment is dealt out in a personal and family spirit. The delinquent is informed that if he confesses and promises reform, he will be pardoned. Punishment if needed, is proposed by their own boy-courts and boy judges.

Rabindranath Tagore did not approve of strict and harsh discipline. He did not want that the child should be suppressed by any authority. He says, "The teacher is present only to stimulate and guide but it is the child who is to choose and react according to his natural inclination." The teacher encourages the students to realise their responsibility. Their behaviour was not only socialised but they also had to take initiative in doing so many things.
for the school and their fellows. In fact the entire act look underwent a change for the better.

### 7.6.3 Sarvepalli Radhakrishnan’s Discipline

Being an idealist, Sarvepalli Radhakrishnan gives importance to discipline in the education of children. He adopted a traditional view that a student should practice brahmcharya throughout his student life. He suggested that the students learn to control their will by Tapas (severe self discipline). He opines that too much freedom hampers the growth of a child so he suggested to maintain a proper balance of freedom and discipline in the education of children and that the discipline should spring up from inside of the pupils, not imposed by out-side authority.

Sarvepalli Radhakrishnan emphasised self-disciple in education. He says, "We must train the young to the best possible all round living individual and social. We must make them intelligent and good. They must learn to observe spontaneously those unwritten laws of decency and honour felt by good men but not enforced by any statute." He stresses that the students should be trained to approach life's problems with fortitude, self, control and a sense of balance which the new conditions demand. There should be adequate provision for games and other corporate activities. There is no reason why students who are physically fit should not be encouraged to join the National Cadet Corps in large numbers. Membership of the corps foster habits of discipline, team work and dignity of labour. Methods of teaching should provide adequate opportunities to the students for conversation, debate, discussion and exchange of opinions and thoughts with their teachers.
Sarvepalli Radhakrishnan realised the problem of indiscipline existing among the student population. The main reason for the indiscipline of the students according to him is that unfortunately the ancient ideals are loosing their existence in modern educational atmosphere. The biggest drawback is that the students coming to the universities do not make use of the opportunities which they get. They do not anticipate what is likely to happen by their activities. He thinks that, "this lack of anticipation leads them to indiscipline. For example they start with a demonstration, which leads to disorder, then it leads to damage of property, then it leads to an invitation to the police interference. That is the line of activities which generally is adopted. All that is due to the fact that they do not anticipate the consequences of what they are doing. It is all due to lack of intelligent understanding of the activities which they perform."

From this problem of indiscipline among students, Sarvepalli Radhakrishnan does not blame students only. He expresses, "I have been a teacher for over forty years of my life. I want to tell you that there is nothing radically wrong about our students. I want to say that we are not giving them opportunities which they should have. Look at our teachers, no man is a true teacher, if he has not love for his subject and enthusiasm for transmitting his zeal to the pupils. They should not be placed above the verge of want. But we cannot have teachers who feel that they are first and foremost members of a party, or clan or a caste or community who are not able to rise above all these considerations and serve the interest of the society as a whole."

In Sarvepalli Radhakrishnan's view if we really want to outgrow from the problems of students indiscipline we should provide for them the
opportunities which they need. We have to see that the boys and girls who come to universities should be able to go to the libraries and fill themselves with knowledge. It will help them to anticipate the consequences of their activities by themselves. He says “The best life one can have is the life in the company of great books and great men. A university must provide the students great books but it must also give them the great men.

Regarding the problem of indiscipline Sarvepalli Radhakrishnan suggests that if we really want to outgrow from the problem of students indiscipline we should provide for them the opportunities which they need. A university must provide not only the great books but also great teachers. The relation between students and teachers should be of a sacred character.

7.7 ROLE OF THE TEACHER

7.7.1 Maharshi Aurobindo’s Role of the Teacher

It is to be noted that in the scheme of his system of education Maharshi Aurobindo has assigned the intermediatory role to the teacher. As he respected the ideals of ancient India he has assigned a very significant place and role to the teacher. But he has however, not made him central as in the ancient scheme of education. In the system of education of the Western countries the child occupies the central place. So he has assigned an important place to the child in education. Hence his philosophy of education therefore is paedo-centric. So it can be said that in Maharshi Auroindo’s system of education, the teacher remains the Philosopher and Guide.
According to Maharshi Autobindo, the teacher lives and acts in close unison with the educand. He acts as an effective, channel, a living spark a philosopher and a guide. "Teachers who do not possess a perfect calm, an unfailing endurance an unshakeable quietness, who are full of self conceit, will reach nowhere. He must be a saint and a hero, a great Yogi, full of the inner calm. The integral teacher should be able to eliminate his ego, master his mind develop an insight into human nature and make progress in impersonalisation". In his opinion "The Guru does not have absolute authority. He aims at turning the disciple's eye towards the beacon of light of own God. In fact the real teacher is within the educand. He is the ultimate guide and yet the teacher plays an important role in arousing the educand towards God within. He has not to impose his opinions or demand passive surrender from the educand. He has to create an atmosphere so that the educand may grow freely. He accepts the role of a gardner in the teacher as maintained by many Western educational philosophers. The teacher acts as an aid, a means and a channel. His relationship with the educand is very close. In ancient Indian tradition, he emphasises an inner relationship between the educator and the educand. For this the teacher should develop certain innate qualities."

The role that Maharshi Aurobindo assigns to a teacher is that of a guide and a helper. He says, the teacher is not an instructor or a task master; he is a helper and guide. His business is not to suggest and not to impose. He does not actually train the pupil's mind. He only shows him how to perfect his instruments of knowledge and helps and encourages him in the process. He does not impart knowledge to him; he shows him how to acquire knowledge for himself. he does not call forth the knowledge for himself. He does not call
forth the knowledge that is within. He only shows him where it lies and how it can be habituated to rise to the surface.

Teaching in integral system of education is considered as a "Sacred Trust'. As the teacher occupies a very important place in this system he, therefore, should have a high level of personality. He should develop traits like self control, absence of superiority and spiritual equality of man. He should be free from egoism. About the quality of the teacher, Maharshi Aurobindo says "He is a man helping his brother, a child leading children, a light kindling other lights an awakened soul awakening other souls, at highest a power of presence of the divine calling to him other powers of the Divine. The Guru (teacher) should have three instruments teaching example and influence to make his teaching lively and effective. A good company or 'Satsanga' is another important quality of a teacher.

Describing as to who is a teacher, the Mother has laid down the following qualifications- "Teachers who do not possess a perfect calm, an unfailing endurance, an unshakeable quietness who are full of self-conceit will reach no where". One must be a saint and a hero to become a good teacher; one must be a great Yogi to become a good teacher; one must have the perfect attitude inorder to be able to exact from one's pupils a perfect attitude.

With regard to the personality of the teacher Maharshi Aurobindo states that the teacher should have the capacity to project himself to the educand so that he may have an understanding of the needs of the educand..... In the words of the Mother, "The school must be an occasion of progress for the
teacher as well as for the student. Each must have the freedom to develop himself freely. In practice the central trait of the teacher is the inner calm. He should exercise influence not by scolding but by moral control. In the words of the mother, "I must tell you that if a professor wants to be respected, he must be respectable."

The role of the teacher that Maharshi Aurobindo has expressed in the process of education may be summarised as follows: a) to aid the student in uncovering the inner will to grow and to progress - that needs to be the constant endeavour of the teacher. b) to evolve a programme of education for each student in accordance with the felt needs of the students' growth. c) to watch the students with deep sympathy, understanding and patience, ready to intervene and guide as and when necessary. d) to stimulate the student with striking words, ideas, questions, stories, projects and programmes - this should be the main work of the teacher. c) to radiate inner calm and cheerful dynamism so as to create an atmosphere conducive to the development of higher faculties of inner knowledge and institution - that may be regarded as the heart of the work of the teacher.

With regard to the relationship between the teacher and the pupil Maharshi Aurobindo opines that it should be cordial. The teacher himself should be like an integral Yogi. He should give the child freedom in the process of education. He should offer an opportunity to the child to put into action the moral impulses that arise within him. He used to use force while maintaining discipline. According to him the vibrations between the teacher and the taught should be favourable. Mother says there can be no definite rules for the guidance of the students in the process of discipline. He should...
never ask a child to do a thing which he cannot do himself. The business of
the teacher is to suggest and not to impose. On the other hand the child
should respect his teacher. He must be morally good. He must observe
celibacy (Brahmacharya). Maharshi Aurobindo advises the students that this
is the proper age for them to dream of beauty, greatness and perfection
dreams that may be too sublime for ordinary common sense, but which are
nevertheless far superior to this dull good sense, children now dream of
money and worry about how to earn it*. He opines that children should be
ideal. Hence they are forbidden to fight. They should be patient, cheerful,
courageous, obedient, truthful, generous etc. In the Ashram, there is no gap
between the teacher, the Guru and the children. Integral education considers
the inner relationship and rapport as the first condition of all education. It is
in this spirit that the Mother said to the children of the Ashram, "My children,
we are united towards the same goal and the same accomplishment for a
work unique and now that the divine grace has given us to accomplish.

