

CHAPTER-IV

DR. RADHAKRISHNAN'S EDUCATIONAL THOUGHTS REGARDING DIFFERENT ASPECTS OF EDUCATION

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IV.1 INTRODUCTION :

The present chapter discusses the thoughts of Dr. Radhakrishnan related to the following aspects of education : a) the meaning and aims of education, b) curriculum, c) teaching methods, d) teachers, pupils and teacher-pupil relationship. Dr. Radhakrishnan's thoughts on the various aspects of education are dealt with in the following paragraphs in the order in which they have been enumerated above.

IV.2 THE MEANING AND AIMS OF EDUCATION ACCORDING TO DR. RADHAKRISHNAN :

Dr. Radhakrishnan's thoughts regarding the meaning and aims of education are found in his various books and in his various speeches and in the Report of the University Education Commission (1948-49) to which he had headed, and which is therefore popularly known as Dr. Radhakrishnan Commission's Report (1948-49).

Dr. Radhakrishnan emphasized the spiritual upliftment of man. According to him, education should develop the personality of man. It should impart not only knowledge and wisdom but it should train both mind and soul of the man. It is both, a training of minds and a training of souls. It should lead the spirit to the higher stage. According to him "Education is an initiation into the higher life of spirit."¹

According to Dr. Radhakrishnan, it is a training of human souls in the pursuit of truth and the practice of virtue. According to Dr. Radhakrishnan, human souls should pursue the truth and behave virtuously which can be realized through proper education.

According to Dr. Radhakrishnan, education is the means for civilization and culture. He thought that civilization was in the moral conceptions, in religious ideas and in social outlook.² And hence, man should become civilized and cultured i.e. he should behave properly as a man with his fellow beings. According to him, education should be the means of social and cultural rehabilitation.³

Dr. Radhakrishnan strongly believed in individual development of man as well as in social development. He wanted that both individual and society should be developed with mutual understanding and co-operation. For the fulfilment of it Dr. Radhakrishnan strongly believed in education. According to him, education is the means to produce an integrated way of life.

From the foregone discussion, it can be concluded that Dr. Radhakrishnan believed in that kind of education which would make both the individual and society happy. There should be coherence between them.

Dr. Radhakrishnan stressed on value-education, which should make people properly civilized to bear the responsibilities. He believed in values which will make men to behave properly and abolish their beastly behaviour. To explain, to quote some lines from his speech, "Education should aim at making people into civilized human beings, conscious of their moral and social responsibilities."⁴ He believed that, education is a training for human environment by civilizing our attitudes and refining our emotions.

From above discussion, it can be concluded that Dr. Radhakrishnan believed in that, education is the means for individual as well as social development of human beings.

Dr. Radhakrishnan believed strongly in spiritual and moral development of man because he thought that the development of man's spiritual powers would build a harmonious and self-confident personality. He has strongly put forth this view in his book 'Religion and Culture'. He has stated,

"The aim of education is to produce not the physical or the intellectual, not the political or economic man, but the moral and the spiritual man, the complete, the whole man."⁵

Hence, according to Dr. Radhakrishnan the education should produce the spiritual and moral man who would be the complete man.

Dr. Radhakrishnan believed in such a kind of education which would make people to think conscientiously and scientifically which would reform social behaviour, and which would give new spiritual outlook to each and every individual. According to him, "Education is the means for the spread of scientific habits of mind, social reform and spiritual outlook."⁶

From the above discussion, it can be concluded that Dr. Radhakrishnan believed in spiritual and moral development of man and in the social reform. He believed that education as a means of man's spiritual upliftment as well as the means for social reform.

According to Dr. Radhakrishnan, education should civilize the attitudes and refine the emotions of man. He strongly believed in moral and spiritual aims of education though he also stated social and intellectual aims. He strongly believed in civilization and culture of human beings. In fact he wanted the all-round development of man - the training of 3Hs, i.e. head, heart and hand. To explain to quote some lines from his speech,

"Every system of education aims at physical health and efficiency, intellectual alertness, and learning and guidance of the soul, including the education of emotions and imagination."⁷

He strongly believed in the ultimate values like, truth, beauty and goodness (सत्यम् , शौन्दर्यम् , सुखम्) so he wanted that education should train our youths to follow these values and also values like love, compassion and tolerance etc.

