



International Journal of Research Publication and Reviews

Journal homepage: www.ijrpr.com ISSN 2582-7421

Thoughts and Ideas of Dr Sarvepalli Radhakrishnan and their Impact on the Modern Trends of Indian Higher Education

Kakuli Dey

Ex student ,Department of Education, University of Kalyani, Kalyani, Nadia, WB, India

ABSTRACT

Doctor Sarvepalli Radhakrishnan the name needs no introduction. A philosopher, 1 grade teacher, is called par excellence a creative genius a great humanist is spiritualist and then the role of the executive head of India are a few outlines of this personality. Modern society is becoming more complex, information is becoming available and changing more rapidly prompting user to constantly rethink. Religion may affect a change in a person or among the group of people. It may save them as model but we find some person and social it is following moral norms without being religious in this paper we present has tried to focus on the educational thought of Sarvepalli Radhakrishnan , concept and function of education, aims of education, curriculum, method of teaching, discipline, role of teacher and relevance of his educational thought in today's India.

Keywords: Seducation, Philosophy, Religion, Educational Thought, Character Building.

1. Introduction

The second half of the nineteenth century passed through a period of transition in the history of India which marked a change in the socio-cultural, religious, educational, political and economical life of the people in India. The new life that taking shape among the Indians during this era owed its foundation to the modern education that introduced in India by the Britishers. Sarvepalli Radhakrishnan was born on 5 September, 1888 at Tiruttani in Tamil Nadu. Dr Sarvepalli dedicated his life to education and the youth of the country. "Instead of celebrating my birthday, it would be my proud privilege if September 5 is observed as Teachers' Day," he had said, and henceforth, the tradition to celebrate Teachers' Day started from 1962 and to honour him and the teachers across the country

2. Objectives of This study

1. To study on Radhakrishna's contribution to the theory and practice of education.
 2. To make a critical study of the implications of Radhakrishnan Educational Philosophy for the modern system of Indian education.
-

3. Philosophical Aspect of Radhakrishnan

Philosophy and education are closely related to each other is a fact too well known to need any deliberation. They are even inseparable. The two notions 'philosophy' and 'education' like the two sides of a coin, present different views of the same things. The one is implied by the other. The simple meaning of the term philosophy 'is' lows of knowledge. Plato In his Republic indicates clearly the meaning of the term philosopher 'He who has love of every sort of knowledge and who is curious to learn and is never satisfied may be justly termed a philosopher A Philosopher is One who loves to know. A

** Corresponding author*

E-mail address: kakulidey1996@gmail.com

philosopher does not rest content with shaping his own life. He is unable to resist his temptation to make others think as he does. He wants to make converts to his beliefs. Dr Radhakrishnan was an idealistic philosopher but who believe in the existence of god as the ultimate cause to explain cosmic phenomena. His philosophy was monistic idealism of the the mystic variety.

3.1 Metaphysics

Metaphysics is a broad area of philosophy mark out by two type of enquiry. The first aim to be the most general investigation possible into the nature of reality and the second type of enquiry to uncover what is ultimately real.

3.2 Epistemology

Epistemology is the study of method of acquiring knowledge. It is a process of sound thinking and reasoning which answers the question, “how do we know? “It is concerned with how our minds are related to reality? In epistemological thinking Dr Radhakrishnan specified the occurrence of institution in relation to five forms of experience –cognitive, psychic, aesthetic, ethical and religious

3.3 Religion and Philosophy

There is the common criticism that Indian thought, by its emphasis on intellect, puts philosophy in the place of religion. The super pension at intervals of thinkers like Vyasa, the Buddha, Mahaveera, Shankara, Ramanujand a host of them in modern Times, Dr.Radhakrishnan being one of the prominent among them, stirring the depths of spiritual life, make the point obvious. Religion is made alive and real by the intimate reaction between the truth of philosophy and the daily life of people.

4. Meaning of Education

Radhakrishnan said, “*Education to be complete, must be human, 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*”.

Education for Dr.Radhakrishnan is of great importance. True education can solve many problems of country as it is not only the information but knowledge that becomes wisdom.

4.1 Curriculum

The curriculum Radhakrishnan suggests for Indian schools and colleges is not much different from the one already followed. Radhakrishnan laid emphasis on Life centred education. He recommends for the study of subject like history, geography, language and literature, grammar, science, mathematics philosophy and religion. He further emphasize on physical development for which he recommends the program such as yoga, games and sports, gymnastic etc along with other co curricular activities. He also removes certain misconceptions about the subject taught now and is the past. For instance, he says “it is wrong idea that science is something unknown to the East”.

4.2 Co curricular activities

Radhakrishnan has advocated different co-curricular activities to be practiced by the student in the institution to utilise leisure time properly and purposefully. Participation of student in NCC and NSS guide etc should be encouraged. He believes in the Motto, “service to mankind is service to God”.

4.3 Method of teaching

The turn teaching method referred to the general principles, Pedagogy and management strategies used for classroom instruction. According to Radhakrishnan method of teaching these are follows below

- *Learning by doing*
- *Discussion method*
- *Meditation*
- *Text book method and seminar*
- *Teaching through discussion.*

He further suggested for *the use of mass media* by the teachers.

4.4 Medium of instruction

The problem of National language caused controversy among the educationist for many years. There was a revolution country to replace English by an Indian language. Radhakrishnan proposes “three language formulas” like that local language, national language and international language.

