**Educational Thoughts of Indian Thinkers**

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**Rabindra Nath Tagore(1861-1941)**

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**1.1 Life Sketch**

Rabindra Nath Tagore, the Noble Prize winner was a great philosopher, poet, novelist, dramatist and a prophet. He not only put India on the world map of culture and literature, but proved to the world the values of the Indian way of life and thinking. He was born on May 07, 1961 in Calcutta in a family of aristocrats in Bengal, an educated, rich and respected family. His father Mahrishi Devandranath Tagore himself, took the charge of his education who taught him Sanskrit language, Indian philosophy and astronomy. For higher education, Rabindranath went to Bengal academy. Soon he was fed up with the rigid and lifeless education imparted there. He developed aversion for the prevalent dull education and he left the Bengal academy. In 1877, Rabindranath was sent to England to study law. There too he got fed up and returned to India without obtaining any degree. So Tagore got his education mostly at home through tutors and private readings. He had started writing articles for Bengali magazines very early in life. Gradually, love of learning increased by leaps and bounds in him and he wrote many stories, novels and poems which earned repute and appreciation for him. Rabindranath Tagore popularity as a renowned poet, writer, dramatist, philosopher and painter grew and people began to address him reverently as Gurudev. Tagore translated Gitanjali into English which brought him noble prize and worldwide recognition. In the same year, Calcutta University adored him with the degree of Doctor of Literature. In 1915, the Indian government endowed him with knighthood which he returned after the notorious Jallianwala Bagh massacre to express his emotions of anger at the episode. Tagore travelled widely throughout the world. He went to Japan, Europe and U.S.A. In 1921, his school previously known as Shantiniketan ashram became a world famous university known as Vishwa Bharti University. The aim of this university was to bring about a synthesis of the East and West. For the development of Vishwa Bharti, he toiled ceaselessly and untiringly for twenty years and established his seat of worldwide reputation on stable foundations. Tagore died in 1941 and his death was mourned all over the world.

**1.2 Philosophy of Education**

Tagore’s home environment, love for nature, love for nation, his extensive visits abroad and influence of school environment influenced in shaping up of his educational philosophy. Education prevalent in those days was rigid and lifeless that it did not confirm to the needs of individual and demands of society. Hence, he deadly opposed the contemporary education and insisted that education should acquaint the child with the voice and mission of individual as well as international life. As Tagore found the education of his times inadequate, he wished that education should facilitate an individual’s all around development and result in the perfection of the individual and society at large. He prefers education that nurtures the spirit of open mindedness, self-reliance and a spirit of inquiry in the learner’s mind. Education must be closely associated with nature, social life, the culture and traditions of the learner. He desired that education should help one to achieve perfection in life. The highest education is that which does not merely give us information but makes our life in harmony with all existence. Tagore believed that children should be brought up in an atmosphere ringing with freedom and liberty and restrictions should not be imposed on the students. He says that without liberty the schools would degenerate into *'educational factories, lightless, colorless, and disassociated from the context of the universe within the bare white walls staring like eyeballs of the dead'.* The education should be natural not only in its content material but also in its quality and the way of imparting it. Tagore recommended that education should be provided in the company of nature to strengthen the ties between man and nature. He considered nature as a powerful agency for the moral and spiritual development of the child exerting a very healthy influence upon the heart, mind and body of the child. Under the natural and healthy environment, pupils can find a natural outlet for their capacities and great chance of their development. Next to nature the child should be brought into touch with the stream of social behaviour. He was of the firm view that education is a vehicle of social reform. Hence, it should act as a life giving current to modern society serving in various ways. He advocated that education should be according to the realities of life. Any education cut away from life is useless. Hence, any plan of education should involve both nature and needs of man in a harmonious programme. In this philosophy there is the sum total of the four fundamental philosophies of naturalism, humanism, internationalism and idealism.

Thus the three cardinal principles of Tagore’s educational philosophy are-

(1) Freedom

(2) Active communication with Nature and man

(3) Creative self-expression.

**1.3 Aims of Education**

Tagore was not in favour of mere intellectual development. He stressed that education should promote creative self-expression. The environment of freedom given to the learner and then creating situations for him will automatically make the learner to do something original. Education should aim at the attainment of inner freedom, inner power and enlightenment. Tagore's aims of education are enumerated below-

1. **Self-Realization**-Self Realization is an important aim of education .Manifestation of personality depends upon self-realization and spiritual knowledge of individual. Education should enable the child to acquire the knowledge through independent efforts and critical examination of ideas.

2. **Intellectual Development**- By intellectual development he means creative free thinking, constant curiosity and alertness of the mind.

**3. Physical Development**- Tagore believed that a healthy mind lives in a healthy body. He gave much importance to sound and healthy physique. Yoga, games, sports were integral part of his curriculum.

**4**. **Inculcation of Moral values**-Tagore emphasized on moral and spiritual training of children. There must be adequate provisions for philanthropic activities, co-operation, love for fellow beings and sharing among them to inculcate moral and spiritual values in children.

