

Dr. Sarvepalli Radhakrishnan: Re-interpreting Education for Contemporary Understanding

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Abstract

One of the most renowned academics in India during the 20th century was Dr. Sarvepalli Radhakrishnan. Had the distinction of being the person who built the bridge across India and the West. The supporter of democracy, liberalism and individualism. One of the founding father of contemporary India was Dr. Radhakrishnan. He was a dedicated thinker, philosopher and academic. The vedantic tradition's teachings had an impact on his idealistic spiritual outlook. In India and internationally, he raised awareness among academics about Indian heritage. "If we wish to call ourselves civilized, we must cultivate compassion for the vulnerable and the suffering, chivalrous regard and respect for women, a belief in the inherent goodness of all people, regardless of race, color, or nation of origin, a love for freedom and peace, an aversion to cruelty, and a never-ending commitment to the pursuit of justice. Our education system should support the growth of our students' fearlessness of thought, moral courage and purposefulness- observed by Dr. Radhakrishnan". The portrait educational ideologies, concepts and functions of Dr. S. Radhakrishnan are extremely pertinent in the 21st century. These encompass the goals of education, the curriculum, the teaching strategies, the need for discipline, and the function of the teacher. The modern man's perception will always be impacted by his profound influence. He will continue to be a champion of contemporary Indian education.

Keywords: *Dr. S. RadhaKrishnan, Philosophy, Education, Contemporary.*

Introduction

Humane education is essential for completing the educational process; it must focus on developing not only the mind but also the heart and the spirit. If the heart and spirit are neglected, no education can be said to be complete. Every society is intimately connected by philosophy, and education is ultimately a socio-philosophical endeavor. Any attempt to address educational issues without the knowledge and strength of philosophy is bound to fail.

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In India's history, the second half of the 19th century was a time of transition that saw a shift in the sociocultural, religious, educational, political, and economic aspects of peoples' lives there. Modern civilization is getting more complex, knowledge is getting more readily available, and things are changing more quickly, which forces people to continually reevaluate. A person's or a group's religious beliefs may cause them to alter. In this paper, we have attempted to focus on the educational thought of Sarvepalli Radhakrishnan, concept and function of education, goals of education, curriculum, method of instruction, discipline, role of teacher, and relevance of his educational thought in modern-day India. It may serve as a model for others, but we find some people and societies that are adhering to moral norms without being religious. Radhakrishna's existentialist philosophy and idealistic realism about people were combined. It will accomplish today's educational goal, which is the holistic growth of the child. It ought to advance the welfare and joy of people. Radhakrishnan could only support democracy; he views it as the ideal since democracy's success rests on its leader, the current IPS, who should have integrated personalities. He also advocates for global democracy. Education is the only factor that matters.

Objectives

- ✓ To understand Dr. Sarvepalli Radhakrishnan's Educational Philosophy and Contributions.
- ✓ To understand Dr. Sarvepalli Radhakrishnan's educational thoughts in Contemporary's India.

Methodology

Sources are secondary data which includes:

- Text Books
- Journals
- E- materials
- Articles
- Scholarly works
- Websites, as a result, the author conducted an extensive study for this research paper using all relevant resources.

Brief Life Sketch

- Born in 1888 in Tamilnadu.

- M.A in philosophy.
- In 1910, started his teaching career as professor of philosophy in different Indian Universities.
- Served Calcutta University for 20 years.
- Chairman of the University Grants Commission.
- Educationist, administrators, renowned professor, philosopher, diplomat, statesman and president.
- When Dr. S. Radhakrishnan became president, some of his students and friends requested him to allow them to celebrate his birthday on 5th September. He replied, “Instead of celebrating my birthday, it would be my proud privilege if 5th September is observed as Teachers Day”.

Dr. Sarvepalli Radhakrishnan’s Educational Philosophy

Humane education is essential for completing the educational process; it must focus on developing not only the mind but also the heart and the spirit. If the heart and spirit are neglected, no education can be said to be complete. Every society is intimately connected by philosophy, and education is ultimately a socio-philosophical endeavor. Any attempt to address educational issues without the knowledge and strength of philosophy is bound to fail.

Aims of Education

According to Dr. Radhakrishnan, the goals of the social order it prepares for and the characteristics of the civilization it seeks to establish should serve as the educational system’s guiding principles. A very clear social philosophy is required. Men’s societies require a distinct goal. Without which it is challenging to determine what should be done and how. The social concept outlined in the constitution should guide our educational system.

Education is a self-conquest process that calls for self-control, awareness, insight and wisdom. A good education creates productive citizens who are both boys’ and girls’ whole men and women. A person who has developed in a way that is harmoniously balanced in their body, heart, mind and spirit is referred to as being whole.

- **Education- Training of Intellectual, Heart and Spirit**

Dr. Radhakrishnan believes that for education to be complete and humane, it must also develop the heart and the spirit in addition to the intellect. If the heart

and the spirit are neglected, no education can be said to be complete (Occasional Speeches and Writings, 1956, p. 142).

