

A CRITICAL ANALYSIS OF INNOVATIVE IDEA'S ON TEACHER EDUCATION BY THE INDIAN PHILOSOPHERS IN 20TH CENTURY

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ABSTRACT

Great men leave behind them a scintillating trail of their glorious deeds which inspire the coming generations. India is fortunate to be the birth place of eminent sons like Mahatma Gandhi, Rabindranath Tagore, Rishi Aurobindo, Swami Vivekananda, Dr. S. Radhakrishnan and a galaxy of others, each of whom in his own way, tried to raise the name of the motherland to such spiritual heights not known before in the history of the country since the advent of the British. Education develops the human beings inner powers. As sunlight leaves the darkness of earth and do the visible all things, So education help us live in our society complete, therefore the works of the philosophers are very essential in the educational system.

According to the famous poet Rabindranath Tagore (1861-1941) the mother tongue plays a vital role in acquiring knowledge it is like a breast feeding of mother. Mahatma Gandhi (1869-1941) gives priority to the pragmatism in the field of education, referring to the place of Ahimsa in education. Gandhi says where the whole atmosphere is redolent with the pure fragrance of Ahimsa, boys and girls studying together live life brothers and sisters in freedom and yet in self-impose restraint; the students will be bound to the teachers in ties of filial love, mutual respect and trust. Radhakrishnan concept and Function of Education, Aims of Education, Curriculum, Methods of Teaching, Discipline, Role of Teacher and relevance of his educational thought in today's India.

Keyword: Education, Philosophy, Educational thought, Ahimsa, Mother tongue, Society.

TAGORE'S AIMS OF TEACHER EDUCATION:

Self Realization: Spiritualism is the essence of humanism. Manifestation of personality depends upon the self-realization and spiritual knowledge of individual.

➤ **Love for Humanity:** Tagore held that education can teach people to realize oneness of the globe. Education for international understanding and universal brotherhoods another important aim of his educational philosophy.

➤ **Physical Development:** Tagore's educational philosophy also aims at the physical development of the child. He gave much importance to sound and healthy physique. Yoga, games & sports are prescribed in Santiniketan as an integral part of the education system.

➤ **Co-relation of Objects:** Co-relation exists with God, man and nature. A peaceful world is only possible when correlation between man and nature will be established.

➤ **Place of Fine Arts (Dance, Drama, Music, Poetry etc.) :** Tagore attached great importance to

the fine arts in his educational curriculum. To him, game, dance, music, drama, painting etc. should form a part of Living contact between the teacher and the taught: In teaching, the guiding should be personal love based on human relations. In education, the teacher is more important than the method. The teacher is Guru. He is to guide and stimulate the students. He remarked, a teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn in its own flame. So a teacher must always be teacher.

TAGORE'S CONTRIBUTION TO MODERN EDUCATION:

Tagore was fully dissatisfied with the prevalent system of education at that time and called the schools as factories of rote learning. Then he advocated the principle of freedom for an effective education. He said that the children should be given freedom so that they are able to grow and develop as per their own wishes. A man through the process of education should be able to come out as a

harmonious individual in time with his social set-up of life. He suggested creative self-expression through craft, music, drawing and drama.

Tagore's major contribution to modern education is the establishment of shantiniketan at Bolpur, in 1901. The school which was modeled on the ancient ashrams grew into a world university called Viswa Bharati. It is an abode of peace where teachers and students live together in a spirit of perfect comradeship. The motto of the institution is 'where the whole world forms its one single nest. It has open spaces and atmosphere of freedom surrounded by natural environment. It is open to, all irrespective of country, race, religion, or politics. It is centered around simple living and high thinking and has spiritual and religious atmosphere.

Tagore advocated teaching while talking as the best method and stressed on tours and excursions. He supported teaching and learning through debates and discussions which develop the power of clear-cut thinking. He adopted activity method which makes the learner physically sound. He also held heuristic method where the student is in the position of a discoverer. He stressed on free environment which makes learner self-disciplined.

TAGORE'S PHILOSOPHY:

Philosophy of Humanism: Tagore observed, "The best and noblest gifts of humanity cannot be the monopoly, of a particular race or country". **Synthesis of culture:** Tagore said, before we are in a position to stand in comparison with the other cultures of the world or try to cooperate with them. We must bare our own culture on a synthesis of all the different cultures we have.

True culture: Culture brings fulfillment from the depths of the self to the faculties and aptitudes of a man as a whole; under its influence man spontaneously attains an all-round fulfillment and the pursuit of knowledge for its own sake and the enthusiasm for unselfish action become natural. True culture sets greater store by natural courtesy than mechanical observance of custom and convention. A cultured man will rather injure than humiliate himself. To be envious of others success is to humiliate himself.

