



## **EDUCATIONAL IMPLICATIONS OF PHILOSOPHY OF DR SARVEPALLI RADHAKRISHNAN IN THE PRESENT CONTEXT**

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### **Abstract**

*Dr. Radhakrishnan's philosophy is based upon idealism. In respect of spirit his philosophy is mysticism one. In modern context Dr. Radhakrishnan's philosophy is required to study impact of Philosophy on different aspects of education. For this study primary as well as secondary sources concerning ideas of Dr. Radhakrishnan's philosophy were studied. According to Dr. Radhakrishnan education for youths and adults must be based on truth and love. He had assigned a very honorable place to teacher. He said that students do not care for what you teach, but they care for example you set and life you lead. In modern times some teachers are unable to discharge their duties properly because of inappropriate utilisation of resources, political intervention and also because of materialistic attitude. So, again there is need to study the implications of educational philosophy of Dr. Radhakrishnan.*



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### **Statement of the Problem**

### **Educational Implications of Philosophy of Dr. Sarvepalli Radhakrishnan in the Present Context**

### **Objectives**

1. To highlight the importance of education given by Dr. Radhakrishnan.
2. To study the General Philosophy of Dr. Radhakrishnan.
3. To study the Educational Philosophy of Dr. Radhakrishnan.
4. To study the impact of Philosophy of Dr. Radhakrishnan on different aspects of education.
5. To find out educational implications of Dr. Radhakrishnan in present context

### **Method and Procedure**

This study was Historical and philosophical in nature. The investigators used the primary as well as secondary resources concerning educational ideas of Dr. Radhakrishnan.

This study was completely based upon library work.

## **Introduction**

Education consists of all those experiences which affect an individual from birth till death. Education is a process in which an individual freely develops his self according to his nature in a free and uncontrolled environment. It is an all round development of the personality of child i.e. physical, mental, moral, social, vocational and spiritual aspect. If there is anything on this earth which purifies human mind i.e. knowledge. Education enables a person to solve his problem. Education makes a man self reliant and selfless. Modern education is provided through formal, in formal and non formal mode. Education is a tripolar process in which educator, educand and social environment are involved. Education develops ability in a person to realize his inner capacity to discriminate between good/bad and right/wrong. He remarked that education is the divine perfection of all aspects of the personality of child. Dr. Radhakrishnan did not swear by any definition of education in the strict sense but described education at different levels. He emphasised that education for youth should be based upon twin principles of 'Truth and Love'. Education is the harmonious development of all aspects of personality of child i.e. body, heart, mind and spirit. Dr. Radhakrishnan was born on September 5, 1888 at Tiruttani, a very small temple town to the North-West of Madras City. He was the second son of poor Brahmin couple, Sarvepalli Veeraswami and his wife Sitamma. He had completed primary education in Tiruttani. From Vellore in 1902 Dr. Radhakrishnan passed out Matriculation Examination of the University of Madras and won Scholarship at Voohe's College. In 1904 he won a scholarship to the Christian College at Madras for the B.A. courses. From 1906 began his years of grinding and accepted the studentship of Rs. 25 Per month and moved on to M.A. classes in Philosophy. He submitted a dissertation titled 'The Ethics of Vedanta and its Metaphysical Presuppositions'. In 1909, he began his teaching career and served as Lecturer in Philosophy at Presidency college, Madras. He had undergone licentiate in Teaching (L.T) training in 1910 at the Teacher's Training College, Saidpat to qualify for the permanent post of Assistant professor. In 1916, he was elevated to the Post of Professor and placed in Govt. Arts College, Rajahmundry (A.P). In 1936, he was appointed as Professor in Oxford University, London. In 1939, he was appointed as Vice Chancellor of Banaras Hindu University. He was given the assignment of Ambassador to USSR in July 12, 1949. Because of his learning and wisdom his impact in political circles raised to new heights. Rajya Sabha elected him as the first Chairman and Vice President in 1952. He was appointed as second President of India in

1962. He passed away given in 1975.

### **General Philosophy of Dr. Radhakrishnan**

Dr. Radhakrishnan was an idealist philosopher. He was an advocate of ancient Indian Vedanta Philosophy. This is clear from his works 'The Hindu View of Life', 'Brahmasutra', 'An idealist View of Life'. As for as spirit is concerned, Radhakrishnan's philosophy is mysticism. In his book 'An idealist View of Life', he has called spirit-total Brahman.