- **Development of character**

Dr. S. Radhakrishnan believes that one key goal of education is character development. Dr. RadhaKrishnan has argued in favour of character-building education. According to him, a man's character is made up of all of his mental tendencies or all of the impressions he makes through his speech and acts. A man's true character can be assessed by his everyday deeds rather than by his outstanding achievement. Said by Dr. S. RadhaKrishnan, every aspects of life require integrity of character, and character is destiny (Choudhury, 2006:80). Without instilling in the child the principles of love, truth, goodness and beauty, education will fall short. To establish character, according to Dr. RadhaKrishnan, is essential to all education.

- **Development of Scientific Attitude**

The purpose of education should be to provide children the skills they need to explore, innovate, and create new things that are both helpful and innovative. Science must be put to use for useful tasks. In the pursuit of research and study, we ought to cultivate a spirit of curiosity and commitment. The main goal of education is to open our eyes to the invisible, intangible universe that exists beyond of space and time.

In order to help us realize the potential we already possess. Education must give us a second chance at life. One should be able to infuse themselves with a simple lifestyle and lofty ideals through education.

- **Transmission, Preservation and Enrichment of Culture**

Dr. RadhaKrishnan defines culture as the process of changing one's self in order to develop a sweet disposition, a clear mind and a strong spirit. Dr. S. RadhaKrishnan placed a high value on the cultural components of education. Man has invested a lot of time and effort into developing his culture. A nation with a rich culture is progressed in many ways. In order to conserve, transmit, enrich and enhance a nation's culture, education flourishes when people are educated.

- **Development of Personality**

A successful educational system emphasizes information and wisdom while aiming for a balanced development of the individual. It should sharpen the mind,

and in addition, wisdom can be acquired via the study of works of literature, philosophy and religion that explain the more fundamental rules of the universe. A love of continuous thought, loyalty to the truth, and the capacity to withstand popular sentiment and mob enthusiasm should all be developed in students' brains through education (Bhatia & Sarin, 2004:239). In Dr. S. RadhaKrishnan's view, the motto of all education is man-making.

- **Development of Vocational Efficiency**

Dr. RadhaKrishnan placed a strong emphasis on education to advance vocational efficiency. The goal of education is to provide the means for the child to acquire the necessary skills, so that they can support themselves financially. Education should focus on delivering vocational training to help him become self-reliant. He believed that a person may boost the wealth of the country by improving his own income by involvement in national farms and factories (Choudhury,2006:84).

- **Education for Democracy**

Democratic attitudes must be developed in education. Education should prepare students for freedom, togetherness rather than division, democracy rather than autocracy.

- **Humanism in Education**

No country in the world can maintain its position of dominance indefinitely. The moral contributions we make to human welfare are what really matter. Therefore, let's work to cultivate the virtues of charity in judgement and compassion for the suffering. The world's tensions will quickly decrease if we follow this strategy (Occasional Speeches and Writings, 1956:142).

Curriculum

According to Dr. S. Radhakrishnan- the natural, the social and the spiritual are the three different sorts of existence. These are linked together. The educational content can be divided into three categories. Science and Technology are concerned in how we interact with the natural world. Social Science studies how we fit within society and its philosophies. Literature and art are focused in how we relate to morals or the spiritual realm. It is best to view the many studies collectively. According to Dr. Radhakrishnan, the house of knowledge cannot be split against itself; hence it is unwise to believe that literature provides us with more knowledge on account of the knowledge provided by science. It is one cohesive entity with a distinct spiritual focus.

Discipline

Free citizens make up a free society. Freedom is more than just the absence of outside constraints. A trait of the mind and spirit, true freedom is an internal state. The guarantee of freedom is based on the idea that a person is a powerful moral agent with the ability to choose between good and evil. Our education should encourage the growth in its members of the fearlessness of mind, firmness of conscience and the integrity of purpose. Any advancement in knowledge would require an attitude of open inquiry. There is a liberal expectation for all education. It ought to be able to set man free from the constraints of ignorance, prejudice, and irrational belief.

Women Education

According to Dr. Radhakrishnan, women have a distinct philosophy of life and can contribute in a unique way to bringing peace to the world that is filled with misery. Women are the undisputed leaders in ahimsa and the ambassadors of civilization because of their tremendous capacity for selflessness. Instead of being seen as a physiological strategy, women's education should be viewed as a humanistic one.

Teacher

Dr. S. Radhakrishnan is very critical of the teacher. A teacher must offer the best his or her all to the children. The quality of education delivered must be emphasized above everything else. All other factors ought to come in second. If there is any compromise in this, the outcome might be terrible. Lowering the standard of education would imply compromising on quality.

Education ought to be both comprehensive and in-depth. Education cannot be seen as a collection of disjointed facts or a collection of distracting fragments; quality and depth must be there.