7.7.2 Rabindranath Tagore's Role of the Teacher

Rabindranath Tagore being a staunch idealist provides a significant
role to the teacher in the education of the child. He argues that only man can
teach another man. Hence he lays much emphasis on the role of the teacher
in the process of education than on methods of teaching. His denunciation
of the teacher and methods of teaching have been cogently depicted in his
play 'Mukat Dhara', "In it he has given expression to his views, 'He, like a
typical teacher of the British period, is timid, flattering and producing slaves
for the government.
In Rabindranath Tagore's method of education, the teacher occupies a central place. He believed that the teacher should be very sympathetic to the student. "One who does not have sympathy in his heart for the student is unfit for the noble profession of teaching" so said Rabindranath Tagore. He pleads that an immense amount of sympathy and understanding and imagination are needed to bring up human children. They are not produced and trained for some purpose clear of display, they are not dancing bears or monkeys. He pleads that the teacher has to be considerate and must know the child thoroughly. He says, "He who has lost the child in himself is absolutely unfit for the great work of educating the children".

Rabindranath Tagore assigns some activities which should be done by the teacher. They may be described as follows- a) Believing in the purity and innocence of child, the teacher should behave with him with great love, affection sympathy and consideration b) Instead of emphasizing book learning, the teacher should provide conducive environment to the child so that he engages himself in useful and constructive activities and learn by his own experience c) The teacher should always be busy with motivating the creative capacities of children so that they remain busy with constructive activities and experiences.

Rabindranath Tagore also assigns a few duties to the teacher as he was a staunch idealist. They may be explained as follows- (a) He implores teachers to always learn. He says "A teacher can never truly teach unless he is still learning himself." He must have a receptive mind and learning attitude (b) He has to inspire others. He states, "A lamp can never light another lamp unless it continues to burn, its own flame (c) he warns that a teacher who
ceases to learn and feels complete can never be a successful and good teacher, (d) He opines that the teacher who has come to the end of his subject who has no living traffic with his knowledge, but merely repeats his lesson to his students, can only load their minds, he cannot quicken them. Truth not only must inform but inspire. (e) He pleads that most teachers do not know that inorder to teach boys they have to be boys. Unfortunately school masters are obsessed with the consciousness of their dignity as grown up persons and as learned men, and therefore they always try to burden the children with their grown up manners and their learned manners and that burns the mind of the students unnecessarily (f) He wants that the teacher must know the relationship of his knowledge with actual life situations only then can he guide children well. This can be possible only when the teacher continues learning and does not stop his growth by stiffening their minds with dead matters.

As regards to the relationship between the teacher and the pupil Rabindranath Tagore says that, "the most important medium for human development is teacher student relationship. It is 'Upanayanan" (the classical Hindu rite of initiation) which binds the students and teachers together. He tried to create this type of atmosphere in his school. He tried to create our traditional intimacy between the teacher and student. In this process both the teachers and the students lived together in natural surroundings leading a disciplined life of celibacy (Bramhacharya). The minds of the teacher and the students are awakened through this process. They come close to learn from each other. The teacher has to create a creative atmosphere in the Ashram. He says. "They only deserve to be teachers who are patient and tolerant" A teacher should be prepared to accept his students as his friends. On the
ideal teacher, he says, only he can teach, who can love. The great teachers of man have been lovers of man. The teaching is a gift. It is a sacrifice. It is not a manufactured article of routine work and because it is a living, it is the fulfillment of knowledge of the teacher himself.

7.7.3 Sarvepalli Radhakrishnan's Role of the Teacher

Sarvepalli Radhakrishnan while he was distributing the National Awards for Teachers in New Delhi on 3rd December 1966, spoke about the role of the teacher in the present days. He says, "Teachers, it has already been said, have a very vital role to play in the building up of the nation. We always set these platitudes but we never followed them up with any kind of action. Your function is a very important one. I say this from my personal experience as a teacher for nearly half a century in different parts of the world. If we set the proper tone the students follow, if we do not, and if we implicitly or explicitly encourage them to do something which is not right, they throw the blame on us and do what they want. This is a part of the phase of our country, which is somewhat restless, through which we are passing and our students will have to acquire better character, better conduct better behaviour...... The progress of the nation depends on our teachers character. It is said destiny is character. What we mean is, it is this capacity to take disappointment smilingly and to work for better results next time. What should be the incentive you should set before all the pupils. If you do that, you will be worthy teachers of a worthy community.

According to Sarvepalli Radhakrishnan, "teachers are in charge of the pupils at an impressionable period of their lives. young pupils, in primary and
secondary schools come to them and it is they that the teacher should give sufficient attention to his pupils. He announces that love of the pupils is the first essential quality of a successful teacher.

Teachers have a great role to play in the shaping of the minds and hearts of youths. According to Sarvepalli Radhakrishnan "Teachers by their achar or conduct, should be an example to the students. Good conduct is produced only by a wise self-restraint. No where does the superior mind disclose itself better than in self restraint". He says, "we must try to give them (students) the critical and creative powers with which we are endowed full scope and opportunity for expression. I think that if our teachers have that sense of not merely transmitting knowledge but transmitting love of research, our boys and girls will respond duly".

Sarvepalli Radhakrishnan propounds that the teachers are the removers of spiritual blindness. He says, "We in our country look upon teachers as 'gurus'; acharyas'; What do these words indicate? Acharya is one whose 'achar' or conduct is exemplary, is good. If he is a victim of 'durachar' then he is not an 'acharya', He must be an example of 'sadachar' or good conduct. He must inspire the pupils who are entrusted to his care with love of virtue and goodness and abhorrence of cruelty and violence. That is the first essential for any kind of civilized being. We must love the good and detest the bad. Until we are able to give our youngsters that kind of outlook we cannot call ourselves teachers.

Sarvepalli Radhakrishnan considers the teachers as the reserviours of new spirit. He says- "Our teachers are the reserviours of this new spirit, the
new spirit of adventure in intellectual matters, in social matters. If you do not have that spirit, you cannot communicate that spirit to the youth who are entrusted to your care. Therefore I appeal to the teachers that is the generous youth hospitable youth, adventurous youth, courageous youth, whom we have in our country if they are to be utilized for building up a new country a new India, a new society, the beginning must come from the teachers themselves. They must know what this country stands for and they must be able to communicate the vitality not merely instruction.

Sarvepalli Radhakrishnan suggests that the teachers to set example, he says "Let me tell you the boys do not care for what you teach them but they care for the example you set. It is not merely the instruction which you impart to them in the class-room but the kind of life you lead. You think that they do not see it but they have eyes to see and ears to hear. They know everything about their teacher and if they have no respect for the teachers it is because they know more than they ought to know, more than what you expect them to know. Therefore, it is education, it is instruction, it is knowledge and it is also the example which teachers give.

According to Sarvepalli Radhakrishnan another important function or the role of a teacher is that he should be alert enough towards the physical fitness of the students. Many of our young pupils suffer from malnutrition and consequent mental retardness. His suggestion to the teachers is that 'the young people when they come to institution of which they happen to be the teacher they should see to it that their pupils' health is tested frequently and that they are made physically fit. Teachers' work is not finished by the completion of class-room lecture. If anything goes wrong with the pupils, their
personal problems too should receive their consideration". That is why he has emphasised that the teachers of a college or a university should be selected with utmost care. They must be selected not merely for their intellectual competence, but for their love of the subject, their enthusiasm for making the students grow in their hands. These are very essential.38

As regards the responsibilities of a successful teacher Sarvepalli Radhakrishnan has expressed them in the following manner. (a) The success of an educational programme very much depends on the qualification and character of the teacher. The most important task of the universities is to procure suitable teachers. (b) The teacher’s duty is not only to acquaint the students with subject matter, principles and generalisations but also to inculcate in them a sense of research and criticism so that they will be able to acquire the habit of free and impartial judgement (c) It is the main duty of the teacher to arouse interest in his pupils for the subject which he teaches. A teacher who is not aware about the latest development or advancements in his subject, who does not have independent thinking and ideas about his duties, cannot infuse the desire of love for the truth in his pupils.

