

## EDUCATIONAL THOUGHT OF DR. RADHA KRISHNAN

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### ABSTRACT

*Dr. Sarvapalli Radhakrishnan the name needs no introduction. A philosopher, a great teacher, a scholar par-excellence, a creative genius, a great humanist, a spiritualist, a man of vision, a man of mission, a man of principles, an idealist, an orator with the gift of the gab, an original thinker, an eminent author and then the role of the Executive Head of India are a few outlines of this personality. He was one of the greatest educationists in India. He not only enlightened India, but also the whole world by his outstanding personality and intellect. He shines like a luminous star in the galaxy of intellectuals. He was a great son of India. His birthday is celebrated as the Teacher's day in India. He was the torchbearer of the Indian education. His contribution to the field of education, philosophy, religion, culture, science etc. was immoral. Dr. Radhakrishnan defines education as the instrument for social, economic and cultural change. For social and national integration, for increasing productivity, education should be properly utilized. The importance of education is not only in knowledge and skill, but it is to help us to live with others. According to him education should not merely give us some techniques so that we lead successful lives, but should also help us discover "lasting values". The teaching profession was his first love and those who studied under him still remember with gratitude to his great qualities as a teacher. In this milieu, the present paper has tried to focus on the educational thoughts of Sarvapalli Radhakrishnan- Concepts and Functions of Education, Aims of Education, Curriculum, Methods of Teaching, Discipline, Role of Teacher and Relevance of his educational thoughts in today's India.*

**Keywords:** Education, philosophy Religion, Educational thoughts, Man-Making, Character forming, Life-building.

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### Introduction

India is a vast country with multi- sided diversities like languages, religions, castes, colors, sex,

customs, cultures, clothings etc. After all we are all Indians i.e., *Unity in Diversity*. Its geographical boundaries extend from the great Himalayas in the North to the Cape Commorin in the South. Three oceans embrace India from three sides. It is surrounded by countries like China, Pakistan,

Tibet, Burma and Bangladesh. It is one of the most beautiful countries in the world. Really, we can't imagine what a beautiful and peaceful country is India. The mother India has given birth to so many great heroes / sparkling personalities like M.K. Gandhi, Swami Vivekananda, Sri Aurobinda, Rabindranath Tagore, Iswar Chandra Vidyasagar, Radhakrishnan and so on. These great personalities have scaled soaring heights through their inimitable and worldwide achievements and have influenced many generations with their noble thoughts, ideas and actions. They dedicated their lives for the sake of the country. Dr. Sarvapalli Radhakrishnan is one of them. Without Sarvapalli Radhakrishnan, we can't imagine the modern India. He influenced the modern India through various aspects such as social, philosophical, economical, cultural, political, spiritual and educational by the incredible amount. Dr. Radhakrishnan's contribution to education is unique. Though he was a multi-faceted personality- distinguished scholar, a renowned professor, orator, able administrator, prolific writer, well-known philosopher, successful diplomat, famous statesman, ardent patriot--his contribution towards education has been stupendous. He felt that education plays an important role in solving many ills of the society.

#### **Objectives of the Study:**

- To know the educational thoughts of Dr. Sarvapalli Radhakrishnan – Concepts and Functions of Education, Aims of Education, Curriculum, Methods of Teaching, Discipline and the Role of Teacher.

- To know the Relevance of Dr. Sarvapalli Radhakrishnan's educational thoughts in Today's India.

#### **Methodology of The Study:**

This study was purely theoretical based. Data was collected from two major sources i.e., to study the biography of Radhakrishnan as only the primary source of the data collection and as secondary source, the investigator collected data from different types of books, journals, e-papers, articles written by great educators about Radhakrishnan.

#### **Delimitation of The Study:**

The study was delimited with the educational thoughts of Radhakrishnan.

#### **Analysis and Discussion:**

- The educational thoughts of Dr. Sarvapalli Radhakrishnan – Concepts and Functions of Education, Aims of Education, Curriculum, Methods of Teaching, Discipline and the Role of Teacher.

#### **Concepts and Functions of Education:**

The educational thoughts of Dr. Radhakrishnan are not merely idealistic but also very much Pragmatic. Dr. Radhakrishnan is an Idealistic philosopher, but his educational thoughts are influenced by the Pragmatic philosophy also. Dr. Radhakrishnan defines education as the instrument for social, economic and cultural change.