**5. Self-Expression**-Development of creative tendencies of the child is essential for healthy development of the personality. This can be achieved by providing opportunities for self-expression. He suggested that creative self-expression can be promoted through subjects of life crafts, music, drawing and dramatics

**6. Social Development**- According to Tagore 'Brahma' the supreme soul manifests himself through men and other creatures. Since he is the source of all human being so, we all are equal. Service to mankind is service to God. Education should aim at developing fellow feeling and social relationship and a sense of social service in pupils and teachers.

**1.4 Curriculum**

Tagore was a naturalist and an idealist so he wants things of virtue and beauty to be an important part of his curriculum. In the curriculum of Shaniniketan since the very beginning of the institution, he gave place to the teaching of science, especially experimental science in various classes of this institution which was much ahead of time. Subjects recommended by him to be taught are history, geography, nature study, language and science. Activities or finer subjects including teaching of craft, music, fine art, dancing and dramatics etc. also occupy an important place in his curriculum. He was very particular about Music and Drama, music according to him is the essence of life and drama release children's anxieties and tensions

**1.5 Methods of Teaching**

Tagore did not approve the traditional methods of class-room teaching. He recommended those methods which provide knowledge of concrete situations. He favoured frequent excursions and tours, during which the pupils with their senses alert might observe and learn various facts of interest. Education must be given in geographical, historical, economic and cultural perspectives. In order to enable children to learn new things, it is necessary to maintain an educative atmosphere where children are not compelled to learn things from text-books, but from the natural surroundings which are most educative.

**1.6 Teacher Taught Relationship**

Tagore recommends ancient system of education in which teachers and pupils should live together as family members keeping sweet relationship among them. The pupils should be surrounded by an atmosphere of culture and teachers should be dedicated to their vocation, living a simple life, without any material interest or luxury to distract their minds. Advocating that relationship between teacher and pupils should be friendly in nature. Tagore believes that only man can teach another man i.e. teacher and pupil and regards the relationship between two as most important medium for human development. According to Tagore real teaching is a gift, sacrifice it is a living thing, it is the fulfillment of knowledge for the teacher himself. Tagore also stresses that the gulf which ordinarily exists between teachers and pupils should be bridged by true spirit of friendship and brotherliness. Teachers should develop cordial relationship with each their students. They should work with mutual respect. Love and affection plays an important role in establishing human relationships. Both student and teachers should work with proper team spirit and set an example of their work and conduct for others.

**1.7 Role of a Teacher**

Tagore gave a very important place to the teacher. To him, the teacher is a Guru like ancient Indian Rishis who is to keep the students on the right track by remaining a learner throughout his life. A teacher is to stimulate and guide but it is the child who is to choose and react according to his natural inclinations. Believing in purity and innocence of child, the teacher should behave with him with great love, affection, sympathy and consideration. Tagore also stated that the teachers and students are considered to be learners together, seeking truth and following the right path of pure simplicity as well as renunciation. The teacher should always motivate the creative capacities of children so that they remain busy with constructive activities and experiences. Tagore describing true position of a teacher among students states that a teacher is the infinite ideal of man towards whom the students move in their collective growth. Tagore desires that the teachers should be dedicated to their vocation. Tagore emphasizes, *“A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher, who has come to an end of his subject, who has no living traffic with his knowledge, but merely repeats his lessons to his students, can only load their minds; he cannot quicken them.”* He remarks that teachers and students should live their complete life together, dominated by a common aspiration for truth and a need of sharing all the delights of culture. He opines that the teacher and not the method are ultimate in Tagore’s educational thought. According to Tagore only he can teach who can love. The greatest teachers of men have been lovers of men. Stressing upon the role of teacher regarding teaching, he assumes teacher as a guru who touches the life of pupils with his own life and baptizes them in acquiring necessary knowledge, skills, and values and in maintaining dynamism in their activities so that students may attain the fullness of growth in body, mind and spirit.

**1.8 Nature of Discipline**

Tagore felt that children should be treated with sympathy and compassion. One should not harsh to students. Students mind is quiet sensitive and pick up the things on its own and the problem of discipline would not arise. He believed in self-discipline .He would enjoy the children expressing themselves with joy and enthusiasm but not tolerate repression of the children's freedom. He believed in self-imposed discipline which is not imposed from outside but drawn out from within. Tagore attached great significance to the moral values and ethics in education.

**1.9 Relevance of Tagore's Educational Philosophy**

Tagore stressed on compulsory free education for all Indian children disregarding their caste, creed and socio-economic status. It is sure that the educational ideals of Gurudev have paved the way for the general education policies and practices in the country. The models of education they have put forward were quite apt for the multi-cultural background of India. Their insistence on developing the problem-solving skills of students will help the modern learners to meet the challengers of the present. In the materialistic world of today, their desire for acquiring aesthetic and intuitive knowledge is very relevant. In this era of globalization and cut throat competition, the educational philosophy of Tagore is a real blessing which will enable the new generation to proceed in the proper path.