Sarvepalli Radhakrishnan has also emphasised that the importance of the teachers should be acknowledged. Teachers should be given a respectable place in the society. He was aware of the importance and respect which teachers command in Ancient India. That is why he said “Throughout the history of civilization it is the teachers who were able to transmit the intellectual traditions and the technical skills from one generation to another and to keep the lamp of civilization burning. It is their supreme function. Even to-day teachers can contribute these things if they are given proper respect in the society.

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As regards the teacher pupil relationship Sarvepalli Radhakrishnan has expressed that his views on the duties and roles which teachers and students are supposed to perform towards each other. In his view teachers have a great role to play in the shaping of the minds and hearts of our youths. Therefore teachers by their conduct should be an example to the students. They should have an affectionate attitude towards their pupils and he should have knowledge about the latest developments in his subject. For students his suggestion is that they should respect their teachers. They should not do all the things which their teachers do. Whatever blame, less teachers do, students should follow them but not others. According to him students should not be negligent of truth, virtue, welfare, prosperity, study and teaching. They should perform only those acts which are irreproachable.

7.8 INDIANIZATION OF EDUCATION

Introduction

Indianization is a new concept in the field of education in India. The word Indianization has got two meanings. They are narrower meaning and broader meaning respectively. In its narrower meaning it means to accept each and everything Indian all that is good and acceptable. It is narrow in its meaning because it neglects all that is good and acceptable elsewhere (other countries). Where as its broader meaning implies to accept whatever is good in India and to enrich it further with the help of better elements found elsewhere. But it should be noted that this enriching, does not mean imposition of foreign elements. If the foreign elements are found to be good they may be accepted. But this acceptance should be in Indian context and manner. This
concept of Indianization has got its own advantages. They may be briefly stated as follows (a) It makes Indian people to be conscious of the greatness of India, her culture, her civilization, her tradition etc. (b) It also makes them to realise the necessity of enriching it for making it fuller and greater (c) It generates among people the national spirit and responsibility for the upliftment of the country as a whole (d) It is not restricted to any particular community or religion of the country. But it refers to all the sects, religions and people gracing the land.

With regard to the importance of Indianization Dr. R. N. Sharma says, "Indianization should imply creating of love in the Indian people for their own culture, literature, languages, religions, national flag, songs and language, great men of the land and great national values. All those who have any regard and love for their mother land and its high traditions. It has no reference to any particular religion, language or political faith."

According to Dr. R. N. Sharma Indianization in education means planning education in such a way as to meet all the aspirations and necessities of Indian people. Indians should always try to adjust their educational system in terms of their ever developing needs and goals. Indianization of education means that education should acquaint Indian people with ever abiding greatness of the essentials of Indian culture. After the achievement of independence in 1947. Indians have become conscious of this necessity. Indian planners of education have consistently endeavoured to bring education nearer to the cultural soil of the land. They have tried to plan education for meeting the needs of the day.
(b) The inmates are from all over the world and not just from India. (c) They were persons of all ages, caste and religion who were influenced by Maharshi Aurobindo's philosophy started living like one family. (d) It also comprises of people from different spheres, viz poets, musicians, artists, physicians, surgeons etc. All these people lived in buildings built at distances and observed a prescribed code of conduct (f) Provisions in the Ashram existed for meeting the needs of Ashramites (g) Strict discipline is observed in this Ashram (h) Various activities are conducted here which are based on "The Ideal of Human Unity". (i) It possesses a rich and well equipped Library and Reading Room.

The Ashram School

Since several families lived at the Ashram along with their children, there was the need for a primary school. To meet this need, a primary school was started in 1943. The specialty of this school is that the children were acquainted with the spiritualism of Maharshi Aurobindo besides general education, A high school and college were also founded later.

"The Ashram school has its own special features of the educational institution which may be summarised as follows (a) Initially there were only 32 students at the school, (b) The school was open to the inmates and also others. (c) Indian and foreign languages are taught here. French and German are taught in addition to English, (d) Science and humanities are taught here. (e) Teachers at the school are from the families of the Ashram inmates. Teachers are not paid any salaries, only the expenses of their families are met. (f) There is no conflict of caste and religion here. The children work, study and play together. (g) Children get education according to their aptitudes.
In making education Indianized one some efforts from the side of Government, educationists, philosophers, thinkers, educational commissions, National Education Policy have been made. It should be noted that they did their yeoman's services in making Indianization of Education. Among all these the efforts in this direction made by these trio-philosophes namely Maharshi Aurobindo, Rabindranath Tagore are stupendous and magnanimous. These leaders have made some important experiment towards Indianization of education.

7.8.1 Efforts Made By Maharshi Aurobindo

Maharshi Aurobindo was a true patriot in the truest sense of the term. He strongly advised young people to sacrifice everything in the service of the motherland. He envisaged the re-organisation of the whole system of education on national lines. He possessed a pride for Indian culture. He regards the Upanishads as enlarging continuations of the Vedic heritage. He says "There should be a happy blend of the Oriental and the Western thought" So his philosophy of life exhibited a beautiful fusion of Oriental and Western culture, spiritual and material values, science and Vedanta. According to him education should aim at the recovery of the old spiritual knowledge and experience in all its splendour, depth and fullness. He strongly pleaded that education must strive for a greater synthesis of a spiritualised society. Universal love, sympathy, fellow feeling and understanding should be the main characteristics of international education. Thus these are some of the views expressed by Maharshi Aurobindo with regard to Indianization of Education.
maharshi aurobindo's experiment
maharshi aurobindo's ashram

the followers of maharshi aurobindo accompanied him to pondicherry, many of them with their families. for their convenience, maharshi aurobindo founded an ashram in the year 1910 at a quiet spot on the beach, to practice yoga and sadhana. here a family of eight sadhakas started living. the main aim of maharshi aurobindo sadhana was 'complete yoga'. "this is a unique ashram. it is no temple or a math. it is no monastery. nor an ancient 'gurukul', it is a place of self discipline for the spiritually inclined. a french woman deeply influenced by maharshi aurobindo's philosophy, arrived at the ashram in 1920 and became an inmate. she was revered by the ashram inmates and they affectionately called her 'sri matha'. due to her great efforts, the ashram has today grown considerably. the ashram is world renowned today. several westerners reside in the ashram in pondicherry. more and more people are living in the free atmosphere of the ashram. they live on the ashram premises and strictly follow the ashram's code of conduct. the ashram provides all the necessary amenities. one specialty here is that the inmates themselves attend to all the work. the ashram to-day has emerged as a miniature world-family under the guidance of sri mata. sri mata who was the very soul of the ashram, died in 1973."

this ashram founded by maharshi aurobindo has possessed some of its own special characteristic features. they may be mentioned as follows:

(a) it is located near the sea-shore, has number. of fine buildings scattered over a vast area. it comprises peaceful and harmonious environment.
The all round development of the child is the aim of education here. Collective prayer and exercises are held. Libraries and workshops are unique features of these educational institutions. No examinations are held in these schools. Children are promoted to higher classes on the basis of their conduct and the annual reports.

International University Centre (Auroville)

An international university was established after Maharshi Aurobindo died in 1950. This is a spiritual centre. The evolution of divine power is important here.

Aims and objectives

1) To propagate world-wide, the message and philosophy of Maharshi Aurobindo.

2) To achieve expansion and integration of education and make it spiritually dynamic for the sake of society.

3) To achieve development of the five essential constituents of personality physical, mental, spiritual, attitudinal and biological aspects.

4) To harmonise philosophy, yoga, and the eastern systems of education.

5) To study spirituality, yoga, mathematics and social science.

6) To keep this institution open to all people irrespective of their caste, religion, sex, class or nationality.

7) To allow the inmates the freedom to practice their own religion.
8) To integrate the subjects of science and humanities and use that knowledge for the welfare of mankind.

9) To promote the awareness of the oneness of all mankind and international co-operation and love.

10) To study the role India should play in the development of the concept of the world as one family and prepare the country for it.

Curriculum

The curriculum at the international university includes the following subjects-

1) International Education.

2) Education for Living.

3) Mental Education.

4) Psychological and Spiritual Education.

5) Physical Education.