For social and national integration, for increasing productivity, education should be properly utilized. He believed that, *“The importance of education is not only in knowledge and skill, but it is to help us to live with others.”* (Bhatia, S. & Sarin, A., 2004, p.239). Dr. Radhakrishnan opined that only the right kind of education could solve many problems of the society and the country. He wants that education which will help us to see the other world, the invisible and intangible world beyond space and time. Education has to give us a second birth, to help us realize what have already in us. The meaning of education is to emancipate the individual and we need the education of the whole-mental, physical, intellectual and spiritual. Education should develop in the minds of students a love of sustained thinking, adherence to truth and the power of resistance to popular sentiments and mob passion.

Radhakrishnan did not love knowledge for knowledge's sake, but he wanted knowledge of its practical utility. He did not want to educate the children and youths of the country for their self- interest and self-aggrandizement, but for the natural development and prosperity. His educational philosophy is based on the principles of universal love and humanity, mutual help and cooperation, self- sacrifice and self-abnegation (Choudhury, S., 2006, p. 77).

The process of education should be able to create mental detachment and objectivity, which were the essential prerequisites of a well- balance personified. The importance of education is not only in knowledge and skill, but it is to help us live with others. Co-operative and mutually helpful living is what we should be trained for. Moral qualities are of greater values than intellectual accomplishments. The true end of education is not the

acquisition of information, important though it may be, or acquisition of technical skills, though they are very essential is modern society. One must have that superior outlook that outlook which goes beyond information and technical skill. The information is not knowledge, nor is knowledge, nor is knowledge wisdom. One must have the capacity to subsist in the battle and to look at things as they happen without any kind of inward disturbance or perturbation of one's being. (Nanda, R., 2009). Like many other philosophers such as John Dewey, Pestalozzi, Aurobindo and Tagore,

Radhakrishnan emphasized education for all and education as per the needs and interest of the child. He believes that each individual is born with certain innate tendencies and potentialities. It is only through education, these inborn potentialities are manifested. Being the Chairman of the University Education Commission (1948), he has done pioneering work in the field of education which laid great emphasis and their manifestation through education (Choudhury, S., 2006, p. 78). He states that all knowledge and powers are within the man. The heart can be refined and purified through appropriate education and so also the spirit. To him, education is the enlightenment of the soul. Education dispels ignorance and enlightens the individual. He stresses that education is neither book learning not memorizing facts and figures. It is not accumulation of words or stuffing mind with countless information unrelated to life and the world. It is also not memorization of thoughts of others in a foreign language and reproducing those in examinations to get Diplomas and Degrees for white collar jobs. Rather, it is the assimilation of values and ideas for man-making, character- forming and life-building. In a nutshell, it can be said that his concept of education is the harmonious



blending of the positive points of both Eastern and Western culture. Commenting on „Education“, at the close of his introduction to “*Essentials of Psychology*,” Radhakrishnan says:

*“The basis of educational theory is psychology. Education has for its aim the complete and harmonious development of the different functions of man. What those are and how they develop are problems of psychology. Every educator must have a full knowledge of the nature of the mind which it is his business to bring into fullness and maturity. A knowledge of a child-mind is, therefore, necessary for a teacher. Again, any method of teaching opposed to psychological principles is false. Psychology thus affords to the negative touchstone of the true method of teaching.” (D. Anjaneyulu, 1996).*

Radhakrishnan expressed his worry at the plight of the diminishing human values. He felt, „If education does not build wisdom and humanity in the hearts and minds of men all its professional, scientific and technological triumphs would be meaningless.

The following concepts and functions of education are given below (Aggarwal, J.C., 2002, p. 256-259):

- i) **Education- Training of Intellectual, Heart and Spirit:** Radhakrishnana desires, education to be complete, must be humane, it must include not only the training of the intellect but the refinement of the heart and the disciplined spirit. No education can be regarded as complete if it neglects the heart and the spirit” (Occasional Speeches and Writings, 1956, p. 142).
- ii) **Humanism in Education:** No nation in this world can hold its place of primacy in perpetuity. What counts is the moral

contribution we make for human welfare. Let us, therefore, try and develop the qualities of charity in judgment and compassion for people who are suffering. If we adopt such an approach, the tensions of the world will diminish rapidly (Occasional Speeches and Writings, 1956, p. 142).