“If we are unable to engage the pupils' active brains, the educational process becomes dull and monotonous. Unwilling learning eventually turns into dead knowledge, which is worse than ignorance. Learning is a mental activity. It is not filling the head with information. We must be able to put what we learn to use, test it, and combine it in novel ways. It needs to become vibrating with strength and brilliant with light.” (First University Education Commission Report, 1948).

Dr. S. Radhakrishnan emphasized the value of the teacher by stating, "The teacher is the foundation of the architecture of education." Without good teachers, educational institutions, curricula, teaching tools, educational planning, etc., are all essentially useless.

Dr. Radhakrishnan is a representation of secular, spiritual, modern, and historic India. He served as the representative of all cultures and worked to promote harmony between the Eastern and Western cultures.

Dr. Sarvepalli Radhakrishnan's educational thoughts in Contemporary's India

A well-known educator with a reputation for having remarkable intellectual ability, Dr. Radha Krishnan. He had extensive expertise in educational administrations as Vice Chancellor at many Universities in addition to his teaching background. He served as the Commission on University Education's Chairman (1948). He argues that human-making education should be prioritized over purely academic instruction. He also supported the idea that a person is made up of a body, mind, and soul. In light of modern circumstances, educational institutions may arrange religious instruction, spiritual discussions, and seminars.

Nowadays, education is seen as a way to gain any kind of employment or labor for a living, especially white collar jobs. Thus, Dr. S. Radhakrishnan's opinions are significant in this regard. He supported free discipline and democratic governance. His ideas about discipline are extremely pertinent to modern society. In the modern world, it has been discovered that the standard of education has been decreased by the quantitative expansion of education, particularly at the higher education level. Institutions have opened without the bare minimum of amenities.

His ideas are pertinent to halting the decline of higher education by limiting its growth. Dr. Radhakrishnan asserts that a good teacher is one who is knowledgeable in their topic and who never stops learning. A good teacher should be impartial, modest, and receptive to criticism. Some educators nowadays have developed a robotic and uncaring attitude. They no longer carry the weight and reputation of their field. Due to overcrowded classes, political interference, and, most importantly, their materialistic attitude, the teachers are unable to do their tasks. Therefore, he stressed that it is essential and timely to rejuvenate the educational system in light of Dr. S. Radhakrishnan's educational philosophy.

Dr. Radhakrishnan moved beyond being more academic and sought to engage his philosophical and religious studies in the political and social development of the contemporary context. He believed that in India, the philosophy's duty was to keep in touch with the past while stretching out to the future. His commitment to society, the crusading urgent tone in his scholarly writings, the contemporary note in his interpretation of even classical texts and his intellectual resistance to the deforming pressures of colonialism gave Dr. RadhaKrishnan a distinct public image. He was a very

humane person. Exceedingly popular among his students right from his early days as a Professor at Presidency College, Madras he was an evocative teacher. He was offered the professorship in Calcutta University when he was less than 30 years old. His mastery on his subject and his clarity on thought and expression made him a much sought after teacher. But what made him even more popular were his warm heartedness and his ability to draw out people. This aspect of his personality continued to win him countless admirers throughout his long and illustrious public life. The teaching profession was his first love and those who studied under still remember him with gratitude and with his great qualities as a teacher.

Pandit Jawaharlal Nehru said about him, "His words comforted the populace wherever he went, and his own knowledge brought them closer together." (Banerjee, 1991:5).

Aldous Huxley had remarked about Dr. Radhakrishnan, "He is a master of both words and silence. It points to his capacity to convey even the most complex philosophical ideas in elegant language that everyone can understand.

Professor H.N. Muirhead said, Dr. Radhakrishnan possesses the exceptional attribute of being equally knowledgeable about the great European and equally great Asian traditions, which might be said to hold the world's spiritual wisdom in solution between them, and communicating as a philosophical bilinguist about it.

According to Paul Artur Schillp, Professor Radhakrishnan is a particularly good example of a person who serves as a "bridge" between the East and the West.

Dr. Sarvepalli received numerous honors both domestically and internationally, such as the Bharat Ratna and the German Book Trade Peace Prize. He won elections for vice president three times and for president of India once. In his farewell speech, he stated that "our slogan should be not power at any cost, but service at any cost." He then resigned the office of the President.

Conclusion

A pioneer of the sound and flourishing educational philosophy, Dr. Sarvepalli RadhaKrishnan marked it on the core of educational domains. He was a multifaceted creative genius who made unique contributions in all the various spheres of existence. When a reporter once questioned Dr. RadhaKrishnan about his most joyful experience, the doctor said, "When I'm in the classroom with the students," was the highlight of his life. Because of Dr. RadhaKrishnan's imposing personality and the various stages of his innovative contributions to philosophy, education, society, politics, and diplomacy, it was

exceedingly challenging to portray his contributions in any language. He is an excellent representative of modern educational ideas and philosophy.

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