Auroville (A Laboratory for the Unity of Mankind)

After the death of Maharshi Aurobindo in 1950 the Maharshi Aurobindo International University was founded with the object of the study of spiritualism, Yoga, Mathematics, Philosophy and Social Science etc. The credit for attracting foreigners to India these days goes to the International Spiritual Educational Centre "Auroville" at Pondicherry. 'Auroville' is a huge complex that has come up on the outskirts of Pondicherry. It has been described as the small town which will realize international co-operation and the unity of all mankind. It serves as an international centre of education.
The foundation stone for this complex was laid on 23rd February 1968. This grand function was attended by leaders from about 120 countries around the world. The complex was named after the sage and yogi of modern India, Maharshi Aurobindo. Today, it has become the centre for reformation of man's life and a city of experiments.

**Special Features**

Auroville has its own unique features. The main among them are:

a) New residential buildings  
b) Foreign 'Karmayogis'  
c) Fruit and vegetable gardens  
d) An industrial section  
e) The world University Library  
f) UNESCO's aid.

Its objects were to achieve co-ordination between Western and the Oriental education.

**a) New Residential Buildings**

New types of residential buildings have been constructed at Auroville. These are experimental buildings. Volunteer karmayogis and visitors live in these buildings, which have been given attractive names. They are as under-

i) Peace - a building in the city zone.

ii) Repose - a building close to the sea.

iii) Promesse.

iv) Aurograge.

v) Hope.

vi) Forecomers.
vii) Autosons Home

viii) Help

ix) Aspiration.

'Aspiration', also called Auromodel, is the grandest building in the complex. It can accommodate about two thousand residents. It was chosen for the Pilot Project Award. It was designed by the world-famous French architect Roger Aunger.

The Dormitory

The building is now nearing completion. It is located at a village called Koila Palya, a beautiful spot which offers a lovely view of the coast, it can accommodate 72 residents.

b) Foreign Karmayogis

A plan has been drawn up to develop Auroville as a model international township. About 120 persons from different parts of the world are working on the project. They have been devoting all their skills, abilities and expertise to this project. Many others have also been contributing their mite, 26 workers are presently working on the construction job. They are from different parts of Europe and they have been here for more than a year, giving their very best to this noble project. Out of the total of 11,000 acres belonging to Auroville, construction of residential buildings is in progress on about 2,000 acres.

e) Fruit and Vegetable Gardens

Fruit and vegetable gardens are being laid on an area of about 400
acres. Gardens have come up around the central Lotus Foundation Stone. These gardens are being developed under the supervision of a famous American horticulturist. Plans have been drawn up to build a reservoir to provide water for the gardens.

d) The Industrial Section

The following industries have been established at Auroville to produce good quality products-

i) **Auroville Foods and Flour Mills**: This unit has been started with an investment of Rs. 50 lakhs. Its installed capacity is 100 tonnes.

ii) **Auto Electrics**: This has been established to produce electronic equipment.

iii) **Printing and Block-Making Unit**: This unit is already functioning.

iv) **Bee-Keeping unit**

v) **Licenses have been obtained from the government to start the following industries**: (a) Dye-making (b) Iron Ore (c) Cement (d) Cashew-nut Processing (e) Plaster of paris (f) Steel Coils (g) Handloom Clothes (h) Handicrafts (i) Brassware.

vi) **Government permissions have been obtained to install the machinery for the following units**: a) Wooden carving b) Carpet making c) Leather manufacturing d) Fish processing.

f) **UNESCO's Aid**

UNESCO, a UN body, has offered assistance to the Auroville Project.
The government of India has also been assisting the project in several ways. UNESCO has chosen Auroville for the implementation of its objectives also. Auroville added a new dimension to the creation of international awareness, and since this is the goal of the UNESCO also, it has appealed to its member nations to help make Auroville a success.

Maharshi Aurobindo Society runs the Auroville Project. About one crore rupees have already spent on this project. The funds come through donations. This international township already has a post office, a health centre, two operation thetates and a maternity hospital. Fifteen children, representing seven countries, have been born at Auroville.

To Sum up

Undoubtedly, the Auroville project will soon develop into an international educational centre, a laboratory for educational experiments and a centre of international life and world unity.

Auroville may be called the Indian, Inter national and planetary University. As an Indian University, Aurodevenir, the Auroville of the children, which is conceived not only for the children who have the privilege to live in auroville, but also it is meant for the whole of India. The beauty and richness of its educational environment will provide the possibility of making television programmes for use in the education of millions of children. Each exhibition, each new game, each festival which takes place in Auodevenir could be the subject of a cultural programme.
At the international level, Auroville will be a university an important link in a network for education and exchange which will encompass the whole earth. Its role will be to offer the Aurovilian experience for everyone's use and to present the new education that Maharshi Aurobindo made possible.

**Critical Analysis**

As the planetary university the success of Auroville depends in great part on the collaboration of the whole earth. With the support of the whole word's will Auroville can become a truly planetary town, the expression of humanity's deepest aspiration, the town that mankind wishes for its next generation.

The education at the International University centre which represents, the ideas of Maharshi Aurobindo is an experiment wherein efforts are made to co-ordinate the ancient and modern, the western and the oriental educational systems.

**7.8.2 Efforts Made by Rabindranath Tagore**

Another important experiment made towards Indianization of education by Rabindranath Tagore is the establishment of 'The Shantiniketan', an educational institution. As Rabindranath Tagore was an idealist and spiritualist, he disliked the English school and its education system. He was of the opinion that English pattern of education had not the quality of establishing co-ordination and educating the soul, heart and mind of an Indian. So he cherished an ideal educational centre where the education could be conducted in accordance with the Indian traditions. As he was a poet of Nature he had
faith in the educational system of ancient Vedic period - the Ashram system and the pattern adopted in the universities of Nalanda and Taxila.

Rabindranath Tagore’s Experiments:

Educational Institution: The Shantiniketan

Rabindranath Tagore did strive to bring into practice his principles of education. He was no more dreamer, but was always purposefully active. He has made a constructive use of his own principles. With the objective of giving his ideals a concrete shape and to bring them fully into practice, he established the institution "Shantiniketan" in 1901.

Maharshi Devendranath, Rabindranath Tagore’s father, built a small ashram in 1863 at a small village called Bolpur 100 miles away from Calcutta. Bolpur was a beautiful and quiet village. Tagore chose this place to achieve his great aims in education and called his institution 'Shantiniketan', meaning the Abode of peace. He grew a garden there and, over time, a few cottages came up. Shantiniketan which began with just five students, had by 1921, grown into a huge international university called "Vishwabharati", renowned artists and great schools worked here and the institution’s fame spread across the world. Important among them are the great artist Nandalal Bose, the great philosopher Gajendranath Tagore, the saint C.F. Andrews and Williams Pearson.

Objectives

The objectives with which Shantiniketan was established may be summarised as follows- a) To give practical shape to his ideals b) To give spiritual training to the students c) To provide the students with a home
atmosphere d) To provide an atmosphere of freedom in communion with nature. e) To offer provision for pursuing hobbies such as fine arts f) To acquaint the children with ancient Indian culture and traditions g) To educate children through living and personal contact between the teacher and students. h) To impart education in natural surroundings.

All about Shantiniketan

"Shantiniketan was located within two miles of the Bolpur railway station on the East Indian Railway line. It was about a hundred miles northwest of Calcutta. The school had the advantage of being situated in the heart of nature but not too far from a big city". There would be the influence of the trees, the open fields and the seasons changing so dramatically under a very wide sky. At the same time the city would be near enough to provide science teachers, libraries, one technical equipment started in 1910 with five boys and five teachers the school was called the Brahmacharya Ashram. After the first year the name was changed to Brahma Vidyalay. After almost a decade a girls' school was added in 1908. But it did not survive for more than a year".30

"Rabindranath Tagore gave to Shantiniketan not only its ideal but also the greater part of its financial support. Shantiniketan had no income of its own besides the annual maintenance grant of Rs. 1800 from the Shantiniketan Trust, established by his father. To start the school, he had to sell almost everything he possessed including his wife's jewellery his gold watch and chain, which was a wedding gift, and his seaside bungalow at Puri. His personal income at this time was about Rs. 200 a month from the family estates. For some years at the outset, in keeping with the school's ideals, the students
were not charged tuition fees. Financial difficulties increased over time and the struggle to make both ends meet continued to the end of his days. He had to borrow money from his friend Loken Palit's father, Sri Taraknath Palit, which he was unable to repay during Sir Tarak's life time. His debt was transferred to the University of Calcutta when Sir Tarak died leaving all his property to that University. So he had constantly go to 'begging' missions in India and the West to raise funds for his institution”.