Tagore gave a message of mankind, brotherhood, internationalism and service to humanity. A child according to him should be given full freedom so that he may learn by Nature, love as well as affection. Education should aim at harmony with our life and education i.e. existence. Tagore implemented all his views regarding education in his school called Shantiniketan which is opened in a natural surrounding i.e. natural environment. As a whole, Tagore’s main aim of education is to prepare the individual for the service of community. Rabindranath Tagore has been one of the topmost educationists of India. His name will ever shine like a star in the galaxy of the educationists who contributed handsomely to the cause of education.

**Swami Vivekanand (1863-1902)**

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**2.1Life Sketch**

Swami Vivekananda whose original name was Narendranath was born on 12nd January 1863, a day of festival in Calcutta which at that time was the centre of an intellectual upsurge. Born into an upper middle class family of the kayastha caste in Bengal went to school for a brief period, he was taught by a private tutor at home. He was an extraordinary learner. Prof. William Hattie the principal of his school once remarked "*Narendranath is really a genius. I have traveled for & while, but I have never yet comes across a lad of his talents & possibilities even in German Universities amongst philosophical students. He is bound to make his mark in life*" For higher education he went to a western style university where he was exposed to western philosophy and science. He later became the most notable disciple of Ramakrishna who demonstrated the essential unity of all religion. The influence of Shri Ram Krishna was very strong on Vivekananda. After the death of Ramakrishna he became an ascetic and wandered from place to place. Swami Vivekananda was a man of versatile genius. The world found in him a patriot saint, a lover of art and architecture, a classical singer, a commanding orator of great charm, a visionary, a philosopher, an educationist, and above all a worshipper of humanity. On 11 September 1893 he addressed a religious conference in Chicago which brought him great name and he became well known identity at international level.

**2.2 Philosophy of Education**

Swamiji defines education as “*The manifestation of divine perfection already existing in man”.* Knowledge is inherent in man, no knowledge comes from outside; it is all inside. The aim of education is to manifest this perfection which is the very nature of our inner self. Education is a life-long process towards the fullest development of human personality, self-discovery, self-perfection, self-awareness and self-manifestation. By all round development he implies development of man's heart and mind, strengthening of character and awakening national consciousness. He believed that all knowledge and all powers are within; all knowledge comes from the human soul. Man manifests knowledge which is pre-existing in him through eternity. The prime aim of education is to achieve the full perfection already present in a child. According to Vivekananda, all the materials and spiritual knowledge are already present in the individuals mind but due to our ignorance we cannot approach it.

He remarks that the end of all education is man making. His scheme of man making education is based on the philosophy of Vedanta which remarks the essence of man lies in his Soul, body and mind. For Swamiji the very essence of education is the concentration of mind and not the collection of facts. Accordingly, man- Making for Swamiji stands for arousing men to awareness of his true self. Education must provide *“Life-building, Man-making and Character-making assimilation of ideas*”. Swami Vivekananda says that it is wrong to think that a child is taught by a teacher. Each one of us develops according to our own nature. One cannot educate a child. The child educates himself, a teacher’s job is to provide the necessary opportunity to him and remove the obstacles in his path. Just as a plant grows itself, the gardener provides the necessary environment to it a teacher should act like a facilitator for a child's development. Thus Swami Vivekananda advocates the principle of self– education.

**2.3 Aims of Education**

According to Swami Vivekananda the following should be the aims of education-

* **The Aim of Self Realization**

The main aim of education is to achieve extensive perfection already in man. Swamiji opined that all material and spiritual knowledge is already present in man hidden due to our ignorance. Education enlightens us and removes the veil of ignorance and the knowledge shines forth awakening a man. He states, “*Getting by heart the thoughts of others in a foreign language and stuffing your brain with them and taking some university degree, you can pride yourself as educated. Is this education?”* True improvement is self-inspired. There should not be any type of external pressure on the children. External pressure only creates destructive reactions leading to obstinacy and indiscipline. In an atmosphere of freedom, love, and sympathy alone, the child will develop courage and self-reliance

* **Freedom for Growth**

According to Swamiji freedom is the first requirement for self-development. The child should be given freedom to grow, according to his/her own nature. Vivekananda said, “*You cannot teach a child any more than you can grow a plant. All you can do is on the negative side- you can only help. You can take away the obstacles, but knowledge comes out of its own nature. Loosen the soul a little, so that it may come out easily. Put a hedge around it; see that it is not killed by anything else and there your work stops. You cannot do anything else. The rest is a manifestation from within its own nature.”* The teacher should not exert any types of the external pressure on the child. The child should be helped in solving their problems himself. The teachers should have an attitude of service and worship. Education ultimately aims at realization.