As Dr. Radhakrishnan believed in individual development, in the same way he believed in the social development of man too. He expected that education should train people in mutual understanding and to live the co-operative life. It can be explained by the following lines from his speech :

"The importance of education is not only in knowledge and skill, but it is to help us to live with others. Co-operative and mutually helpful living is what we should be trained for."⁸

Although Dr. Radhakrishnan emphasizes the spiritual aims of education, he does not neglect the secular aims of education too. He thought that education should help the students to earn the bread. It should help for the cause of social and economic changes. To explain, to quote some lines from his speech :

"Education is the means by which the youth is trained to serve the cause of drastic social and economic changes. To help the students to earn a living is one of the functions of education, arthakāri cha vidyā."⁹

According to Dr. Radhakrishnan, the education should aim at knowledge and wisdom, so that a balanced personality would be created. To quote, some lines from his speech,

"Any satisfactory system of education should aim at a balanced growth of the individual and insist on both knowledge and wisdom, jñānam vijñāna sahitaṁ."¹⁰

He also wanted that education should be 'national'. He strongly believed in that the nation could be built in its educational institutions. According to him, "the students should be trained in the national spirit, in the national heritage and in the tradition of values; irrespective of different languages, races and religions."¹¹ He strongly believed in the national integration. He thought that national integration could not be built by brick and mortar, or with chisel or hammer. It has to be grown silently in the hearts of men, and that could be achieved by education only.¹²

India, being the democratic country, Dr. Radhakrishnan believed that the education should create the spirit of democracy in the minds of the Indian people and the students should be proud of the nation and its rich heritage.

As Dr. Radhakrishnan believed in national integration, he also advocated for the international peace and brotherhood. According to him the aim of education should be to create

love for humanity and to create international peace and brotherhood. To explain, to quote some lines from his speech,

"To develop the universality of outlook, to adopt racial tolerance, what we need is education in the disciplines which are included in humanities."¹³

Dr. Radhakrishnan strongly believed in that education is international. According to him, there was no such thing as proletarian mathematics, or Nazi chemistry or Jewish physics. He believed that culture is international.¹⁴

Regarding the aims of higher education Dr. Radhakrishnan had hoped much from the universities. According to him, the universities have to produce leadership in all fields i.e. in politics, administration, agriculture, industry and business etc. According to him, they should become the organs of civilization and culture. To explain, to quote some lines from the Report of Dr. Radhakrishnan Commission (1948-49) :

"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."¹⁵

According to Dr. Radhakrishnan, universities must protect democratic ideals, i.e. liberty, justice, freedom, quality and fraternity. Dr. Radhakrishnan felt that it was necessary that university would be the emblems and protectors of these ideals.¹⁶

IV.3 CURRICULUM :

Dr. Radhakrishnan's thoughts regarding the curriculum are found in his books and in his speeches delivered on various occasions. But most of the thoughts regarding curriculum are found in the Report of University Education Commission (1948-49).

1) Bases of Curriculum Formation :

According to Dr. S. Radhakrishnan, there are no sharp boundaries between the experiences of different fields in the actual life. The courses of study or curricula are the essential designs of formal education. But it should be understood that the curricula are only the arbitrary ways because one cannot get the full experiences by the segregated pieces. So one must keep in mind the vital inter-connections of all phases of experiences and then study them. Hence, at the time of the formation of curricula the unity of knowledge and experience should be realized.

11) Phases of Education :

According to Dr. S. Radhakrishnan, higher education should have three main phases. They are as follows :

1) General Education - Men think and act on the basis of their information and experience. General education will make man to select the information of facts wisely so that his judgement and action will be aware of the fields of interest and importance. The teacher should not keep in his mind, his own field only; but he should keep the total ground to be covered in relation with other subjects too.

2) Liberal Education - It is the preparation of the students for independent thinking and critical inquiry and assessment, and for constructive thought and action.

According to the report of University Education Commission (1948-49), the best liberal education is that which best enables one to live a full life.¹⁷

3) Occupational Education - It is the preparation of the student for his life-work or for his specialized interests.

According to Dr. Radhakrishnan, all these three phases of education are inter-related and so they should be considered with inter-relations, when the curricula are formed.

iii) The Content of General Education :

Dr. Radhakrishnan stressed more on general education. According to him, the general education should contain so many subjects for different experiences. The physical environment is enlarged by physics, chemistry, geography, geology, meteorology and astronomy. The world of living things is made clearer by the study of biology, physiology and psychology. The achievements of men in thought and feeling are preserved and discussed in literature and fine arts. According to Dr. Radhakrishnan, "we require philosophy and religion, literature and art, to give us direction and guidance."¹⁸ He believed in the great classics, which reveal the great minds. To quote some lines from his speech at the Indian Institute of Technology, Kharagpur, "The study of great classics reveals to us the vision of greatness and gives us a sense of serenity, a knowledge of the traditions."¹⁹

According to Dr. S. Radhakrishnan science and technology should be given much importance in the curriculum because they have removed the greatest obstacles to human well being and happiness. According to him, science is not devoid of moral values. It is both knowledge and power. It should be used for happiness of human beings.²⁰

In general education, he believed much on philosophy, religion, literature and art. According to him, these subjects give us direction and guidance. Hence, these

subjects should be included and prime importance should be given to them in the curriculum.²¹

iv) Approach to General Education

Although Dr. Radhakrishnan insists that general education should contain many subjects for different experiences, he also maintains that the curriculum should not be overcrowded. The selection of subjects should be done very carefully to give the essential and proper experiences to youths. They should be best equipped for interesting and effective living.²²

Dr. Radhakrishnan is of the opinion that that general education and specialized or vocational education should be given simultaneously. According to him, specialized or vocational education can begin below the intermediate school, if a boy shows the active interest in some field. Dr. Radhakrishnan believed that some elements of general education should continue to the end of the period of college or university training. The students who wish to have college or university education in future should study four years of general education at secondary school.