- iii) **Education for Democracy:** Education must be developed democratic attitude. Educational institutions should train people for freedom, unity, and not legalism, for democracy, not for dictatorship.
- iv) **Education to Develop Scientific Spirit:** Science is to be used for productive work. We should develop a spirit of inquiry and dedication in the pursuit of science and scholarship.
- v) **Education and Human Values:** There is a great deal of intellectual and technical skill, but the ethical and spiritual vitality is at a low ebb. Man’s completeness results from the pursuit of truth and its application to improve human life, the influence of what is beautiful in nature, man and art, and spiritual development and its embodiment in ethical principles.
- vi) **Education and Spiritual Values:** Education is the means by which we can tide up our minds, acquire information, as well as a sense of values. A true democracy is a community of citizens differing from one another, but all bound to a common goal (Occasional

Speeches and Writings, Second Series, 1957, p. 88).

vii) **Education – A search for Integration:**

Education aims at making us into civilized human beings, conscious of our moral and social obligations. We must know the world in which we live, physical, organic and social. We must have an idea of the general plan of the universe and the search for truth. When we attain truth our burdens are lightened and our difficulties are diminished. It lights up our pathway with the radiance of joy (Occasional Speeches and Writings, Third Series, 1963, p. 87).

viii) **Education – A Capacity for Discernment:**

Education has for its aims not merely the acquisition of information but the capacity for discernment. Judgment is more important than cleverness. In our country today we have many men who are clever but not many who are upright. We should cultivate respect for integration. Purity is essential in daily life and administration.

ix) **Education to Develop the Spirit of Enquiry:**

We should develop the spirit of inquiry and dedication to the pursuit of science and scholarship. We waste our years in college in trivialities and inanities. We need education in character.

x) **Education to Train People for Freedom and Democracy:**

If we twist the minds of the young out of shape, they will be a danger to society. Our young should have a sense of purpose.

xi) **Education and Self-Discipline:** We must train the young to the best possible all round living, individual and social. We must make them intelligent and good.

xii) **Education Institutions to Preserve the Spirit of the Youth:**

Unless we preserve the spirit of youth, keep an open mind and change our belief and practice, we cannot endure. India has endured for centuries; it is because she has kept her spirit of youth.

xiii) **Education of Women:**

Women are human-beings and have as much right to full development as men have. In regard to opportunities for intellectual and spiritual development, we should not emphasize the sex of women even as we do not emphasize sex of men. In all human beings, irrespective of their sex, the same drama of the flesh and the spirit, of finitude and transcendence takes place.

**Aims of Education:**

- **Development of Personality:** A satisfactory system of education aims at a balanced growth of the individual and insists on knowledge and wisdom. It should train the intellect, and furthermore, wisdom can be gained by the study of literature, philosophy and religion that interpret the higher laws of the universe. Education should develop in the minds of the students a love of sustained thinking, adherence to truth and the power of resistance to popular

sentiments and mob passion. (Bhatia, S. & Sarin, A., 2004, p.239). The guiding motto of an education system should be the development of personality and faith, formation of character, cultivation of social, moral and spiritual values. In Radhakrishnan's opinion, the aim of all education is man-making.

- **Development of Character:** According to Radhakrishnan, Character development is an important aim of education. Education for character building has been advocated by Dr. Radhakrishnan. To him the character of a man is the aggregate of the tendencies of his mind or the sum-total of the impressions created by his action and speech. The real character of a man can be judged by his common actions and not from his great performance. Radhakrishnan said, character is destiny and integrity of character is necessary in every walk of life (Choudhury, S., 2006, p. 80). Education will be incomplete if it does not initiate in the child the values of love, truth, goodness and beauty. He felt that character building is key to all education.
- **Preservation, Enrichment and Transmission of Culture:** Radhakrishnan defines culture as the transformation of one's being to produce sweetness of temper, sanity of mind and strength of spirit. Radhakrishnan attached great importance to cultural aspect of education. Man has created his culture at a great cost

of time and labor. A country enriched in culture is advanced in many respects. Education has to play a key role to preserve, enrich, transmit and modify the culture of a country. Education makes the culture fruitful. (Choudhury, S., 2006, p.81).