* **Character Formation**

Character formation is one of the most important aims of education. Swami Vivekananda said, “*The character of any man is but the aggregate of his tendencies, the sum total of the bent of his mind. As pleasure and pain pass before his/her soul, they leave upon it different pictures and the results of these combined impressions is what is called a man’s character.”* The educators should present high ideals before learners. The best way to develop a character is the personal example of high character set by the teacher. For character development Vivekananda emphasized on the practice of Brahmacharya which foster development of mental, moral and spiritual powers leading to purity of thoughts, words and deeds. According the Swamiji the students should be trained to work hard, formulate good habits and learn from mistakes. Besides these, character formation requires traits such as thirst for knowledge, perseverance, faith, humility, submission and veneration etc.

* **Physical and Mental Growth**

One of the important aims of education is physical and mental development of the child so that the child, after completing his/her education can become able to promote national growth and advancement as a fearless citizen of tomorrow. Stressing on the mental development of the child, Swamiji wished education to enable the child to stand on his own legs economically rather than becoming a parasite on others.

* **Moral and Spiritual Development**

According to Swamiji, a nation’s greatness is not only measured by its parliamentary institutions and activities, but also by the greatness of its citizens. But the greatness of citizen is possible only through their moral and spiritual development which education should foster. Development of faith in one’s self, shraddha and spirit of renunciation, all through his life Swamiji exhorted the individuals to keep full faith and confidence upon their internal powers. They should inculcate a spirit of self-surrender, sacrifice and renunciation of material pleasures for the good of others.

* **Religious Development**

According to Swamiji religious development is an essential aim of education. To him, each individual should be able to search out and develop the religious seed embodied in him and this will help in finding out the absolute truth or reality. Hence he advocated the training of feelings and emotions so that the whole life is purified and sublimated. Then only, the capacities of obedience, social service, and submission to the teachings and preaching of great saints and various other good qualities will develop in the individual.

**2.4 Teaching Methods**

Swami Vivekananda advocated concentration and meditation as the most important methods of study. Concentration is the essence of education and determinates one's success in life. Other techniques which he emphasized were oral lecture method, discussion and question answer method. Beside these he promoted experiments and project methods. Yet he says that success of education depends upon the initiatives, self-realization & self-reliance. So it is quite clear that Vivekananda also believed that the child does most of the learning while teacher is the facilitator.

The true education, gives the growth and expansion of personality. Vivekananda strongly pleaded for development of character through the service of his fellowmen, the utilization of his talents for ensuring the happiness and welfare of the millions of his less fortunate fellow-citizens.

**2.5 Curriculum**

The supreme mission of the Vivekananda’s life was to spread the gospel of the Vedas and Upanishads “*Arise Awake and stop not till the goal is reached*”. This was the corner stone of the education according to the Swami Vivekananda .For this he stressed on religious education in this context he recommends that children should be taught lives of great saints of all lands. “One must enter into the heart of the religion, that is, one must realize it in one's own life. According to Vivekananda,” *religion must be a living experience with oneself.*” Vivekananda was very keen for the spiritual development of the masses.

Swami Vivekananda recommended the study of languages especially regional language, Sanskrit, link languages and English. He also stressed on the importance of the subjects like history, geography, economics and other social science and psychology. He favored the western sciences, engineering and other subject. He advocated a synthesis of the study of Vedanta, Religion, Philosophy and Western education.

Physical and health education was one aspect of education received a special treatment in the hands of Swami Vivekananda. *“Be Strong, My young friends*” he argued, *"That is my advice to you. You will be near to heaven through football than to Gita*" Vivekananda said, "*Make your nerves strong. What we want is muscles of iron and nerves of steel*.”

**2.7 Role of a Teacher**

Swami Vivekananda attaches great importance to the personal life and character of a teacher. Placing a lofty ideas before teachers Swami Vivekananda further say’s *“The only true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student soul and see through his mind .Such a teacher can really teach and none else .”*

He thinks that only the one who has renounced his personal gains and the one who has dedicated to his life to the service of others can be a good teacher .The teacher should be of a very high character and he should be sinless .He must be pure in mind and heart ,only then his words will be valuable . The function of the teacher is indeed an affair of the transference of something and not of mere stimulation of the existing intellectual or other facilities in the taught. Something real and appreciable as an influence comes from the teacher therefore the teacher must be pure. The teacher must have love for his students .Without love he cannot contribute anything to them. He should have no ulterior selfish motive of any kind. Love should be the only guide to him Love is the best medium to transmit the spiritual force. Any of selfish motive or the part of the teacher will destroy this medium .The teacher must have full sympathy for his students .He can never teach without sympathy. Great teacher help to create great students. Teachers play a crucial role towards the development of the society. They are an architect of our future generations.

**2.8 Discipline**

Swami Vivekananda was an idealist thinker but his views on the nature of discipline are very much in proximity with those of naturalists. He was against any physical punishment and prohibited putting extraordinary pressure for studies on students. He said that students should be given freedom so that their development is not curbed owing to the imposed restrictions. Instead students should be encouraged for self-discipline. Swamiji states that both teacher and student should be self-disciplined. He favours impressionistic discipline - when students will notice their teachers following discipline they themselves will imbibe it.