Shantiniketan in his words, was a 'sapling' which was to grow into Vishwa Bharati, a widely-branching tree'. The thought that the Shantiniketan school was meant to grow into something of the institution's existence. The first foreign student to come to the Shantiniketan School as early as in 1902 was Hori San from Japan. He was sent by the philosopher Kakuzo Okakura who was a friend of the Tagore family and an activist for Asian Unity.

Main Features of Shantiniketan

1) Homely Environment : A homely atmosphere pervades Shantiniketan. Students are admitted here irrespective of their castes. The inmates participate collectively in learning, exchange of ideas and dinner irrespective of their caste, religion or community. The teachers and the students live together on the premises just like a family. They live a very ordinary and simple life. They are served clean but very simple meals. Students clean their own rooms and wash their own clothes. Activities such as these create a homely atmosphere.
2) **A Spiritual and Religious Environment**: Rabindranath Tagore's motto of 'Simple living and high thinking' pervades the life of the ashram. There is kindliness and compassion. The thread of spiritual thinking runs through all aspects of the ashram life. The students here live ordinary and simple lives and engage themselves in the pursuit of noble ideas.

The teacher-student relationship is very harmonious at the ashram. The day's activities begin at 5 a.m. with the prayer 'Thou Art our Father', the students go round the garden once singing the prayer. The evening activities also begin with prayer and go on till 10 at night.

Thus, the atmosphere of the ancient Gurukula has been recreated here, in the true spirit of Indian culture and tradition.

3) **Natural Environment**: Another special feature of Shantiniketan is its natural surroundings—towering trees, open fields, and the vast sky. These create the right atmosphere for the blossoming of the spirit. This is how Rabindranath Tagore himself describes the natural surroundings at the institute. "I insist on calling this an 'Ashram'. There are no castes or communities here. Just as the lotus blossoms on its own in the Manasa Sarovar Lake, this Ashram has emerged on its own".

4) **Organisation**: The organisation of Shantiniketan is unique. Classes are held in the open fields under the shade of a tree. Row of large circular benches serve as the auditorium. There is no compulsion that the students must sit only on the stone benches. They can sit anywhere on the bulging root of a tree or on the bench, and listen to the teacher.
## Schedule At Shantiniketan

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Morning 5:00 AM</td>
<td>Classes Commence</td>
</tr>
<tr>
<td>2.</td>
<td>Morning 6:00 AM</td>
<td>Washing of Clothes.</td>
</tr>
<tr>
<td>3.</td>
<td>Morning 7:00 AM</td>
<td>Breakfast.</td>
</tr>
<tr>
<td>4.</td>
<td>Afternoon upto 12:00 Noon</td>
<td>Classes</td>
</tr>
<tr>
<td>5.</td>
<td>Afternoon 12:00 to 1:30 PM</td>
<td>Lunch recess</td>
</tr>
<tr>
<td>6.</td>
<td>Afternoon 1:30 to 4:00 PM</td>
<td>Classes (Dance, Painting, Physical Education)</td>
</tr>
<tr>
<td>7.</td>
<td>Evening 4:00 to 6:00 PM</td>
<td>Games.</td>
</tr>
<tr>
<td>8.</td>
<td>Evening 6:00 to 7:00 PM</td>
<td>Rest.</td>
</tr>
<tr>
<td>9.</td>
<td>Night 7:00 to 8:00 PM</td>
<td>Music and other entertainment.</td>
</tr>
<tr>
<td>10.</td>
<td>Night 8:00 PM</td>
<td>Rest and retire to bed.</td>
</tr>
</tbody>
</table>

5) **Preference To Mother Tongue**: Rabindranath Tagore held that education must be imparted in one's mother Tongue. He, therefore, ensured that the medium of instruction at Shantiniketan was the child's mother tongue. He himself wrote all his works in his mother tongue, Bengali, and became one of the greatest writers.

6) **The Concept of Discipline And Punishment**: A unique feature at Shantiniketan is its concept of discipline. Here, a student's good conduct itself is discipline. Discipline is not imposed here by means of threats. The
word discipline is confined to such good qualities in a student as respect for elders, politeness, commitment to work, cleanliness etc.

The punishment awarded is also mild, and worthy of emulation by other schools. Mischievous students are not subjected to serve punishment but instead they are treated with affection and sympathy. As soon as the offender admits his guilt, he is forgiven. Some punishment will be meted out to the guilty only when all the students collectively decide to do so.

7) Curriculum: Rabindranath Tagore found several defects in the existing curriculum and strongly opposed it. In his opinion, it had failed to meet the requirements of the child, and he advocated its replacement. He incorporated his new ideas of education in the curriculum at Shantiniketan.

Rabindranath Tagore encouraged such activities as dance, music, painting, acting, carpentry, gardening, etc. (to encourage self-expression and fulfillment of the child's aptitudes). Through art, music and dance, he has achieved the balance between nature and education. He emphasised the study of nature. There is well-equipped laboratory in Shantiniketan, for the study of science.

8) Opportunity to Learn About Natural Processes: When the class conducted in the open is disturbed by the chirping of birds, teaching stops. Students now listen to these sounds, which not only are pleasing to the mind but also help them to understand the life of nature.
9) **Encouragement to Creative Activities**: In order to encourage the creative self-expression of the children, Shantiniketan regularly held competitions in story-writing, essay writing and poetry.

10) **Universal Religion**: Rabindranath Tagore was always opposed to caste and community divisions. He firmly believed in a Universal Religion through which he sought to achieve the basic unity of mankind. For this reason he did not allow any particular religion to be taught at Shantiniketan. In fact, he provided for teaching Universal Religion here.

11) **Vishwabharati**

   **Introduction**: Rabindranath Tagore's Shantiniketan has achieved worldwide fame and is now appropriately known as 'Vishwabharati'. Its name consists of two words 'Vishwa' and 'Bharati'. In Sanskrit, Vishwa means the World and Bharati means Culture. It has another meaning too; Vishwa means the World and Bharati means India. The University's lofty motto is: "Where the world becomes one".

   **Objectives of Shantiniketan**

   The main objectives of Vishwabharati University are-

   a) to harmonise Eastern and Western Culture.

   b) to realize the ideal of the world as one family.

   c) to achieve the oneness of all humanity and to help the personality evolve.

   d) the reconstruction of the village. Tagore wanted to establish an institution to bring about rural reconstruction that would lead to rural prosperity and happiness.
Various Sections

With these objectives, Vishwabharati functions in a simple, calm and serene atmosphere like an ashram. This is a symbol of society.

The Central Government has recently declared Vishwabharati a full-fledged University.

**Vishwabharati has three affiliated institutions:** 1) Shantiniketan- a school, 2) Vishwabharati- a University, 3) The Institute of Rural Reconstruction.

There are two main Boards- a) Internal Board, b) External Board.

a) **The Internal Board (Domestic Board)**

This Board deals with matters concerning India and encourages study of Indian literature.

b) **The External Board**

This board deals with foreign students. There are sufficient opportunities here for study of the literature of other countries. This Board has developed better after the First World War.

**The Other Sections**

Vishwabharati runs the following sections also:

- Shishu Bhavan - Kinder-Garten classes
- Patha Bhavan - Primary School
- Shiksha Bhavan - Middle School
Vidya Bhavan - Higher Education and Research Centre.
Vinaya Bhavan - Teacher's Training School
Kala Bhavan - Higher studies in Fine Arts.
Sangeet Bhavan - Instruction in Music.
Sriniketan - Institute for Rural Reconstruction
Shiksha Satra - Rural Education Institution.
Shilpa Sadana - Vocational Training Centre
China Bhavan - Chinese Language Institute.
Hindi Bhavan
Islamic Research Section

“There is provision for research in the various cultural streams of India as well as of the world. This university is a symbol of living synthesis between the East and the West and the real concepts of education could not find better manifestation than this series of institutions many of the classes of the Vishwa Bharati are held in the open air. Every student is free to give expression to his tastes and aptitudes. The institution tries to keep itself in touch with the poor, unhappy and down trodden masses of the neighbourhood. Rabindranath Tagore thus, tried to make the Vishwa Bharati a centre of Indian renaissance and a centre of international learning. Above all he made it a place from where India may give the message of humanity to the whole world. According to Gandhiji, "In Shantiniketan, Rabindranath Tagore has left a legacy to the whole nation, indeed, to the whole world". "In the words of S.P. Chaube, "Rabindranath Tagore is no more now, but his personality still pervades the Vishwa Bharati." It is an organism and not an organisation.
Above all, he made it a place from where India may give the message of humanity to the whole world. Rabindranath Tagore is no more now, but his personality still pervades the Vishwa Bharati.