DR.S.RADHAKRISHNAN VIEW:

The Role of Teacher: Emphasizing the important of teacher, Radhakrishnan said, "Teacher is the corner stone of the arch of education". Really, without quality and effective teacher the educational institution, curriculum, teaching aids, Educational planning etc. are meaningless. Dr

Radhakrishnan views on an "ideal teacher" are contrary to many of the common teaching practices today. He warned against idolizing teachers as gurus and becoming a congregation of faith without openness of mind. He encouraged the students to question and criticize their teachers.

Teachers as Removers of Spiritual Blindness- Guru is the combination of two words "Gu" means darkness and "ru" means to remove. In our country look upon teachers as "gurus", "acharyas": its indicate "achar" or conduct is exemplary is good. Teacher must love the good and detest the bad. "Andhakar" is not merely intellectual ignorance but spiritual blindness. Who is able to remove that kind of spiritual blindness is called a "guru".

Teachers-Reservoirs of New Spirit- Teachers are the reservoirs of this new spirit, the new spirit of adventure in the intellectual matters, in social matters, in political matters. If you do not have that spirit, you cannot communicate that spirit to the youth, who are entrusted to your care. Teacher must know what this country stands for and they must be able to communicate the vitality not merely instruction.

Teacher to Set Example- It is education, it is instruction, it is knowledge and it is also the example which the teacher give (Aggarwal, J.C. , 2002, p.260-261).

He believed that, "A good teacher must know how to arouse the interest of the pupil in the field of study for which he is responsible. He must himself be a master in the field of study and be in touch with the latest developments in the subjects, he must himself be a fellow traveler in the exciting pursuit of knowledge."

He says "A teacher who has attained the goal may help the aspiring soul. Truth was not only to be demonstrated but also communicated. It is relatively easy to demonstrate, a trust but it can be communicated only by one who has thought, willed and felt the truth. Only a teacher can give it with his concrete quality. He that has must be a proper teacher who embodies truth and tradition, only those who have the flame in then can stir the five in others"

How to Teach?

➤Refers to methodology, A teacher must know these things. These things are equally importance for a teacher in order to make the teaching effective. He stressed the following methods of teaching such as:

- Observation
- experiments
- Discussion

- Learning by meditation
- Text book method
- Seminar
- Tutorial system:
- Radhakrishnan introduced a tutorial system in Universities under his administration. This system brings teacher and taught closer to understand each other.
- The relationship of nature and society

Radhakrishnan viewed that teaching of moral values should be through real and living examples. In learning industrial subjects, Radhakrishnan recommends the use of imitation method. Radhakrishnan thinks that man through regular practice in the Yoga and Meditation may be helped in reaching his goal. Radhakrishnan also accepts the importance of internal knowledge for experience in different subjects. Intuition is the source of knowledge, Self-knowledge is the source of knowledge, Reasoning is source of knowledge. Method of teaching cannot be lecture, cannot be demonstration. It can be question-answer and discussion. It should provide adequate opportunities to the students for conversation, debate, discussion and Exchange of opinions and thoughts with their teachers.

SWAMI VIVEKANDA'S VIEW:

A child teaches itself. But you can help it to go forward in its own way. What you can do, is not of the positive nature, but of the negative. You can take away the obstacles, but knowledge comes out of its own nature. Loosen the soil a little, so that it may come out easily. Put a hedge round it; see that it is not killed by anything, and there your work stops. You cannot do anything else. The rest is manifestation from within its own nature. The teacher spoils everything by thinking that he is teaching. Thus Vedanta says that within man is all knowledge -- even in a boy it is so -- and it requires only an awakening, and that much is the work of a teacher. No one was ever really taught by another; each of us has to teach himself. The external teacher offers only the suggestion which rouses the internal teacher to work to understand things. Negative thoughts weaken men. Do you not find

that where parents are constantly taxing their sons to read and write, telling them they will never learn anything, and calling them fools and so forth, the latter do actually turn out to be so in many cases? If you speak kind words to boys and encourage them, they are bound to improve in time.

RISHI AUROBINDO'S VIEW:

Sri Aurobindo has given a very respectable and very a responsible job for the teacher because in his system, activity more on the part of the people was needed. So the teacher should be careful enough to observe the working of the student minutely so that he could guide those students who were going on wrong track. Sri Aurobindo suggested that he should not teach but suggest, organize their work and show them the direction to responsibility, and to help them to find out inner guidance. Sri Aurobindo discarded the punishment and the stimulation of fear.

CONCLUSION:

For the salvation a critical analysis of innovative ideas on teacher education by the Indian philosopher's in 20th century is the single mind or man is not enough, if possible the quality will blow when he works with others. The complete innovation of teacher education is the contribution of great philosophers are very much essential.

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