**2.9 Relevance in Contemporary Education System**

Swami Vivekananda's ideas on man making education are very much relevant in our day to day society. He emphasizes that education should be vocation - oriented, value - oriented, thought provoking and man - making. It should never be moneymaking business. He strongly pleads for persistent struggle against illiteracy and exploitation .He has made it clear that man is the creator of his own destiny. Vivekananda has influenced the spiritual teachings of the yoga and the Vedanta .He has stated that anything worth the name of modernization should have its root in the culture of India .It should promote patriotism and love. Vivekananda has been able to create in the modern minds a sense of national identity, participant competence, social trust and civic co-operations. His educational ideas have touched every aspect of Indian social and economic life .They can be taken as guideline for complete reconstruction of present system of education. His message is valid for all times. His views regarding the development of complex skills, healthy muscles, right play habits etc. have become current carriage in modern times .The basic purpose of education repeatedly stressed by Vivekananda is the development of character, service minders, humanity and self-confidence. Swamiji has expressed many time his deep concern and resentment against tendencies in educational institutions like intolerance fear, hatred, inadequate information, sectional imbalances, etc. and suggested that there must be concerted effort to fight against these evils. ‟Equilibrium and synthesis‟ were the worth words of swami .Contemplation and devotion of duty were unified in his personality. Swami inspired his contemporaries to work hard and acquire freedom from bondage .The awakening and liberation of modern India as viewed by him was a stage for the realization of universal love and brotherhood.

**Mahatma Gandhi (1869-1948)**

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**3.1 Life Sketch**

Mahatma Gandhi the father of nation was born on October 2, 1869 at Porbandar in the estate of Kutch Kathiawar of Gujarat. He father was a Prime Minister of Rajkot State. He was very Truthful and an honest man .At the age of 13 years Mahatma Gandhi was married to Kasturba. At the age of 17yrs he left to England to study Barrister’s course. After returning to India he took the practice of Law and went to South Africa to look after the legal matters of a rich Indian Firm. His stay in Africa changed his course of life. He tried to fight the case of Indian settlers in Africa and evolved the principle of 'Truth ' and 'non-violence'. He came to India and started taking leading part in India freedom struggle. It was on account of him that India achieved freedom .It is a great irony that this apostle of peace and non-violence was shot dead on the 30th January, 1948.

Mahatma Gandhi was not only a great political and social reformer he was a great thinker as well. He has presented a comprehensive philosophy of life. This philosophy is based on spiritualism whose fundamentals are-truth and non-violence. Ultimate truth or God was the end of Gandhi’s philosophy of life. Truth was the mean to achieve that ultimate truth. He himself said "*Truth which is the end and which is all pervading can be realized only through a way of living characterized by strict discipline*, poverty*, non-possession...”* In Gandhiji's philosophy ahimsa cannot be separated from truth. If God is the aim non-violence is the means to achieve it. Ahimsa includes love, purity of heart, capacity to rise above attachment and repulsion and freedom from passion in thought, word and action.

**3.2 Philosophy of Education**

Gandhi’s views on education are the outcome of long years of sustained thought and experience. His educational philosophy emerged from his general philosophy of life and his faith in education as an instrument of social, economic, political, moral and spiritual regeneration of India. Gandhi stood for a social order woven around truth, non-violence and justice.

Gandhi believed in integrated approach to education. He believed that the child has several innate potentialities which need to be blossomed through the educational process. Through education, children can be helped to develop physically, socially, intellectually, emotionally and spiritually. Education should transmit cultural heritage, refine and enrich it for the benefit of posterity. However, he emphasizes that education has to be life itself and through life.

Gandhi aimed at self-reliance through education. He initiated Basic education scheme centered round the craft including training in handicraft to children so that they may become self-dependent and learn dignity of labour. The ability to earn one’s livelihood is part of this independence. For Gandhi, the cultural aspect of education is far more important than its literacy aspect and knowledge is useless without good character. He remarks the welfare of the individual and the nation is complementary to each other. The school according to Gandhi is itself a small democratic society in which democratic values are imparted to the children. System of education should be such which roots out exploitation and centralization in society and create a non-violent social order. He emphasized the principle of non-violence in every field of life. He considers non-violence as a great human quality. Another salient characteristic of Gandhian philosophy is the aim of Sarvodaya which means welfare of the whole community.

Therefore, he planned different types of education for country including adult and women education. In other words he believed in life-centered as well as child centered education. Besides learning of three R’s (reading, writing and arithmetic) in school, he insisted on development of three H’s –hand, heart and head. According to Gandhi, the aim of education should be build the whole man and develop his integral personality. *“By education I mean an all-round drawing out of the best in child and man, body, mind and spirit. Literacy is not the end of education or even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is no education.”*

**3.3 Aims of Education**

* **All round development**

Education should aim at harmonious development of child’s body, mind and soul and offer an opportunity for self-realization and full development of a child's personality. He said *“true education is that which draws out and stimulated the spiritual, intellectual and physical faculties of children*.” Unless the development of the mind and body goes hand in hand with a corresponding awakening of the soul education of a child cannot said to be complete.