### **Metaphysics**

He viewed ultimate reality to be spirit. He considered spirit not as substance but life itself. The self, God and absolute are all names of one universal spirit in different aspects. The universal spirit has been variously called God and absolute, Ishwar and Brahman. He felt that ultimate reality is the supreme power, which manifested itself in different forms of universe. He said that Vedanta explains ultimate reality as Brahman. Brahman is one and imperishable. He believed in monoistic concepts of Brahman, because the absolute was one. He interpreted the world as the play and evolution of spirit. Matter, life and mind are manifestations of the spirit in the world. The most important characteristic feature of spirit is its integrality. The greatest merit of his philosophy is that it is an interpretation of real world and real life. He does not confine philosophy to realization of truth like ancient Indian seers, but applies it to actual problems of his life. He also discussed concepts of Absolute, God and Brahman. He revealed that absolute is described as infinite. So, God is complete in itself. Absolute implies whole. He believes that ultimate reality can be felt in animals and plants. Unity of spirit passes through parts to whole. As per the concept of universe it may be the creation of an extra cosmic God or an illusion.

### **Epistemology**

Dr. Radhakrishnan regarded intuition and Varieties of Experiences as the base related to acquisition of knowledge. It shows that he is of the view that only senses are not the gateway of acquiring knowledge. Knowledge can be acquired beyond senses too. He admitted that integral experiences are the best sources of knowledge.

- **Intuition**

He emphasized that intuition is an integral experience in three ways. Firstly it coordinates and synthesizes all other experiences. Secondly intuition is the basis of all other experiences. Thirdly results of experience are integrated into the life of individual for Radhakrishnan, intuition is a distinct form of experience. Intuition is of self certifying character. It is sufficient and complete. Intuition is ultimate form of experience for Dr.

Radhakrishnan. He considered it as ultimate because it is the ground for all other forms of experience.

- **Cognitive Experience**

Radhakrishnan emphasized upon three categories of experience. These are experiences by our senses, on the basis of logic and intuitive apprehension. Sensory experience involves acquiring knowledge through coming into direct contact with the object. In case of logic knowledge is acquired indirectly. It is acquired by the process of analysis and synthesis.

- **Psychic Experience**

These experiences are the products of carefully controlled mental experiments. He considered psychic experiences as accomplishments rather than failures of human consciousness. He viewed that wholesomeness of beauty is the expression of experiences in some medium. Radhakrishnan emphasized that ethical experiences are dynamic. These change as per the situation. All ethical decisions or actions do not possess the quality of being guided by intuitive impulse.

Majority of moral decisions are the result of conformity to well established moral codes. It is in times of moral crises that the creative force of ethical institutions come into practice. A sound person knows what is right and what is wrong. During critical situation when a person follows right path, then that is called creative act.

### **Axiology**

Dr. Radhakrishnan thought that non-violence is a great mental quality and it is possible by those who are filled with love and good wishes for others. Truth, beauty and goodness are ultimate values. These values are absolute, permanent and non changeable.

### **Educational Philosophy of Dr. Radhakrishnan**

#### **Education**

Dr. Radhakrishnan emphasized that education for youths and adults must be based on the twin principles of Truth and Love. Education is the second birth, an initiation into life of a spirit, a training of human soul, pursuit of truth and practice of virtue. Education is a process of self conquest and involves self restraint, discernment, understanding and wisdom. A sound education produces useful citizens-whole men and women of boys and girls. A whole man or woman is one who has harmonious development of all four aspects of human personality-body, heart, mind and spirit. He did not swear by any definition of education in the strict sense but on a number of occasions through his speeches he came nearer to a definition.

“Education to be complete, must be humane, it must include not only training of intellect but refinement of the heart and discipline of the spirit. No education can be regarded as complete if it neglects heart and spirit”.

### **Aims of Education**

- **Character Building**

He emphasized that for building a great nation we must try to train large men and women who have character. He also stressed upon the importance of physical well being of students, because positive health is an essential prerequisite of any other kind of development.

- **Education for man-making**

Culture has a great role to play in man making process, Culture according to Radhakrishnan is progressive subjugation of animal in man. Education should also help for the development of originality, excellence and charity.

- **Development of Spiritual Values**

Radhakrishnan remarked that education is a strong instrument to inculcate healthy value among students. Education should aim at all round development of child which consists of self realization, civic responsibility, faith in democracy, non-violence, unity and feeling of brotherhood.

- **Development of Secular Attitude**

Radhakrishnan stressed that development of secular attitude among Indians is must. Secularism means respect for all religions. For this religions education must be imported in schools. For developing religions education teachers having secular attitude and training must be imported this duty.