Science in general education should help the student understand and use the scientific method and it should create an active interest in the physical and biological world.

In general education, the business of the humanities is to conserve and transmit the achievements of the human spirit and to discover their applications to the life of today. Science and humanities are helpful to each other.

In secondary schools the general education should include the basic ideas of science, the effective use of language and an appreciation of higher values of life in literature.

v) The Course of Study in the
Ninth and Tenth Grades :

The University Education Commission (1948-49) suggested a course for students in IXth and Xth in which the following subjects should be included - 1) Mother Tongue, 2) Federal Language, 3) English, 4) Elementary Mathematics, 5) General Science, 6) Social Studies, For 7,8) two subjects from the following : a) A classical language, b) A modern language, c) Additional Mathematics, d) Physics, e) Chemistry, f) Biology, g) Additional history, h) Music, i) Painting, j) Craftwork, k) Domestic Science, l) Book-keeping and Accounts, m) Typewriting and Commercial Practice, n) Agricultural science, o) General Engineering Science. By this variety of subjects students are given freedom of choice.

It shows that the general education should be given alongwith the six compulsory subjects.

**vi) The Course of Study in the
Eleventh and Twelfth Grades :**

According to the University Education Commission (1948-49), the course of study for the XI and XII grades should include four compulsory and two specialized subjects. They are - 1) Mother tongue, 2) Federal language, 3) English, 4) General Science or Social Studies, for ⁵ 5) and 6), two of the following - a) History, b) Geography, c) Economics, d) Civics, e) A classical language, f) A Modern Indian Language, g) A Modern European Language, h) Logic, i) Psychology, j) Music, k) Drawing, l) Home Science, m) Physiology and Hygiene, n) Mathematics, o) Physics, p) Chemistry, q) Biology, r) Elements of Accountancy and Book-keeping, s) Elements of Banking, t) Business Methods, u) Economic History and Economic Geography, v) Steno typing w) Industrial Organization, x) Commercial Arithmetic, y) Elements of soil Science.

From these twenty five optional subjects, it is clear that the students are given ample choice for selection. The University Education Commission (1948-49) has fully tried to give general education alongwith vocational or specialized education to the eleventh and twelfth grade students.

vii) General Education in Colleges :

General education should aim at making the student familiar with his physical and social environments, and with human institutions, aspirations and ideals. He should be aware of moral, intellectual and aesthetic values expressed in literature, art, religion and philosophy.

According to Dr. Radhakrishnan the modern education has failed to recognize the beauty. So the students should be taught music, sculpture, painting, and drama, which are the authentic statements of experience, which heighten aesthetic sensibility and good taste.

The University Education Commission (1948-49) was of the view, that the universities should devise ways and means for giving these general courses. To quote some lines from the Report of University Education Commission (1948-49) -

"We think - it should be possible to organize, say ten to twelve 3 months general education courses of 20-25 hours to cover this ground. We suggest a similar course during each of the three college years for religious values."²³

The Commission suggested that each student will take about nine of these general courses; which works out to one course per term for the three years of undergraduate education.

**viii) First Degree Course in
Arts and Science :**

According to the University Education Commission (1948-49), the first degree course in Arts and Science must be of three years duration. In addition to compulsory subjects, courses on general education and religion and arts, for Arts and Science students should be taught. Students would also study (1) The Federal Language, 2) English, 3) For Arts students one subject from the humanities, like, a) Classical or Modern Indian Language, b) English/French/German, c) Philosophy, d) History, e) Mathematics, f) Fine Arts, 4) One subject from Social Studies like a) Politics, b) Economics, c) Sociology, d) Psychology, e) Anthropology, f) Geography, g) Home Economics; For Science students, 1) and 2) will be same to those for Arts 3) and 4) for these, two from the following, a) Mathematics, b) Physics, c) Chemistry, d) Botany, e) Zoology, f) Geology.

Among the optional subjects, there will be provision for the intensive study of a classical Indian or Modern Language, Federal or Regional, as well as for the study of European Language - English/French/German. Thus the University Education Commission (1948-49) was of the opinion that many optionals were to be given to students.

Major Indian languages should have the classical writers and the study of them should be encouraged. The students should be encouraged to take up Sanskrit and Philosophy in their degree course.