4.5 Women Education

Radhakrishnan laid emphasis on women education in different ways. He viewed that, women are the missionary of civilization. Radhakrishnan courts high place to women in the society. Coding to him general education should be provided for intelligent living of citizens. Men and women are equally competent in academic work. Through many subject equally appropriate and important. No society can progress satisfactorily with backwardness of women. He considered the responsibilities of mothers to be very great in the education of children, children learn from their mothers, their ideas and attitudes.

4.6 Role of Teacher

Radhakrishnan was very clear in his mind regarding the role of teachers in the scheme of education. He declares, *"The kind of education that we provide for our youth is determined overwhelmingly by the kind of men and women which secured as teachers"*. Teachers are respected in every society. A true teacher is worshipped everywhere teachers have great role to play in shaping the minds and hearts of youths.

4.7 Discipline

Radhakrishnan believe that lack of self control results in a deterioration of standards of scholarship, character and integrity. Yoga and spiritual activities are not possible without discipline. He believed in discipline that only would lead to self realisation. Hysteresis that the students should be trained to approach lights problem with fortitude, self control and a sense of balance which the new condition demand.

4.8 Character Building

Radhakrishnan advocated character formation to be an aim of paramount importance which necessarily involves practice of virtue and goodness. According to him, development of personality is more significant than accumulation of intellectual tools and academic knowledge; he said that character is destiny. He contends that the aim of education is not merely the acquisition of information. DU acquisition of technical skill may be important in modern society but development of that bent of mind, attitude of reason, spirit of democracy will make responsible citizens for our country.

4.9 Characteristics features of modern Indian philosophy

Modern Indian thoughts try to set itself against the changing perspective necessitated by the needs of the times, impact of the developments in the fields of physical sciences and modern psychology. A general grasp the features of Indian philosophy in modern Times would serve as a background against which Dr.Radhakrishnan philosophical perspective can be set.

5. Some Common Beliefs

The modern Indian philosophers shared some common believes. Monism, reality of the world integral nature of man, dignity of humanness reality of human freedom, importance of intuitive knowledge etc, are some of the main issue with respect to which the contemporary Indian thinkers appeared to be in agreement. The modern Indian thinkers believe that philosophy is essentially tied up with life. The ancient Indian philosopher too believes in that but his concern was not the normal civic life. Today, India is no longer isolated from the world. It is yet too early to say something on the issue of the intercourse between India and Europe.

6. The Relevance of Dr Sarvepalli Radhakrishnan Educational Thoughts in Today's India

Will look into the present educational system of our country we get lots of murky depiction of it. There is few outstanding acne radiance sprinkled at this time. The present education in India suffers from the crisis in character and loss of moral value. In this regard, Radhakrishnan educational thought is very party and in order to develop character and moral values. Radha Krishna strongly advocated for free and compulsory education for all the children of the country irrespective of caste creed gender and socio-economic status. All comedies and commission in India have accepted this educational ideal in the country. the educational thought of doctor Radhakrishnan through immense value in modern Times Dr Radhakrishnan open that only the right kind of education could solve many problems of the social to end the country. Radhakrishna educational thought at the combination of ideal stick realistic humans and existentialist philosophy. It will fulfil the modern aim of education i.e. all round development of the child. It should promote human welfare and happiness. Radhakrishnan could advocate only democracy it is an ideal for him the success of democracy depends upon its leader, dadi present IPS who should be integrated personalities, he wishes for World democracy. It exclusively depends upon education.

7. Conclusion

From the above discussion I conclude to this paper it is accomplished that Radhakrishnan educational thoughts - concept and function of education AIMS curriculum method of teaching discipline and the role of teacher and very relevant in the the present Indian country. There are very few men who have so

deeply influenced the immortal in every nook and corner the world and have so universally loved and respected as well. Every Indian will salute this great personality forever. Religion is associated in word transformation and a religious amendment. It has to beat the discourse among the attribute. It is associate insight into reality associated and experience of reality.

REFERENCES

- 1) Dutta, K.I. (ed) (1966); SarvepalliRadhakrishnan, Popular Book Service,New Delhi.
- 2) Arapura, J. (1966); RadhakrishnanandIntegral Experience, Asia, Bombay.
- 3) Schilpp, P.A. (ed) (1952); The Philosophy of Radhakrishnan, The Tudor Publishing House.
- 4) Aggarwal, J.C. (2002). Theory and Principles of Education, 12th Revised Edition, New Delhi: Vikas Publishing House Pvt. Ltd.
- 5) Anand, V. (2011). Dr Radhakrishnan"s Contribution to Contemporary Thought, Mainstream, VOL, No 1, December 24, Retrieved on 06 February 2015, from: <http://www.mainstreamweekly.net/article3206.html>
- 6) Bhatia, S. &Sarin, A. (2004). Philosophical Foundation of Education in India, Jaipur: ABD Publishers.
- 7) Behura, D.K. (2010) The Great Indian Philosopher: Dr.Radhakrishnan, Orissa Review, September , p.1
- 8) Banerjee, A.K. (1991).Dr. S. Radhakrishnan, B.H.U.,Varanasi.
- 9) Choudhury, S. (2006). Educational Philosophy of Dr.SarvepalliRadhakrishnan, New Delhi: Deep And Deep Publications Pvt. Ltd.
- 10) Radhakrishnan, S. (1960); The Concept Of Man, George Allen and Unwin London.
- 11) Radhakrishnan, S. (1956); Recovery ofFaith, George Allen and Unwin London.