* **Self –reliance**

Gandhi desired that education system should be self-supporting and each student should become self-reliant by learning a craft or occupational skill. He wanted education to be a kind of insurance against unemployment. Education should lead to economic independence and self-reliance for livelihood.

* **Vocational education:**

Emphasis on vocational and functional education is another important aim of Gandhi’s philosophy. “*Earn while you learn”* was the motto of Gandhi’s education system. Gandhi wanted to make Indian village self-sufficient unit, he emphasized that vocational education would increase the efficiency of students. It should aim at development of feeling of love of labour in children.

* **Value Education**

Education aimed at the development of moral values within a student. A student should adopt certain moral ethical codes like truth, nonviolence, charity which will illumine his character. Thus a character building through education was the prime concern for Gandhi. The aim of education as character formation should be more important than literacy.

* **Aim of Social service**

Gandhi believed that social service should be an essential part of education. He used to advise students to inculcate the spirit of service and self-sacrifice. Addressing the college students once he said, “*Your education, if it is a vital thing, must shed its fragrance in your surroundings. You must devote a certain portion of your time daily to serving the people around in a practical manner. You must therefore, be prepared to take the spade, the broomstick and the basket. You must become voluntary scavengers of this holy place. That would be the richest part of your education, not learning by heart literary thesis”.* Gandhi synthesized the ideals of social service and individual development in the system of education. In his view, *'If learning becomes merely a means of living, it will lead to degradation’.*

* **Creating Responsible Citizens**

Education should create responsible citizens and development of democratic values in students by inculcating democratic ideals in them. Gandhi envisaged education as an instrument for the training of a better individual and the creation of a more worthy social order. Education should aim at the development of creative and productive traits in students.

**3.4 Curriculum**

Gandhi aimed at the development of intellectual, physical and spiritual powers of a child in the best possible manner and makes him grow into a whole man. With this point of view he suggested teaching of the following subjects in his scheme of education -teaching of craft has a primary place in Gandhi’s system of education. This craft related to the local conditions of life and society .He stressed on the teaching of the mother tongue as it is an effective instrument for expression and communication of ideas and acquisition of knowledge. Arithmetic, social studies, general sciences, art and music also occupied an essential place in Gandhiji's curriculum.

**3.5 Teaching Methods**

Gandhiji had a different aim and concept of education his methods and procedures of education could not be those in vogue in present day education system. He laid stress on learning of some craft .This craft should be the starting point of other subjects. Teaching of craft should be based on co-operative activity, planning, accuracy, initiative and individual responsibility in learning. He adopted a realistic approach to the problem of education. Craft should be chosen so as to make life self-sufficient and self-supporting. The teaching of the craft should provide for livelihood of the child in future. Through it a relationship between education and actual life would be established. Favouring mother tongue as the medium of instruction, Gandhi believed that a child can best receive education through his mother tongue.

**3.6 Teacher Taught Relationship**

Gandhi remarks teacher-taught relationship should be characterized by feeling of love, mutual trust and respect. Gandhi states, *“Where there is no true love between the teacher and the pupil, where the pupils’ delinquency has not been touched by the teacher and where the pupil has no respect for the teacher, there is no question about teacher’s responsibility for the errors of their pupils.”* It is the duty of the teacher to teach his pupils’ discrimination. If teachers go on taking

Indiscriminately, they would be no better than machines. Teachers must in this period distinguish truth from untruth. Gandhi emphasizes that students have their individual interests, aptitudes and abilities. The function of a teacher is to draw out the best of them and to inspire them to be capable of utilizing the talent which may or may not exist in them. As students are deemed to be the nation builders and are likely to have the largest share of responsibility on their shoulders, teachers should sublimate their responsibilities with proper insight and guidance. Teacher taught relation according to Gandhi is deemed as spiritual which springs up spontaneously. It is not an artificial thing or a product of pressure and compulsion .Gandhi emphasizes that students should respect their teachers and teachers should bear loving and affectionate attitude towards their students. This cordial relationship, in the words of Gandhi, paves the way for inculcation of sound values of professional ethics among teachers.

**3.7 Role of a Teacher**

Gandhi stands that true text book for the pupil is his teacher. The teacher must possess all those qualities which he wants to promote in his children. He should be able to influence his students through his behaviour and conduct more outside his class room than through his teaching in the class room. He perceives teacher as a friend of his pupils who touches the inner springs of students. Gandhi says *real teacher must touch the hearts of students, must share their joys and sorrows. A teacher must help the students to solve the problems faced by them and he must take along the right channel the surging aspirations of their youth.”* The role of teachers towards students is to guide, direct and channelize their actions in a right way. He firmly believes that a teacher plays a distinct role in molding the personality of his students. A teacher in his views should be an individual to follow indiscrimination and unbiased attitude towards his students. Gandhi asserts that primary duty of a teacher should be to cultivate the heart for building character of students. He too asserts that the life of a teacher should be an example or model for his students in which they get inspired towards their devotions and attitudes. Spirit of service according to Gandhi should be of utmost importance for the teachers which entails the cultivation and building up of character and moral training for the students.