The University Education Commission (1948-49) included Fine Arts for aesthetic emotions, for all the students and Home Economics for women.

The University Education Commission (1948-49) recommended that, the student should be admitted for any degree after twelve years of schooling. Adding three years of degree, he would complete his graduation after 15 years. The University Education Commission (1948-49) suggested the duration of one year for the Master's Degree, in the case of the Honours candidate, and two years to pass candidate after he takes his Bachelor's degree. The significant feature of this course was that the entire curriculum was carefully examined and revised to provide for the introduction of the general education programme.

ix) The important recommendations
of University Education Commission
(1948-49) regarding the degree
COURSE I

It suggested that both the university and secondary schools should begin the study of the theory and practice of general education and undertake the preparation of syllabuses.

Without unnecessary delay the principles and practice of general education should be introduced, so that the extreme specialization will be corrected. The relations of general and special education be worked out for each field, keeping in mind the general interests of the student as a personality and a citizen and his special occupational interest.

From the above discussion, it is clear that the University Education Commission (1948-49) was of the opinion of the introduction of general education at all stages, alongwith specialized education; and to introduce different courses for specialized subjects; and thereby to give the freedom for choice in different courses for graduation.

IV.4 TEACHING METHODS :

1) Teaching Methods Relating to Child Education :

Dr. Radhakrishnan's thoughts regarding the teaching methods are found in some of his speeches and in the Report of the University Education Commission (1948-49). At first his thoughts regarding teaching methods relating to education are discussed hereby.

About the child education, Dr. Radhakrishnan believed in the sympathetic treatment given to them. To explain, to quote some lines from his speech at Quinquennial Conference of Universities -

"Children are born sincere and sympathetic. They possess the native raw loyalty of man to man but instead of strengthening these generous impulses our educational systems warp their minds by offering them rallying symbols of race, class or nation."²⁴

Thus, according to Dr. S. Radhakrishnan, the children should be saved from the bad social habits. They should be kept in good atmosphere. These thoughts are similar to the thoughts of Negative Education of Naturalism as stated by Rousseau.²⁵ The children should be given the freedom to learn to their own accord.

Dr. Radhakrishnan was of the view that the children should be given the freedom of intellect and their sacredness of the soul should be preserved. The teacher should not interfere with them. But he should preserve their unity, friendliness and humanity of the child-mind. They should behave freely and spontaneously. The teacher should guide them and try to maintain the friendly atmosphere in the class. To explain, to quote some lines from his speech at the World Education Conference,

"True wisdom is the freedom of the intellect, the sanctity of soul. The educator must not do anything to interfere with the unity, friendliness and humanity

of the child-mind. Children tell no lies, they do no wrong. Their acts express their minds freely and spontaneously."²⁶

Thus, according to Dr. S. Radhakrishnan, the methods of teaching should be of guiding and helping nature. The teacher should guide and save the children from committing mistakes. They should be given freedom. Their nature of unity, friendliness and humanity should be preserved in the class. They should act freely and learn spontaneously. The atmosphere of unity, friendliness and humanity should be maintained in the school and in the campus. Such methods should be used for child education.

ii) Teaching Methods Relating to Higher Education :

Dr. Radhakrishnan was of the view that the common method of instruction is mass lectures, but it should be supplemented by the regular work either way of preparation for the lecture or by library work or by tutorial or seminar work. According to him, only dictation of notes should not be done, as it deprives the students from practice of trying to understand the lectures and taking down the notes or reading the books afterwards. On the other extreme, the teacher should not only lecture fluently, but he should make the best of his discourses. Lectures should be given with

adequate command over English and with correct pronunciation. Lecturer has to keep his eye on the students and to see to what extent they are responding to his lecture. The lecture should be punctuated by asking the questions on significant points; by writing down the important points on the black-board. The method of lecturing should be changed from class to class according to the intellectual equipment of the students.

Compulsory attendance at lectures is a matter of controversy. The University Education Commission (1948-49) was of the opinion that it would be best, to make attendance at lectures optional for post-graduate students.²⁷ But the younger students should attend compulsorily as a part of the university discipline. For the beginners the elementary teaching must be done by the more experienced professors or readers to awaken the students' interest and enthusiasm about the particular subject.

University Education Commission (1948-49) also emphasizes the need for written exercises and oral discussions. It is necessary that during college or university course, the teachers should expect some written work of every student periodically; probably once a week or fortnight. The students should be made to lead a life of hard work. The teachers should restore a sense of duty and responsibility among their

pupils to improve the whole tone of the university work. Students should develop their powers of judgement. Since text-books are borrowed stocks of ideas they should not be used.²⁸

According to Dr. Radhakrishnan, stress on tutorials and seminars must be given. Tutorial instruction means that a student goes to a teacher at least once a week for private or personal advice and instruction. According to the Report of University Education Commission (1948-49), "in our universities and colleges tutorial work is done only at very few colleges and universities. So attendance at tutorial classes should be made compulsory, even more so than at lectures."²⁹

Tutorial may involve moral and social guidance or helpful advice of any kind. Tutorial should be supplementary and subordinate to the lectures.

