



Dr. Sarvepalli Radhakrishnan : Educational Thoughts

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Abstract

Contribution to education of Dr. Radhakrishnan has been unique and irreplaceable. He began his career as teacher to become an educationist of great eminence. He had the first hand experience of educational institutions and their multifarious problems, which he happened to study from different angles and various places. It was the one of the best period of his life. He was born on September 5, 1888 at Madras (TRIUTTANI). He served his apprenticeship as professor of philosophy in Madras and then in MYSORE, drinking deep of western philosophy and working hard with Sanskrit scholars. His success as a teacher was due to his great learning and his gift of lucid exposition. For than 20 years he was closely associated with the Culcutta UNIVERSITY. This was the most productive period of his intellectual life, when his two volumes on Indian philosophy, a monument of learning and industry, given him the world academic structure. During 1931 to 1936, as vice-chancellor, he build up the newly opened Andhra university. He as the chairman of the university commission brought out a report that remains a sheet anchor of educationists. He was the Ambassador of India in USSR. In 1952, he was elected the vice-President of India and again re-elected in 1957. In 1962, he was elected the president of India. He has a phenomenal memory and a scintillating power of speech. He has made the greatest contribution to the pressing problems of world understanding. He has travelled wide and large carrying the message of India's philosophy and religion to all parts of the world and has enlarged the intellectual and spiritual vision of mankind. Dr. Radhakrishnan points to the disillusion and confusion of our age where our values are blurred, our thoughts are confused and our aims were wavering. Even our religious life. we have confused the domestic fervor with the vitality of spiritual existence. Men at all times and all climes have had need for a faith. This faith is more than just belief. It is commitment and life without commitment is not worth its value.

Introduction

A Person, who is remembered as the great man, hero and Rattan of India. He was appointed a *knight bachelor* in 1931, elected of the fellow of the British Academy in 1938. The *Bharat Rattan*, the highest civilian Award in India was given to him in 1954. In 1954, German "order pour le merite for art and science" and in 1961 the *peace prize* of the book trade. To celebrate the Teacher day was started in 5th September 1962, on the birthday of him. In 1963 the *British order of merit*, the *Sahitya academic fellowship*, the highest honour conferred to him by Sahitya academic on writer (he was the first person to get this award. A few months before his death in 1975 *Templeton prize* was given to him. In 1989, *Radhakishnan scholarship* was started by

Oxford University in the memory of Radhakishnan and later renamed it "*Radhakishnan chevening scholarships*." He was Dr, Sarvepalli Radhakishnan.

Hawley has been stated that Radhakrishnan's concern for experience and his extensive knowledge of the Western philosophical and literary traditions has earned him the reputation of being a bridge-builder between India and the West. He often appears to feel at home in the Indian as well as Western philosophical contexts, and draws from both Western and Indian sources throughout his writing. Because of this, Radhakrishnan has been held up in academic circles as a representative of Hinduism to the West. His lengthy writing career and his many published works have been influential in



shaping the West's understanding of Hinduism, India and the East.

Views of Dr. Radhakrishnan:

There are the following views of great personality of India, named Dr.Sarvepalli Radhakrishnan which are very valuable to every person, who think positive toward the nation and humanity. He has been said that teacher should be the best minds in the country.

On Education:

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

On Humility:

Education should be a training in humility; *Vidhya dadati vinayam. Vidhya itself is called vinayam.*

On co-curricular Activities:

There is no adequate provision for games and other co-curricular activities. There is no reason why students who are, physically fit should not be encouraged to join the national cadet crops in larger numbers. Membership of the crops fosters habits of discipline, teamwork and dignity of labour.

On Brotherhood:

He has said that Brotherhood is not a mere theory. It is a fact, which we cannot escape. Education should prepare us for a time when it will no longer be necessary to hate and to kill.

On Religion:

Dr. Radhakrishnan, has been said that only a moral and spiritual revolution in the name of human dignity can place man above the idols of economic production, technological organization, racial discrimination and national egotism. Religion is not irrelevant to life. It has some guidance and help to offer to a generation, which is perplexed at failure to find satisfaction and is now groping for light. Only a living faith in God will enable man to overcome the paralyzing sense of despair and create a less imperfect.