**3.8 Discipline**

Gandhiji put forward the idea of voluntary discipline. Discipline should not be imposed rather it should be self-discipline that springs from within. He says that self-discipline can grow in an ideal atmosphere of life .This situation should be pure life-restlessness, fearlessness, usefulness and self-sacrifice. Discipline may be achieved by non-violent conduct of life. He believed that craft centered education would encourage such cooperation that discipline would automatically come. His concept of discipline was not individual but social.

**3.9Relevance in Contemporary Education System**

Gandhi’s educational philosophy revolves around social reconstruction by eradicating social evils which is possible through education of heart, mind and spirit. Another significant contribution of Gandhi in the field of education is the training of three ‘H’ i.e. hand, heart and hand. He envisaged education as an instrument for training of a better individual and creation of a more worthy social order. The dominant tendencies of Naturalism, Idealism and Pragmatism are fused into a unity, giving rise to a theory of education which would suit the needs of human beings and satisfy the loftiest aspirations of human soul.

**A.P.J. Kalam Azad (1931-2015)**

4.1Life Sketch

4.2 Concept of Education

4.3 Aims of Education

4.4 Curriculum

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4.9 Relevance in Contemporary Education System

**4.1 Life Sketch**

Avul Pakir Jinalabdeen Abdul Kalam was an aerospace scientist who served as the 11th president of India from 2002-2007.Usually referred as Dr. APJ Abdul Kalam, he was born on 15th October, 1931 in a small village Dhanushkodi, Rameshwaram in Tamil Nadu. Kalam early life was spent in a joint family. He received his early education from an elementary school in Rameshwaram and did his intermediate from Schwartz Higher Secondary School in Ramnathpuram. Graduated from Madras University in Space Science he spent several years as a scientist in DRDO and ISRO and was intimately involved in India’s civilian space programme. He came to be known as the missile man of India for his work on the development of ballistic Missiles and launch vehicle technology. During his time as president, he was popularly known as “*the people’s president*”.

**4.2 Philosophy of Education**

Dr. Abdul Kalam wrote many books on education. Owing to his contribution in the field of education, United Nations organization declared to celebrate his birthday as World Student Day. He loved children very much. In an event at the Delhi secretariat, Dr. Kalam claimed to be a teacher right from the start of his carrier up to the last moment of his life. Dr. Kalam believed that five important areas to transform India are - Education and health care, agriculture, information and communication, infrastructure and critical technology. Kalam placed education at the top most level among these five areas.

According to him *“True education is the acquisition of enlightened feelings and the enlightened power to understand the daily events and to understand the permanent truth by linking citizen, to his environment, human and planet, we live.”*

“Education is an endless journey through knowledge and enlightenment.”

“Education is drawing out and developing creativity inherent in students.”

Dr. Kalam writes that if any society wants to progress, there are two important needs – prosperity through wealth generation and cherishing the value system in the people. The combination of the two will make the nation truly strong and prosperous. If we want to make good citizens, value-based education should be given in school and at home too. School hours are the best time for learning. The child needs the best and most stimulating environment and mission-oriented learning with value system. Dr. Kalam writes that if the child misses the value education of the school campus, no government can establish a society with integrity. If the child misses this period of the learning, the nation loses an enlightened citizen.

Kalam believed ancient India was an advanced knowledge society that contributed a great deal to civilization. Invasions and colonial rule destroyed its institutions and robbed it of its core competence. Indian people have been systematically degraded to lower levels of existence. We need recover ancient Indian status and become a knowledge power. He states that quality education would help nurture a sense of dignity and self-respect among our youth. Such quality cannot be enforced by any law they have to be nurtured ourselves.

**4.3 Aims of Education**

According to Dr.Kalam, the prime aim of education should be to provide quality education with value system and to provide ‘creative learning environment’ to students. He writes that education system must not suppress these power houses of creativity. Dr. Kalam wrote that *“education system should retain the smiles on the face of our children.’’* He writes that education must build character and cultivate human value in students. Dr. Kalam believes that primary focus of the students should be to excel in their studies. This is their first contribution to the development of the nation. The education system should instill in the minds of students capacities of inquiry, creativity, technology, entrepreneurial and moral leadership. If we develop in all our students these five capacities, we will produce “ autonomous learner” a self-directed, self-controlled, lifelong learner, who will have the capacity to both respect authority and at the same time is capable of questioning authority, in an appropriate manner.