The object of the tutorial is to achieve effective supervision of the individual student's work and progress. Small groups should be made in which his mistakes will be corrected and student may be profited to write correctly and neatly.

In addition to tutorials, seminars should be arrangedⁿ. In a seminar a group of students with maturer minds working

in one subject engages in a joint discussion. The objectives of seminars are to stimulate discussion, clarify issues, and arrive at the truth through co-operative approach.

For the preparation of tutorials and seminars they should read and write thoroughly, for this, they should be made book-conscious. It is necessary that the student himself must be made book conscious, he must be encouraged to possess his own small library and educate himself by his private reading. Right from the school life he should be convinced of the value of book buying. Thus, he should be formed the habit of reading the books. For the availability of the books, the college and university libraries should be well-equipped. For science subjects the laboratories should be improved.

iii) Methods of Research for Post-graduate Teaching

According to the University Education Commission (1948-49), post-graduate teaching should be properly organized by means of regular lectures, seminars and library work for the Arts students and by the same course along with laboratory work for the Science students. It should include advanced training and the latest methods of research in the special subjects. This method would equip the students to be able to carry on independent investigations, but it should not include actual work. The student for the M.A. or M.Sc.

degree should have a shigh degree of scholarship and achievement in his examination. The examination should be conducted by papers and a viva-voce test. For M.Sc., theory examination should be supplemented by a practical examination in each subject. The post-graduate classes should be characterized by their small numbers and by the closest personal touch with the senior staff directing their studies. The Report of the University Education Commission (1948-49) opined that, "No one should teach these classes unless he has himself been a successful researcher in his subject."³⁰

iv) Important suggestions regarding methods of teaching made by the Report of the University Education Commission (1948-49) :

- i) Lectures should be carefully planned and supplemented by tutorials, library work and written work and by seminars.
- ii) Teachers should co-ordinate their work of lectures and tutorials with their library and written work.
- iii) No text-book should be prescribed for any subject.
- iv) The attendance at lectures should be compulsory for undergraduate students.
- v) The tutorial system should be made more effective and the expert teachers in large number should be appointed.

- vi) The university library should be well-equipped and organized systematically.
- vii) Laboratories should be improved.³¹

v) Concluding Remarks :

From the above discussion, Dr. Radhakrishnan's thoughts regarding the teaching methods are made clear. For child education he suggested the humanitarian approach i.e. they should be treated friendly and their sacred nature should be preserved.

For higher education he suggested the lecture method, but it should be supplemented by tutorial and written work and by seminars too.

For post-graduate teaching, the methods of research should be used, and a practical examination alongwith a viva-voce should be taken. The classes should be small so that the close relationship should be maintained between a teacher and the pupils.

IV.5 TEACHERS, PUPILS AND TEACHER-PUPIL RELATIONSHIP :

The following paragraphs deal with Dr. Radhakrishnan's thoughts on teachers, pupils and teacher-pupil relationship. His thoughts regarding the teacher, pupils and teacher-pupil relationship are found in his books and in his many speeches

as well as in the Report of the University Education Commission (1948-49). These thoughts are dealt with one by one in the following paragraphs.

1) Radhakrishnan's thoughts regarding the teacher :

The teacher should have a love for his students and he should make his students learn the subject enthusiastically and cheerfully. He should make the students the proper citizens of the country. He should have the intellectual competence and love for the students. To explain, to quote some lines from his speech delivered at Gujarat University Convocation.

"No man is a true teacher if he has not love for his subject and enthusiasm for transmitting his zeal to the pupils. We should strive to make our boys and girls citizens of this great country. Teachers of the university should be selected not merely for their intellectual competence, but their love of the subjects, their enthusiasm for making the students grow in their hands."³²

According to Dr. Radhakrishnan university teachers should be punctual, efficient and devoted in their work. They should find newer ideas and methods by research and they should create the new knowledge. To quote some lines from the Report of the University Education Commission (1948-49).

"They should give the community; punctuality, efficiency and devotion to duty in their relation to their teaching work, and the germs of new ideas and newer methods in relation to their research work. They should not only impart existing knowledge but should be, in a real sense, creators of new knowledge."³³

The teacher should have a good character. He should set an ideal example of a teacher before the students. According to him, the boys do not care for what the teacher teaches them, but they care for the example that the teacher sets.

According to Dr. Radhakrishnan, the teacher should be a 'guru', who should remove all spiritual blindness and guide him thoroughly to follow the right path of the life.