Present Position

This great institution has been now taken over by the Central Government and elevated into the fourth Central University through a special Act of the Parliament enacted in May, 1951. The Government is thus out to see that this institution, which is a spiritual child of Rabindranath Tagore, continues to live for the spirit and the ideals which Rabindranath Tagore tried to embalm through it and gives it a munificent grant which amounted to rupees six lacks during the year 1952-53.

Sriniketan

Step by step Shantiniketan moved from being a collection of separate education experiments into a well-knit whole—a school, a college, a department of higher studies and research a centre of art and music. Within two miles of these there was also the institute of rural reconstruction at Sriniketan about which Rabindranath Tagore wrote—"It must cultivate land, breed cattle, feed itself and its students; it must produce all necessaries, devising the best means and using the best materials, calling science to its aid. Such an institution must group round it, all the neighbouring villages, and vitally unite them with itself in all its economic endeavours".

Keeping all these views in mind Rabindranath Tagore had decided to open a rural welfare section of the University. So he acquired some properties
in a village called 'Surul', located only 3 kms. away from Shantiniketan and opened a rural welfare department. He formally opened his university and named it 'Sriniketan' which means the 'abode of wealth'.

He now coined the term 'Vishwa-Bharati' for the whole institution, Shantiniketan and Sriniketan. He selected its motto from a Sanskrit text, Vishwa Bhavatye Kanidam, meaning 'Where the world makes its home in a single nest. With Vishwa-Bharati's inauguration in 1921 its doors were thrown open to men and women from every where to collaborate in intellectual companionship and social action. In his own words. "It will not be a made school, it will be a pilgrimage. Let those coming to it say, Oh what a relief it is to be away from narrow domestic walls and to behold the universe".

**Aims and Objectives of Sriniketan**

The aims and objectives of Sriniketan institute as originally set forth in detail in Vishwa Bharati Bulletin No.16, 1925 are as follows-

- To win the friendship and affection of village cultivators by taking a real interest in all that concern their life and welfare, and by making a lively effort to assist them in solving their most pressing problems.
- To take the problems of the village and the field to the classroom for study and discussion and to the experimental farm for solution.
- To carry the knowledge and experience gained in the classroom and the experimental farm to the villagers in the endeavour to improve their sanitation and health, to develop their resources and credit, to help them to sell their produce and buy their requirements to the best
advantage, to reach them better method of growing crops and vegetables and of keeping live-stock; to encourage them to learn and practice arts and crafts; and to bring home to them the benefits of associated life, mutual aid and common endeavour.

➢ To work out practically an all-round system of elementary education in the villages based on the boy scout ideal and training, with the object of developing ideas of citizenship and public duty such as may appeal to the villagers and be within their means and capacity.

➢ To encourage in the staff and the students of the Department itself a spirit of sincere service and willing sacrifice in the interest of and on terms of comradeship with their poorer, less educated and greatly harassed neighbours in the village.

➢ To train the students to a due sense of their own intrinsic worth, physical and moral, and in particular to teach them to do with their own hands everything which a village householder or cultivator does or should do for a living, possibly, more efficiently.

➢ To put the students in the way of acquiring practical experience in cultivation, dairying, animal husbandry, poultry-keeping, carpentry, smiting, weaving, tanning, practical sanitation work and in the art and spirit of co-operation.

➢ To give the students elementary instruction in the science connected with their practical work to train them to think and record the knowledge acquired by them for their own benefit and for that of their fellowmen.
Critical Analysis

In the words of Prof. B.C. Rai, "Rabindranath Tagore" 'struggled to implement his social ideals and strove to build up a social structure through education.' It is really credit worthy and he 'deserves credit for having tried to revive in modern times the ancient Indian ideals of education and combine what is best in western art and science with the manners, customs and art of India. Tagore's philosophy and system of education is based on these principles and very much suit the Indian way of life.

7.8.3 Efforts Made By Sarvepalli Radhakrishnan

The efforts made by Sarvepalli Radhakrishnan towards Indianization of education is another significant experiment. Like Maharshi Aurobindo and Rabindanath Tagore, Sarvepalli Radhakrishnan did not establish any educational institution inorder to give shape to his educational and philosophical ideas and thought. On the other hand he has expressed his ideas pertaining to the Indianization of Education in his speeches, writings and in the University Education Commission 1948-49, in which he served as the President.

Sarvepalli Radhakrishnan possessed high regards and respect for the Indian culture. In his sincere opinion "Culture is not remembering a mass of curious details about the duties of birth of great heroes of the world or the interesting names of the fastest ships which cross the Atlantic or entertaining odds and ends gathered from the latest who's who. A well-known institution of this country has for its motto Sa'vidya ya Vimuktaye; that is knowledge which is designed for the development of the soul's best ...... A man's culture is not to be judged by the amount of tabulated information which he has at his command but by the quality of mind which he brings to bear on the facts of life".31
Sarvepalli Radhakrishnan says "Education is not cramming the mind with a host of technical details, putting sight as it were into blind eyes. Hence the function of the teacher is not to add to the 'laden weights' but to remove them and liberate the soul from the encumbrances so that it may follow its native impulse to soar upwards". According to him universities are the places of culture. Universities are expected to prepare young men and women with not only information, knowledge and skill but also spirit of dedication and detachment. These qualities are essential for the stupendous task of making the history of this great country.... Universities are not mere places of learning. They are the homes of culture". He hopes that general enlightenment about universal citizenship and universal culture can be brought about through education. He also pleads for incorporation of different ideals of democracy in education, such as brotherhood, truth, unity, justice, love and freedom, suppression of violence and war, renouncement of mundane pleasure and quest for the spiritual one. At the same time he wants to extend the international sphere too. He opines that the narrow cell of rationality to which different nations confine themselves will have to be cast aside.

Sarvepalli Radhakrishnan says that education should develop the spirit of enquiry and it should also preserve the spirit of the youth. As he was a great humanist he opines that if education is to be complete it must be humane. "No education can be regarded as complete if it neglects the heart and the spirit". Education must also try to develop the scientific spirit amongst children. At the same time it should also develop the spirit of enquiry.
Aims of University Education

a) The Impact of Political Change and a Change of Spirit

Great as were the changes that had taken place in the political and economic conditions of Indian society in the years that preceded the transfer of power on August 15, 1947, considerable as was the progress in education during that period, they are less great than the changes that have been crowded into these few months of freedom. The academic problem has assumed new shapes. We have now a wider conception of the duties and responsibilities of universities. They have to provide leadership in politics and administration, the professions, industry and commerce. They have to meet the increasing demand for every type of higher education, literary and scientific, technical and professional. They must enable the country to attain, in as short a time as possible, freedom from want, disease and ignorance. India is rich in natural resources and her people have intelligence and energy and are throbbing with renewed life and vigour. It is for the universities to create knowledge and human energies. If our living standards are to be raised, radical change of spirit is essential.33

b) Universities as the Organs of Civilization

If India is to confront the confusion of our time, she must turn for guidance, not to those who are lost in the mere exigencies of the passing hour, but to her men of letters, and men of science, to her poets and artists, to her discoverers and inventors. These intellectual pioneers of civilization are to be found and trained in the universities, which are the sanctuaries of the inner life of the nation.
c) Intellectual Adventure

We must give up the fatal obsession of the perfection of the past, that greatness is not to be attained in the present, that everything is already worked out and all that remains for the future ages of the world is pedantic imitation of the past. When we are hypnotized by our own past achievements, when all our effort is to repeat a past success, we become fetish worshippers. If our cultural life is to retain its dynamism, it must give up idolatry of the past and strive to new dreams ...Universities are the homes of intellectual adventure.

d) An Integrated Way of Life

The purpose of all education, it is admitted by thinkers of East and West, is to provide a coherent picture of the universe and an integrated way of life. We must obtain through it a sense of perspective, a synoptic vision, a Samanavaya of the different items of knowledge. Man cannot live by a mass of disconnected information. He has a passion for an ordered intellectual vision of the connections of things. Life is one in all its varied manifestations but we must have knowledge of life as a whole. It cannot be a collection of distracting scraps but should be a harmony of patterns. The subjects we study must be taught as parts of a connected curriculum.

e) Wisdom as knowledge

Our ancient teachers tried to teach subjects and impart wisdom. Their ideal was wisdom (irfan) along with knowledge (ilm), Jnanam vijnana sahitam. We cannot be wise without some basis of knowledge though we may easily acquire knowledge and remain devoid of wisdom. To use the words of the Upanishad, we may be the knowers of texts (mantravit) and not knowers of
self (atmovit). Plato distinguishes between factual information and understanding. No amount of factual information would take ordinary men into educated or virtuous men unless something is awakened in them, an innate ability to live the life of the soul.