On Spirituality:

Radhakrishnan's defence of the Hindu traditions has been highly influential, both in India and the Western world. In India, **Radhakrishnan's** ideas contributed to the formation of India as a nation-state. *Radhakrishnan's* writings contributed to the hegemonic status of Vedanta as "the essential worldview of Hinduism". In the Western world, *Radhakrishnan's* interpretations of the Hindu tradition, and his emphasis on "spiritual experience", made Hinduism more readily accessible for a western audience, and contributed to the influence Hinduism has on modern spirituality.

On Hinduism:

To *Radhakrishnan*, Advaita Vedanta was the best representative of Hinduism, as being grounded in intuition, in contrast to "intellectually mediated interpretations" of other religions. He objected against charges of "quietism and world denial", instead stressing the need and ethic of social service, giving a modern interpretation of classical terms as *tat-tvam-asi*. According to *Radhakrishnan*, Vedanta offers the most direct intuitive experience and inner realization, which makes it the highest form of religion.

On Methods of Teaching:

Dr. Radhakrishnan, has been said that true education needs conversation and debate, exchange of opinions and thoughts with friends with whom we can speak and listen easily, sympathetically and without fear. But there should be the opportunities for those adequate.

On Teachers:

We must get right type of men, for the teaching profession and not the incompetent and unambitious. Respect for teachers' cannot be ordered. It must be earned.

Students know everything about their teachers and if they have no respect for teachers, it is because they know more than they ought to know. Therefore, it is education, it is instruction, it is knowledge, and it is example when the teachers give.



Dr. Radhakrishnan, reminds that the students do not care for what you teach them, but they care for the examples you set and the life you lead. It is a mistake to think that the students do not see it, for we must not forget, they have eyes to see and ears to hear and if they have little respect for the teachers, it is because they know more than they ought to know, more than what you expect them to know. Andhakar is not merely intellectual ignorance, but spiritual blindness. *Dr Radhakrishnan*, said that he is able to remove that kind of spiritual blindness is called Guru. A Teacher should give his best to the students. He said that the greatest stress should give on the quality of education, which is imparted.

Dr. Radhakrishnan said that the teachers must help the students to elevate themselves above the dust the dress of egocentric existence. Teaching, learning and dealing with information are too powerless, a process to awaken in the young minds 'an innate ability to live the life of the soul'.

Teacher have vital role to play in the progress and development of the country, for on them depends, how the new generation is trained to face the increasing responsibilities of citizenship and administration. And, yet, if the teachers have to perform their duties well, the people and the government must ensure them reasonable conditions of life and work. Education has been receiving a good deal of emphasis in the development plan of the country, but for the success, the teachers must have pride in their profession and faith in their task and we can help in the process by giving the teachers the recognition, which they deserve.

This world is not static entity, so old habits will have to die, new ideas will have to take their place. *Dr Radhakrishnan*, said that you have to live in a world which is constantly moving. you have respond to the ideas which you are so called upon to mobilize and push forward. you cannot live in ivory towers now-days. Even people who wanted

to do so, they will not be in position to do so. We live in the society and if that society is in jeopardy, it is our duty to support that society.

Teachers must maintain absolute control over their own feelings and try to help humanity to the extent possible. The greatest teachers of our country have been those who have made our civilization live. They were the people who went to distant countries and provided them with some kind of background or bedrock, of the civilizations, which they themselves hood. Not only did they travel from one end of the country to others, but also they went to the distant parts of the world facing, troubles, hardships and handicaps

T .S. ELIOT has been rightly said quoted that

"Where is the wisdom, we hav lost in knowledge?"

Where is the knowledge, we have lost in information?"

The cycle of the Havn in the twenty centuries,

Bring us farther from God and near to dust."

They must know what this country stands for and they must be able to communicate that vitality not merely institution. It is essential that we should have teachers', who, by their example exercise wholesome influences in the students- teachers, who are free from the canker of communalism and factionalism. . *Dr Radhakrishnan*, said that all great illustrations show us that we must be perpetual seekers of intellectual integrity and universal compassion. These are two qualities, which mark out a true teacher. He has been said that we live in a society, we drive advantages from the society and if that society in jeopardy, it is our duty to support that society, to defend that society to the best our ability consistent with our ideas. We cannot say these are my ideas, in that case, you have to be out of the society and say that I do not want to expect as Socrates said:" I derive so many advantages from the society: therefore, I will submit to the



punishment which the society imposes on me for the disobedience of the society, which has charged me with corrupting the young.” Either you are members of the society or not. So long as you are members of the society, you have to abide by its laws. If you are not prepared to act up to the laws of the society, you may get out of the society. That is the ideas, which has been put to us so often. All the great illustrations show us that we must be perpetual seekers of intellectual integrity and universal compassion. These are two qualities, which mark out a true teacher, and I do hope that when you go out, you will have these ideas in your mind and you will try to exert your best in making out boys, noble, serene, civilized and compassionate.