The teacher should develop the university spirit in the minds of the students and he should try his best to advance learning. To quote, sometimes from Munshi K.M. and Diwaker R.R. -

"The main function of a university is not to grant degrees and diplomas, but to develop the university spirit and advance learning."³⁴

The success of the whole educational process depends upon the character and ability of the teacher. Any plan of university reforms must mainly concern with the securing of an adequate staff with necessary qualifications.

According to Dr. Radhakrishnan, the primary responsibility of the teacher is to arouse the interest of the pupil in the field of the study for which he is responsible. He has not merely to convey factual information but has to stimulate the spirit of enquiry and of criticism, so that he may exercise the independent and unbiassed judgement. He should also learn to discriminate between relevant and irrelevant. No teacher who is not a master of the field, who is not in touch with the latest developments and who does not succeed in inspiring youth is not a real teacher.

He should have a mastery upon his subject by pursuing the advance knowledge. He should become a fellow traveller in the exciting pursuit of knowledge and should enjoy the thrills of the adventure of pursuing the everlasting knowledge. Research or quest for new knowledge is an important quality of a teacher. Research implies an enquiring attitude of mind. In the university, which is the laboratory of thought, no one is fitted to work whose mind has stopped to wonder and whose intellect has stopped from questioning.

The teacher is also the bearer of the traditions and ideals which constitute the society. Integrity, judgement and objectivity are the intellectual values. The moral values like, truth, love, compassion and justice are important for the social behaviour too. According to Dr. Radhakrishnan, the teacher should bear the intellectual and moral values. The good teacher will instill both the intellectual and moral values or laws into his pupils. For Indian democracy these tasks are important in relation with the teachers.

From all this, it follows that the right kind of teacher is one who possesses a vivid awareness of his mission. He not only loves his subject but he loves also those to whom he teaches. As per the Report of the University Education Commission (1948-49), his success will be measured not in terms of percentage of passes alone nor even by the quantity of original contributions to knowledge - important as they are, but equally through the quality of life and character of men and women whom he has taught.³⁵

The teacher is the corner stone of the arch of education. By profession, teacher is dedicated to the search for truths. He is a pilgrim on the path whose goal is intellectual satisfaction and he is a traveller in a goodly company which stimulates and encourages him.³⁶ As per Report of University Education Commission (1948-49) teacher's job is a sacred job and he should be always cheerful in the company of young boys and girls.

Teacher's duty is one of the great responsibility. His teaching should be effective and it should influence the moral and intellectual growth of youth. To explain the importance of teacher, to quote some lines from University Education Commission (1948-49).

"He is a centre from which eddies of ythought spread, on his inventions and discoveries depends much of the progress and welfare of the nation and through him national culture is preserved, fostered and developed."³⁷

Lecturing is not the only duty of the teacher. It is an important duty but to carry on research is equally important and to give advice and counsel and to participate in students' activities are no less important. A teacher must find time for study, he must keep his mind alert and in tune with the advances in his branch of knowledge. He must stimulate the minds of his pupils and retain the freshness which is essential to his teaching.

Proper recruitment of teachers in colleges and universities should be done. For university appointments there should be no criterion other than that of merit and merit includes academic distinction, teaching ability and leadership in student activities.

**ii) Some important recommendations made
by the Report of the University
Education Commission (1948-49) :**

- I) The importance of the teacher and his responsibility be recognized.**
- II) There should be four classes of teachers, i.e. Professors, Readers, Lecturers and Instructors.**
- III) Promotions from one category to another be solely on grounds of merit.**
- IV) Care should be taken for the selection of proper teachers.**

From the above discussion, it can be concluded that the role of a teacher is an ideal one, the place of a teacher is an important one and the importance of a teacher is a powerful and valuable one because he is the corner stone of the arch of education.

**iii) The Role and Importance
of the Pupils :**

In the educational process, the pupil is at the centre of it. Universities have the two principal functions, they are, the education of the youth and the discovery of new truth. Teaching to youth is the most important task of the university. The student is not created for the university; but the university exists for the student. So the university should not leave to take any effort to promote

the fullest and most complete realization of the students' possibilities on all levels, physical, intellectual, spiritual and social. Education in a university should become a source of interest and enjoyment, whatever be his specialisation. Every student should develop an intellectual habit, an attitude of mind, a temper of social behaviour.