"Where is the wisdom we have lost in knowledge?
Where is the knowledge we have lost in information?
The cycles of Heaven in twenty centuries,
Bring us farther from God and nearer to the dust".

f) Aims of the Social Order

We must have a conception of the social order for which we are educating our youth... Our educational system must find its guiding principle in the aims of the social order for which it prepares, in the nature of the civilization it hopes to build. Unless we know whither we are tending, we cannot decide what we should do and how we should do it. Societies like men need a clear purpose to keep them stable in a world of bewildering change.

We cannot preserve real freedom unless we preserve the value of democracy, justice and liberty, equality and fraternity. It is the ideal towards which we should work though we may be modest in planning our hopes as to the results which in the near future are likely to be achieved. "Utopias are sweet dreams," wrote Kant, "but to strive relentlessly towards them is the duty of the citizen and of the statesman as well". Universities must stand for these ideal causes which can never be lost so long as men seek wisdom and follow righteousness.
**g) Adjustment to Society and New Changes**

Education is a means by which society perpetuates itself. In 1852, Newman defined the function of the university thus, "If a practical end must be assigned to a university course, then I say it is training good members of society". No system of education could be directed to the weakening of the State that maintains it. But education is also an instrument for social change.

**h) Training for Leadership**

Training for leadership in the professions and in public life is one of the central aims of university education, which is difficult to realize. President Truman remarks, "Our national policies must be administered by men of broad experience, mature outlook and sound judgement".

If it is the function of universities to train men and women for wise leadership, they must enable young men and women to read with insight the records of human experience as they are expressed in world's literature, to know the nature and consequences of ethical values, to sense the meaning of the social forces operating in the world today and comprehend the complexities and intricacies of life in all its immensity- physical, social and spiritual sciences supply us with the tools of civilization but the guidance for their use does not come from them. Our obsession with the temporal, our passion for ever-increasing velocity of movement require to be tempered by attention to the world of values the unchanging forms of Plato.

We are building a civilization, not a factory or a workshop. The quality of a civilization depends not on the material equipment of the political machinery but on the character of men. The major task of education is the improvement of character.
i) Cultural Unity of India

Indian culture is like a palimpsest in which new characters do not entirely efface the old. In a single social pattern fragments of different ages are brought together. It would be impossible to think of an India where no Moghuls ruled, where no Taj was built, where no Macaulay wrote his Minute on education. Indian culture is like a living organism growing in richness and content. Primitive cultures are marked by extreme conservatism where social groups follow the same path of custom and convention with irrational persistence. Living cultures are dynamic and maintain their cultural pattern by a continuous effort of individual and social discipline.

j) Critical Study of the Past

The chief source of spiritual nourishment for any people must be its own past perpetually rediscovered and renewed. A society without a knowledge of the past which has made it would be lacking in depth and dignity. We must be critical and selective and use the past to illumine the present. We should not blindly give up the great values of our past nor should we cling to beliefs simply because they are ancient. We should accept so much of ancient thought as is sympathetic to us. Even in the darkest days of degradation, the light of India’s culture never failed. It may have flickered but it was never extinguished. There were loving hands which cherished as tended it. Today it is burning with renewed glow. If it is to become a consuming flame we must become aware of its past greatness and its contemporary value.

k) Cultural Co-operation

The setting for the development of a work culture through the cross
fertilization of cultures is ready. The world has become, through the speed of transportation and communication and economic interdependence, a single body. We must secure recognition and acceptance of the oneness of the world in the thinking of the people. Growth in mutual understanding arises from the recognition that the different cultures are dialects of the one language of the spirit.

Major Commendations

a) Aims of Education

➢ To teach that life has a meaning.
➢ To awaken the innate ability to live the life of soul by developing wisdom.
➢ To acquaint with the social philosophy which should govern all our institutions, educational as well as economic and political.
➢ To train for democracy.
➢ To train for self-development.
➢ To develop certain values like fearlessness of mind, strength of conscience and integrity of purpose.
➢ To acquaint with cultural heritage for its regeneration.
➢ To enable to know that education is a life long process.
➢ To develop understanding of the present as well as of the past.
➢ To impart vocational and professional training.

b) Teaching Staff

There should be four classes of Teachers, Professors, Readers,
Lecturers and Instructors. Promotion from one category to another to be solely on grounds of merit.

c) Standard of Teaching

➤ The standard of admission to the university course should correspond to that of the intermediate examination i.e., after the completion of 12 years of study at a school and in the intermediate college.

➤ To avoid overcrowding at universities and colleges, the maximum number in the arts and science faculties of a teaching university be fixed at 3,000 and in affiliated college at 1,500.

➤ The number of working days be substantially increased to ensure a minimum of 180 in the year, exclusive of examination days.

d) Courses of Study

Without unnecessary delay the principles and practices of general education be introduced, so as to correct the extreme specialization which is now common in our intermediate and degree programmes.

e) Postgraduate Training and Research

➤ A Ph.D. student should not become a narrow specialist, but his grasp of his subject should be characterized both by breadth and depth.

➤ University teachers should give the community punctuality, efficiency and devotion to duty in relation to their teaching work, and new ideas and newer methods in relation to their research work.
f) Professional Education

➢ **Agriculture**: The study of agriculture in primary, secondary and higher education be given high priority in national economic planning. So far as is feasible, agricultural education be given a rural setting.

➢ **Commerce**: A commerce student should be given opportunities for practical work in three or four different kinds of firms.

➢ **Education**: The course be remodeled and more time given to school practice and more weight given to practice in assessing the students performances.

➢ **Engineering and Technology**: The number of engineering schools of different grades be increased particularly for training of grades 4 and 5 (foremen, craftsmen, draftsmen, overseers, etc.)

   In establishing new engineering colleges or institutes there should be fresh, critical inquiry as to the types of engineering service needed in India. Uncritical repetition and imitation of existing institutions here and abroad should be avoided.

➢ **Law**: A three-year degree course be offered in special legal subjects. Students pursuing degree courses in law shall not be permitted to carry other degree courses simultaneously except in a few instances where advanced students have proved their interest and are studying related subjects in law and some other fields.

➢ **Medicine**: The maximum number of admission to a medical college be 100, provided the staff and equipment for that number are available.
g) **Religious Education**

- All educational institutions should start work with a few minutes for silent meditation.
- In the first year lives of the great religious leaders like Gautama Buddha, Confucius, Zoroaster, Socrates, Jesus, Shankara, Ramanuja, Madhava, Mohammad, Kabir, Nanak, Gandhi be taught.
- In the second year some selections of a universalist character from the scriptures of the world be studied.
- In the third year, the central problems of the philosophy of religion be considered.

h) **Medium of Instruction**

- The federal language be developed through the assimilation of words which have already entered into Indian languages from different sources.
- International technical and scientific terminology be adopted, the borrowed words be properly assimilated.
- For the medium of instruction for higher education English be replaced as early as practicable by an Indian language which cannot be Sanskrit on account of vital difficulties.

- i) Pupils at the higher secondary and university stages be made conversant with three language- the regional language, the federal language and English (the last one in order to acquire the ability to read books in English); and ii) For the federal language one
script, Devanagari, be employed and some of its defects be removed.

- English be studied in high schools and in the universities in order that we may keep in touch with the living steam of evergrowing knowledge.

i) Examinations

- A university degree should not be required for Government administrative services. Special State examination for recruitment to the various services should be organized.

- No credit is given, at present for class-work in courses except sometimes in the case of practical work. Such credit should be given.

- Three years will be involved for the first degree.

- The standards for success at the examination should as far as possible, be uniform in the various universities and should be raised. We suggest that a candidate should get 70 percent or more marks to secure a first class, 55 percent to 69 percent for a second and at least 40 percent for a third.

j) Students, their activities and Welfare

- Two years of physical education be required for all students, men and women, except those who are physically unfit or who are in the National Cadet Corps.
Hostels be constructed in blocks of not more than fifty students per block, with common rooms and dining halls for four or five blocks.

University unions should be as free as possible from political activities.