On Self Discipline:

We must train the young to the best possible all round living, individual and social. we must make them intelligent and good. They must learn to observe spontaneously those unwritten of

On philosophy of life:

Dr. Radhakrishnan, has been rightly said that, self conquest is more important than conquest of country, is that he, who, by the power of his meditation establishes over his appetites and emotions, is greater than one who is able to win the battles of the world.

On values:

Dr. Radhakrishnan, has said that education is not limited to the imparting of information of the training in skills. It has give the educated a proper sense of values. Scientists and technologists are also citizens and so have a social responsibility to the community in which they live.

On Learning:

He has said, that you can learn from the books, but what you learn from the books does not enter your beings, does not become a part of your nature, you are not transformed. For that transformation, what is necessary is to sit down for a few minutes, for a few solitary moments, and try to see that the learning which you acquire, the

knowledge, which you have, is transformed. For the merely learning will not do, but something, more important is essential. A few moments of silence every day, that is time, when you try to transform what you learn into real wisdom. You make it a part of your very being. It is that which true education.

On civilization:

Teachers maintain absolute control over their own feelings and try to help humanity to the extent possible. That has been tradition. The greatest teachers of our country have been those who have made our civilization live. They were the people who went to distant countries and provided them with some kind of background, or bedrock, of the civilizations, which they themselves had. Not only did they travel from one end of the country to the other, but also they went to distant parts of the world facing troubles, hardships and handicaps.

Conclusion:

Dr. Radhakrishnan, was born on September 5, 1888 at *Tiruttani* in the Madras Presidency. After the deep study of the deeds of the *Dr. Radhakrishnan* and healthy discussion with educationists, I came to this conclusion that He was a great hero of the nation. He has contributed a lot to the country as a teacher, a philosopher, as a ambassador, as a vice-president of India (1952-1957 and president(1962). He has made the greatest contribution to pressing problems of the world understanding. He has travelled wide and large carrying the message of India’s intellectual and spiritual vision of mankind. As a vice-chancellor of the university, he contributed a lot in the field of the education. He believes that all Endeavours for human betterment is of no avail if we fail to see that life has a meaning. There is a general hurry to escape from the world of meaning. We are made to assume that human beings are almost wholly conditioned by physically and social environment in which they live. And we are sometimes taught the essential purposelessness of life. This is the



generation, which knows how to doubt but not how to admire, much less too believe. This aimlessness, these indifferences to basic issues, is to no small extent, responsible for the decline of standards, for the fading of ideals, for the defeat of human endeavor. He believes that man must have faith in himself and must realize that there is divine aspect within him. on the bases of the contribution of Dr. Radhakishnan in the field of education as a teacher and chancellor of the university September,5 has been observed as Teacher Day and it is celebrated in the whole country in the all institutions and best teachers are honoured for their contribution in the field of education. We should always walk on the path shown by *Dr. Radhakishnan*. All the teachers should take oath on the September 5th, that we shall work hard and contribute in field of education and help in rising the standard of education high in comparison to other countries. Centre and states governments should join the hands to analysis the views of the *Dr. Ramakrishnan* and mostly included in the education curriculum at lower and higher levels, so that our young could learn more and more, inspire from the views of *Dr. Radhakishan* and walk on the right track shown by him. Readers could read the works ,did by Radhakishnan,even his very busy schedule in the form of books and articles i.e. *Religion, science & culture*(1968) and *A Source Book in Indian philosophy*(1957).*Recovery of Faith*(1956), *The Principal Upanishads*(1953)and *The Dhammapada*(1950).*The Bhagavadgita:with an introductory essay*(1948), *Religion and Society*(1947),and *Eastern Religions and Western Thought*(1939). *An Idealist view of life* (1929), *The Hindu view of life* (1926) and *Indian philosophy* (1923) etc.Indian's Government should introduce the works, did by our great man and Bharat Rattan, in the national curriculum at both higher and lower level, so that students could read and gain more and more knowledge of all the aspects of life. The writer has full hope that this article would be very helpful to all type of

persons, who want to go ahead and contribute something to the country and humanity.

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