The selection of students for various courses in colleges and universities should be based upon the ability, character and industry. Communalism and favouritism should be banned and on the basis of merit, the admission should be given. Scholarships will equalize the opportunity. Really brilliant students should not be prevented from, on the basis of poverty alone. It is the duty of the State to provide for his education. The Report of the University Education Commission (1948-49) recommended that the institution of scholarship examinations should be established so that the poor but bright students should compete for scholarships and provide for their higher education.³⁸

Students should be given the opportunity to develop self respect, and self-reliance through an attitude of trust. They should not live in an atmosphere of suspicion and fear. The atmosphere in the universities and colleges would be of love, co-operation and of fraternity among the students. It would be the example of brotherhood and love. They should forget their barriers of race, language, region, caste or

creed. To explain, to quote some lines from his speech at the Charles University of Prague -

"The fellowship in a university transcends the barriers of race and nation, of class and creed, and the achievements in art and literature, science and scholarship of a variety of peoples. It exemplifies in a small way the fraternity we wish to build up among human beings."³⁹

Education with the traditional view, is an initiation into the higher life of spirit; and student is a 'brahmachari'. To explain, to quote some lines from his speech at the World Education Conference, Cheltenham -

"The aim of education in India has been initiation into the higher life of Spirit, the student is a traveller (on foot) in spirit (brahmachari) and the period of studentship is life in spirit (brahmacharya). Education should be an abiding witness to the things of the spirit."⁴⁰ So student is a wayfarer, (a traveller on foot) towards the way of higher life of spirit. Realizing this, student should work hard sacredly and sincerely.

The duty of the pupils is to follow the ways paved by the wise people. The wise people insisted on discipline, on respect and obedience. The pupils should try to follow

these values. To explain, to quote some lines from his Address to the Convocation of Banaras Hindu University -

"Listen to the voices of the wise, there is insistence on discipline, on respect for superiors, on obedience to authority. It is the duty of the pupils to listen to the voices of the wise, to respect the wishes of elders and to carry out the prescribed duties."⁴¹

iv) Students' Activities :

Students should be engaged in various co-curricular and extra-curricular activities for the development of the personality. They are as follows :

I) Dramatic Society -

Dr. S. Radhakrishnan thought that the students should take part in various activities like drama, one-act-plays. They should represent our temperaments and traditions. Drama is an education as well as recreation. To quote some lines from his speech -

"Every school and college should have a dramatic society. We must develop our drama in consistency with our temperaments and traditions. Drama is education, entertainment, and recreation."⁴²

II) Student Government Association :

The purpose of this association should be to maintain order and the right social behaviour in the school buildings and in the campus, and to promote active co-operation among all members of the college community. It should create an intelligent interest in all phases of college activities and to increase the sense of individual responsibility, personal integrity and loyalty to the highest ideals of the college. Activities to make a success, the selection of the students should be made. Total strength of the students and the number of staff should be in proportion to each other. Student Government Association integrates the college community, gives a wholesome social atmosphere and it provides a training for good citizenship and social responsibility.

III) National Cadet Corps -

The aims of N.C.C. can be stated as, (a) for the development of leadership, character, comradeship and the ideal of service (b) for the stimulation of interest in the defence of the country to the widest possible extent. It inculcates discipline, self-control and co-operative spirit.

The Report of the University Education Commission (1948-49) made some recommendations in this regard. The Educational institutes should start N.C.C. units immediately.

Central Government should take responsibility and arrange the regular officer for institution. The period of N.C.C. should be of two years on voluntary basis.⁴³

IV) Social Service -

The students do service unselfishly for the improvement of living in the villages. The volunteers should attend rural camps usually of 3 to 6 months and engage in a multitude of services to the villages; like, to teach adults to read and write and develop crafts. They will help villagers in ploughing, planting and preparing seed-beds etc. They should teach methods of sanitation, health, house-building, etc. The social service for the students should be voluntary. The Report of the University Education Commission (1948-49) opined that, "all students should be ^{or} required to do a period of social service in the villages as a pre-requisite to degree."⁴⁴

Social service is useful for co-operative and social life and introducing the rural life and its problems to the students. Hence, Dr. Radhakrishnan felt that, it should be introduced in our colleges and universities and implemented rigorously.

VI) Self-help for poor students -

To those students who have acquired the sense of responsibility, can be given the work in the university offices, libraries, laboratories, and in workshops. In the present days, the scheme is called as 'Earn and Learn Scheme'. A reasonable number of hours of work should enable a student to have a free tuition, meals and lodging. This is a useful scheme for needy, poor and brilliant students to continue their education.

VI) Hostels and Residence -

The Report of the University Education Commission (1948-49) stated the importance of hostel facility. It believed in that it would create a good spirit and best progress. To quote some lines from the Report of University Education Commission (1948-49),

"Convenient and comfortable quarters for study and sleep, sufficient and wholesome food at low cost are essential to good spirit and the best progress in university work."⁴⁵

The mingling of staff with students is very important in developing the corporate life. In place of staff members monitors should be placed. Hostel is a part of education.

They should learn to live decently. They should be given the opportunity to develop self-respect and self-reliance through the attitude of trust rather than live in an atmosphere of suspicion and fear. All hostels should be cosmopolitan in character and the communal hostels should be abolished.

VII) Students' University Unions -

The Unions should be as free as possible from the political activities. A modified proctorial (about discipline) system or student government should be developed. The teachers, the parents, political leaders, public and press should co-operate in promoting proper life among students.