- **Vocational Development**

He viewed that development of vocational efficiency is impotent. He admitted that education makes manual workers, artists, teachers, technicians, doctors, engineers etc skilful in their profession. He stressed upon craft centered education. He was also in favour of introducing agriculture education in rural schools.

### **Curriculum**

He was an idealist. He wanted to make pupils moral heroes which can be through yoga, morality and literature for students. He remarked that language and the literature of mother tongue must occupy the first place in education. He emphasized that to make pupils

aware about society, the study of subject social science is necessary. For this purpose studies concerning. Economics, Geography, History and Civics must be taught to students with a great sincerity. He advocated for the study of vocational subject also. He emphasized upon major areas of vocational subjects like Agriculture, Trade and Commerce, Home Science, Typewriting, Poultry, Dairy farming, Carework, Short Hand, Gardening Book-Binding, Engineering, Carpentry, Tailoring, Social Service etc. Community service and social service programmes should be organized in educational institutions. Participation of students in NCC and NSS, Guide Scout should be encouraged.

### **Teaching Methods**

Dr. Radhakrishnan remarked that intuition is the best source of knowledge. All the senses of human being are involved while attaining knowledge. Apart from this he also referred lecture method, Questionnaire method etc. Learning by discussion and tutorials at the undergraduate level and lectures and seminars at Post-graduate level were recommended. He acknowledged the role of media. Mass media can also be used for the benefit of students and teachers. Teachers must be aware of teaching aids and media to make classroom teaching lively and interesting.

### **Teacher**

In Radhakrishnan's philosophy teacher had been given a very honorable place. He is of the view of providing absolute freedom to teachers in Universities to follow different methods of reaching. During Vedic period teachers were given highest status in the field of educand. To develop the character of educated, the character of educator must be developed first. Teachers must have self control and devotion to humanity. He opined that teacher must help children with love, virtue and goodness. He should be generous and sympathetic. Interaction between teacher and student is must. Personality of teacher influences the mind of pupil. He said that students do not care for what you teach, but they care for example you set and life you lead.

### **School**

Dr. Radhakrishnan had given highest emphasis to the status and standard of Educational institutions. Infrastructure, Teaching Personnel and Management are three important aspects of Top Management to control the quality of Educational institutions. He suggested for developed library, laboratory and developments with required equipments. Every school should provide for adequate classrooms, intellectual discipline and at the same time should place equal emphasis on the physical training and extra co-curricular activities of

its pupils. School must give physical training, Classical training and Modern scientific training. It should not only prepare the students for higher studies, But at the same time prepare them for practical work.

### **Discipline**

Dr. Radhakrishnan agreed that students should be trained to approach the problems of life with courage and discipline. Students who are physically fit must be encouraged to join NCC and NSS activities so that values of team work and dignity of labour can be inculcated. For self discipline there must be provision of extra co-curricular activities like dramatization, quiz competition also.

### **Educational Implications of Philosophy of Dr S. Radhakrishnan in the modern context**

Dr. Radhakrishnan is a famous teacher who had received worldwide recognition for his exceptional intellectual acumen. Apart from his teaching experience, he had a long experience in educational administration as Vice Chancellor at different Universities. He was the Chairman of University Education Commission (1948). At present, education only creates a dismal situation in the society. Hence now emphasis should be given on man-making education rather than mere intellectual training. He advocated that man is a trinity of body, mind and spirit. In respect of modern times religious teaching, spiritual discussion and seminars may be organized in educational institutions. Education at present times is being treated as a means to get any kind of job or work for living particularly white collar jobs. So in this way Radhakrishnan's views are important. Right now a days campus discipline has been violated in different ways. He believed in democratic administration and free discipline. Radhakrishnan's thought in respect of discipline has great relevance for modern society. In modern world it is found that quantitative expansion of education particularly at the higher education level has lowered the standard of education. Institutions have been opened without basic facilities. Hence in this context Radhakrishnan's views are relevant to check the degradation of higher education by restricting its expansion. According to Dr. Radhakrishnan a good teacher is one who knows his subject and never ceases to learn. He should be objective, just, humble and open to correction. At present, some teachers have become mechanical and careless. They have lost the frame and prestige of their profession. The teachers are unable to discharge their duties due to overcrowded classes, political intervention and above all due to their materialistic attitude. So, i.e why to revive the educational system in modern context implications of Educational Philosophy of Dr. Radhakrishnan is must.



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