An advisory Board of Student Welfare be organized in universities which do not have such a body.

k) Women's Education

Women students in general should be helped to see their normal place in a normal society, both as citizens and as women, and to prepare for it. College programmes should be so designed that it will be possible for them to do so.

Standards of courtesy and social responsibility should be emphasized on the part of men in mixed colleges.

l) Constitution and Control

University education be placed on the concurrent List.

The concern of the Central Government with the universities be with regard to finance, coordination of facilities in special subjects, adoption of national policies, ensuring minimum standards of efficient administration and liaison between universities and national research laboratories and scientific surveys, etc.
m) **Finance**

The University Grants Commission be set up for allocation of grants.

n) **Rural Universities**

Special attention be paid to the development of higher education in rural areas.

**Summing Up**

The greatness of a country does not depend on the extent of its territory, the length of its communications or the amount of wealth, not even on widespread education or equitable distribution of wealth important as all these things are. If we wish to bring about a savage upheaval in our society, a *raksasa raj*, all that we need to do is to give vocational and technical education and starve the spirit. We will have a number of scientists without conscience, technicians without taste who find a void within themselves, a moral vacuum and a desperate need to substitute something, anything, for their lost endeavour and purpose. Society will then get what it deserves. If we claim to be civilized we must develop thought for the poor and the suffering, chivalrous regard and respect for women, faith in human brotherhood regardless of race or colour, nation or religion, love of peace and freedom, abhorrence of cruelty as ceaseless devotion of the claims of the justice.

**Critical Comments**

All the above mentioned details about Sarvepalli Radhakrishnan's views pertaining to the Indianization of Education are clearly indicative that he has
balanced traditional Indian educational system with present day needs of the 
society, therefore he is regarded as a towering educationist of modern India.

7.9 COMMONALITIES AND CONTRASTS PERTAINING TO THEIR EDUCATIONAL CONTRIBUTIONS

The data collected by the investigator enabled him to find out the 
commonalities and differences pertaining to the educational contributions of 
these trio-philosophers. They may be summarised as follows-

1) These trio-philosophers were deadly against the then British system 
of education. They were of the opinion that it was not in conformity with the 
mental and spiritual needs of the children and demands of the nation. But 
they differed in explaining the concept of education. According to Maharshi 
Aurobindo education is to educe the inner, hidden latent, dormant, potential 
secret within every human being, secret because it is not of the senses but 
of the inner truth of being and because it is that most unknown part of the 
being which has yet to evolve to its full stature. Rabindranath Tagore described 
education as a means to develope the personalities of the child to its fullest 
so as to enable man to live life in harmony with all its existence. In the opinion 
of Sarvepalli Radhakrishnan education is nothing but the training of the 
intellect but the refinement of the heart and the discipline of the spirit. All of 
them propounded that education should promote moral and spiritual 
development.
2) All of them have not written any text-book dealing with the different aspects of education. With regard to their aims of education one has to find them in their writings and speeches. They have stressed on the physical development, mental development, moral development, spiritual development as their aims of education. Apart from these aims Maharshi Aurobindo has laid special emphasis on the development of senses and development of consciousness. In the same way Rabindranath Tagore emphasised on the integral development and the development of International attitude as his special aims of education. Like wise Sarvepalli Radhakrishnan gave much priority to the development of scientific spirit and to the development of human values.

3) In respect of curriculum these trio-philosophers did not make any scheme of definite curriculum. On the basis of their general ideas that they have presented here and there, we can make out their thoughts pertaining to the curriculum. All of them expressed that the curriculum should not be rigid but it should be flexible. They also opined that the curriculum should be broad based flexible and activity centred. It should never be monotonous, but should be interesting. It must be wide and comprehensive. Maharshi Aurobindo pleaded that those subjects and activities, should be included in the curriculum, which suit the child's interest. He says that the curriculum should include physical education, vital education, mental education, psychic and spiritual education. Rabindranath Tagore suggests that those subjects which make a child full and rich in knowledge should be selected and must be incorporated in the curriculum. Sarvepalli Radhakrishnan wants that a student should
study a number of subjects such as history, geography, general science, agriculture, natural sciences, political science, economics, ethics, literature and philosophy. He wants to include in the curriculum some subjects which may be particularly useful for their specific duties in life. All of them have stressed that education should be imparted through the mother tongue of the child.

4) All these trio-philosophers vehemently criticised and condemned the existing method of teaching. They argued that it was based on the artificial and mechanical techniques. According to Maharshi Aurobindo the methods of teaching should be highly psychological. So he has suggested three main methods of teaching namely, Observation Method, Integral Method, Synthetic Method. To Rabindranath Tagore methods should bring out the development of the child according to natural interest and tendencies. He says nothing ready made should be given to the child. He should rather be made to experiment and create. So he has suggested some methods such as Activity Method, Teaching while walking, Discussion and Question-Answer Method etc. In the opinion of Sarvepalli Radhakrishnan, great importance should be given to the methods such as Observation Method, Comparative Method and Experimental Method in the process of teaching. Thus they criticised the educational method prevalent in those days, calling them imaginary, foreign, bookish and unsuitable.

5) With regard to discipline these trio-philosophers expressed their opinion that it must come from within and not to be imposed from out-side. It should be a social discipline. All of them vehemently criticised the corporal
punishment by a teacher holding a cane and flourishing it with his proverbial hard heartedness. While speaking his views about discipline Maharshi Aurobindo also speaks about the liberty of the child. He suggests perfect liberty for the child. It is the real discipline which is however only spiritual discipline. Rabindranath Tagore's views about the practices of the school discipline are most modern. He advocates total freedom for the child. So he supported discipline of freedom. Whereas Sarvepalli Radhakrishnan emphasised self-discipline in education. Regarding the problem of indiscipline, he suggests that if we really want to out grow the problem of students' indiscipline we should provide for them the opportunities which they need.

6) As regard to the role of the teacher these trio-philosophers assigned a very significant role and place in the process of education. They have assigned an intermediary role to the teacher. They were of the opinion that he should be dedicated to his profession, loveable and sympathetic. They had stressed the significance of free environment under the guidance of the teacher. Though Maharshi Aurobindo respected the ideals of ancient India he has not made the teacher central as in the ancient scheme of education. In his opinion the teacher must be a saint and a great Yogi, full of the inner calm. In fact the real teacher is within the educand. He is the ultimate guide. He accepted the role of a Gardener in the teacher. The teacher acts as an aid, a means and a channel. His relationship with the educand is very close. Rabindranath Tagore being a staunch idealist argues that only man can teach another man. So he lays much emphasis on the role of the teacher than on methods in the process of education. He says that the teacher should be sympathetic to the student. He expresses that he who has lost the
child in himself is absolutely unfit for the great work of educating the children. Sarvepalli Radhakrishnan opines that teachers have a great role to play in the shaping of the minds and hearts of youths. Teachers by their conduct should be an example to the students. In his opinion teachers are the removers of spiritual blindness. Regarding the relationship between the teacher and student he says that they should have an affectionate attitude towards their pupils. Thus their ideals on the role of the teachers are an asset to the theory and practice of education.

7) In making the education an Indianized one the efforts made by these trio-philosophers are really praise worthy. Through education they wished to create love in the Indian people for their own culture, literature, languages, religions, national flag, songs and language, great men of the land and great national values. Thus they have endeavoured to bring education nearer to the cultural soil of India. The Ashram School of Maharshi Aurobindo and Vishwabharati of Rabindranath Tagore are the glaring examples of Indianization of Education. Sarvepalli Radhakrishnan did not establish any institution but he has expressed his views pertaining to Indianization of education while discussing the role of University.

Summing Up

In fine these trio-philosophers were none but the noble sons of India who put their sterling efforts to change the very destiny of India. Though they were patriots, poets, philosophers, educationists etc. they possessed the burning desire in them to raise India to her ancient pomp and glory and to
enable her to get her rightful place in the family of nations. Moreover they were the best representatives of modern Indian thought. Their philosophy is very much influenced by the Gita, Upanishads and Vedas. They have synthesized the ancient Vedic traditions with the modern western scientific attitude in formulating the goal of education. In the firmament of Indian education they are the three glaring and glittering stars!

Critical Comments

"As the petals of a flower are permeated by its fragrance so are the educational contributions of these trio-philosophers are permeated by their educational ideas, views and thoughts."

Conclusion

A careful perusal of the contributions of these trio-philosophers reveal that the number of points of communalities are more than that of points of contrasts.
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