VIII) Student Welfare -

An office of Dean of students, be established in colleges and universities. An Advisory Board of student welfare should be organized in universities which do not have such a body. The problems of students will be solved by the 'Student Welfare'.

IX) Student's Health -

To maintain good health of the students a thorough physical examination at the time of admission and periodically should be made. Hospitals and dispensaries should be provided

for the students. A post-graduate centre should also have a physical director. Provision of gymnasias and playgrounds are essential. Playgrounds and corporate activities should be convenient to students living in hostels.

It can be concluded that since all the activities are for the all-round development of the student they should be properly activated and made successful. Students should be involved in such a way that all the possibilities of development, on all levels would be made available for them. According to Dr. Radhakrishnan, they should lead a thorough corporate life and learn the social, cultural and moral values and behave properly in the personal and social life.

IV.5 TEACHER-PUPIL RELATIONSHIP :

If pupil is the centre of all the educational process, then teacher has to play the main key role in this educational process for the education of the pupil. And for the good education of the pupil, there should be healthy and close teacher-pupil relationship. These relationships are found in each and every activity which is related to student and his development. Hence, these relationships are very important in this whole process of education.

These relations should be very sacred, healthy and closer ones. According to Dr. Radhakrishnan, teacher should

be really 'a guru' who would remove out all the spiritual blindness of his disciple.

Dr. Radhakrishnan was of the view that the teacher should have a good and ideal influence upon the students. He should be an example of all the qualities and values of life. He should set the good example before his students. According to him, the boys do not care what the teacher teaches them, but they care for the example that the teacher sets before his disciples.

By such ideal example of the teacher, good, healthy and friendly atmosphere can be created in the classes as well as in the campus. The relations among the students and the relations between the teacher and the students will be maintained as sound, loving and co-operative.

Dr. Radhakrishnan was of the view that the fellowship should be preserved in the universities and colleges in such a way that it would reach beyond the barriers of race and language, caste and creed, etc. Then it will create the brotherhood and they will learn the good social and moral behaviour. To quote some lines from his speech -

"The fellowships in a university transcends the barriers of race and nation, of class and creed....It exemplifies in a small way the fraternity we wish to build up among human beings."⁴⁶

To maintain the close relationship between the teacher and the student, Dr. S. Radhakrishnan wanted to limit the number of students in colleges and universities. If the number increases it should be divided into two colleges or universities. He believed in close relationships of a teacher and the students. He supposed a living cell to the college or university. To explain, to quote -

"To increase the students, high over-crowding in colleges should be stopped. A college or a university is like a living cell. Once it reaches a certain size it must either divide or die."⁴⁷

Students' attendance at lectures shows the teacher's success in his job. He should create the ideal relations between him and them.

For personal guidance, tutorials with small groups of students should be arranged in which individual student's mistakes will be corrected. He should help him personally and give guidance for his personal drawbacks.

The tutorial group of six students should be there to attend each student personally. If healthy and close relationships are formed then it would be fruitful for

student's academic progress, for the development of his personality and for the change in his behaviour.

Seminar would engage the group in proper discussion of the topic and it would stimulate them to think and speak properly and clarify issues and arrive at the truth through co-operative approach. The co-operative approach is good for maintaining the close relations among all.

In the Student-Government Association teachers will guide them to behave properly in the classes and in the campus. Teachers will help to promote active co-operation among all members of the college community. The success of this Government depends upon the students' leadership and followership and the co-operation among all.

N.C.C. will also develop leadership, comradeship and it will build the character and teach for the ideal of service. The chances for leadership and comradeship should be at hundreds for developing the personalities of the cadets.

In Social Service Scheme students will come together and work voluntarily in rural areas for the rural upliftment. They will stay and work together in camps. Teacher will be the project officer, who will also work with them and set an example of an ideal one.

In the scheme of 'Self-help for poor students', the relation between teacher and students will be of domestic one. Student may work some job and teacher may throw the responsibilities upon them without any suspicion.

Hostel is a part of education which will develop the corporate life. The staff members may live with them and provide a common social behaviour and develop the good social habits and values; like, love, brotherhood co-operation and social service. The discipline should be maintained by the rectors and the monitors.

From the foregoing paragraphs it can be concluded that, the relationships between teacher and the students should be co-operative, humanitarian, kind, sacred, healthy, ideal and close. It is essential for the development of the students and for the satisfaction of the teacher, too.

IV.6 CONCLUDING REMARKS :

This chapter describes Dr. Radhakrishnan's view upon the aspects of education such as, aims of education, curriculum, teaching methods and teachers, pupils and teacher-pupil relationship. The succeeding chapters i.e. Chapter Nos. 5, 6, 7, 8 and 9 deal with his thoughts related to university education, religious and moral education, women's education, rural education and different vocational education.

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