Dr. Kalam message, especially to young people is *“to have courage to think differently, courage to invent, to travel the unexpected path, courage to discover the impossible and to conquer the problems and succeed. These are great qualities that they must work towards.”*

**4.4 Curriculum**

Curriculum should be constructed keeping in mind the social and technological needs of the developed India. It is very important for schools and colleges to include lessons of spiritual education, preaching of saints and knowledge of religious books by which students can acquire the educational values. Development of values, humanity, discipline, co-operation, non-violence, religious harmony, spiritualism, creativity and faith in god must be the part of curriculum. But at the same time Kalam emphasizes the curriculum based on science and technology. He writes that transformation of any society is closely related with the quality of education. In this respect disciplines like sciences, humanities, commerce, management and languages hold an essential place. Dr. Kalam desires that all Indian youth should attain a world-class higher education. To ensure the success of this national mission, vice chancellors must be entrusted with the responsibility to inspire the youth of India to study subject of their interest. The role of today’s educational institutions is not only to confer degrees but also to make students expert of the technology. Integration of the education and occupation is also necessary. There should be skill based subjects along with the academic subjects

**4.5 Methods of Teaching**

According to Dr. Abdul Kalam, the best method of education is by imparting behavior patterns. Teachers and parents should behave in such a way as to imbue in children acceptable habits. Morality, sowing the seeds of moral values in their minds, enlightened behavior of parents fosters a spiritual and moral atmosphere at home. Dr. Abdul Kalam says that learning by doing method should be followed in schools and colleges. He also favors the experimental method. Knowledge has many forms and is acquired through education, information and experience. Dr. Abdul Kalam writes that ironically throughout our schooling we are taught to read, write and speak but never to listen and even today the situation is same. He emphasizes on tele–education and e-education methods to provide qualitative education in rural areas.

**4.6 Nature of Children**

Dr. Abdul Kalam believed that every child is born with some inherited individualities and shaped by his specific socio-economic and emotional environment with his own personal experiences in life. As children grow ample opportunities to practice good act repeatedly so that good habits is inculcated in them. These good habits will be his assets in future. The Initial years of one’s life are formative and therefore crucial for one’s developments He considered the children the future of the country and always showed his deep concern over the increasing atrocities being perpetrated against them. Dr. Kalam writes “*It is easier to build strong children then to repair broken adults”.* According to Dr. Kalam, today’s adults may survive in future, but today’s children will survive naturally therefore if children are molded in their attitudes, trained in their values, in their ideas and in their ideals - we can expect a better world tomorrow. Children are our future and we can achieve our vision if teachers and parents make the children active participant of co-curricular and extra-curricular activities for the social development. Students should be motivated to use the modern technologies like computer and internet in their learning. Each school should develop education system that develops creativity

Dr. Kalam believes that children should be active in questioning things; it is one of the most important characteristics of a student. Dr. Kalam stresses on thinking by students, non-thinking is stagnation of the individual, organization and the country. Thinking leads to action. Knowledge without action is useless and irrelevant. Knowledge with action converts adversity into prosperity. He further writes that thinking should become student’s capital asset. Another significant thing emphasized by Dr. Kalam is to dreams. He writes*- “Dream, dream and dream, dream transform into thoughts and thoughts results in action.”* He conveys the message that dream, thoughts and action are inter related. He states that dream is not that which you see while sleeping it is something that does not let you sleep.

**4.7 Role of a Teacher**

According to Dr. Abdul Kalam - “*Teaching is a very noble profession that shapes the character, caliber and future of a count”.* He believes that the responsibilities of the teacher are to nurture the life of the person, to teach the process of learning and to make students life-long learners. The teacher in the school has great responsibility in shaping the character of the student especially during the adolescent periods. Dr. Kalam writes that if people remember me as a good teacher it will be the biggest honour for me. He believed that there is no other profession in the world that is more important to society than that of a teacher. Teachers are the back bone of any country, the pillar upon which all aspirants are converted into realities. Dr. Kalam writes that teachers have to play important role in learning by the students. He writes that learning needs freedom to imagine, and both have to be facilitated by the teacher. Dr. Kalam stress upon the planning by teachers. He writes that a good teacher with meticulous planning, prepare himself for teaching and the student for acquisition of knowledge. Remaking on the sacrifice of teacher, he writes that the role of the teacher is like the proverbial ‘*ladder’*, it is used by everyone to climb up in life, but the ladder itself stays in its place.

**4.9 Relevance of Educational Thoughts**

Dr. APJ Abdul Kalam is known as missile man in the world. He was scientist and became 11th president of India but as he writes - he wanted to be known as teacher. He writes that learning is a lifelong process. The one who knows other is learned but the wise one is the one who knows himself. Learning without wisdom is of no use. Dr. Abdul Kalam writes - “*It will not be presumptuous enough to say that my life can be a role model for anybody but some poor child living in an obscure place in an under privileged social setting may find a little solace in the way my destiny has been shaped”.* Dr. Kalam was a great inspiration to many, especially kids and always inspired them to dream big and achieve great goals in life. We have seen that he expressed his thoughts on every aspect of education. Dr. APJ Abdul Kalam must be placed among great educational thinkers.

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