- **Development of Spiritual Values:** Radhakrishnan has given a right place in education for developing spiritual values among the people. Radhakrishnan has attached great importance to spiritual education. He thinks that education which does not inculcate spiritual feelings in students is not true. Without a spiritual bent of mind, the physical and intellectual development of a person remains stunted. This situation is detrimental to the progress of mankind. Radhakrishnan said, human development should not be confused with the acquisition of mechanical skills or intellectual information. It is the development of spirit in man. Education should develop a human attitude and manly spirit through the refinement of the heart and development of good habits.
- **Development of Vocational Efficiency:** Radhakrishnan emphasized education for the development of vocational efficiency. This aim of education is to enable the child to attain certain skills in order to become economically self-sufficient. In order to enable him to become self-reliant, education should aim at imparting vocational courses. He viewed that by



increasing his own income through involvement in national farms and factories an individual can increase the wealth of the nation (Choudhury, S., 2006, p. 84).

- **National Integration:** National Integration is an important aim of education. It is also one of the basic needs of India. Religious education, mass education programmes like social services, community living, and study of social services were emphasized for the development of nationalism.
  - **International Understanding:** Radhakrishnan considered International Understanding as an important aim of education. He advocated for the creation of a new world order, the growth of world community and world citizenship. He emphasized education as a means for creating International Understanding and mutual cohesion among the people across the border.
  - **Development of Scientific Attitude:** Aims of education should enable the child to develop his talents to create, discover and invent something new, novel and useful. Science is to be used for productive work. We should develop a spirit of inquiry and dedication in the pursuit of science and scholarship.
- a) Radhakrishnan wants that realizing the aim of education is to bring nearer to God. In this aim one should study the various aspects of education.

- b) Through education, Radhakrishnan wants to establish a classless society in order to bring equality between man and man. He wants that education should develop universal brotherhood.
- c) The most important aim of education is to help us to see the other world, the invisible and intangible world beyond space and time. Education has to give us a second birth, to help us to realize what we have already in us.
- d) Education should enable one to imbibe attitude of simple living and high thinking.
- e) The true aim of education, according to the Indian sages, is the second birth. We are born into the world of nature and necessity; we must be reborn into the world of spirit and freedom. In silence and meditation we discover the spirit in us, learn truth and love, acquire grace and strength by which we can implement our ideas.

#### **Curriculum:**

- a) According to Radhakrishnan curriculum must be related to life. Radhakrishnan has defined his concept of the curriculum in his university commission report published in 1949. He wants that a student should study a number of subjects such as: Languages, Literature, Social Studies (Geography, History, Economics, etc.), Philosophy, ethics, theology, Morality, politics, civics, Science (Natural, Human etc.), Mathematics, Art/Music/Fine Arts, Vocation / Profession Subjects, Sports and Physical Education, Yoga, and Religion,.

- b) Dr. Radhakrishnan has suggested the study of three languages like Mother tongue / Regional Language, Federal Language Hindi and link language English. He has attached importance to the study of Sanskrit on the logic that the knowledge of Sanskrit is essential to understand indigenous culture and also the noble ideas described in the Vedas and Upanisads, the Bhagavad Gita and other scriptures. He stressed the mother tongue as the medium of instruction at lower levels and replacement of English from higher classes gradually by mother tongue (Choudhury, S., 2006, p. 90).
- c) In order to expedite intellectual development Radhakrishnan has suggested the subjects like, History, Geography, Economics, Philosophy, etc. The knowledge of the above subjects is essential for the students to use it for the development of society and the human race (Choudhury, S., 2006, p. 91).
- d) Radhakrishnan also suggested Religious and Spiritual education, Vocational courses, Women education and mass education in the curriculum.
- e) In the curriculum for women's education, Radhakrishnan wants to include some subjects which may be particularly useful for their specific duties in life. For women's education, he suggested the subjects like

Literature, History, Science, Religion, ethics, Puranas, Housekeeping, Arts, Sewing, Domestic work, home science, child rearing, worship, meditation and studies inculcating ideal characters in the women. Education should make her familiar with the problems of home management and attainment of skills in meeting them. In his view, no society can progress satisfactorily with the backwardness of woman race (Choudhury, S., 2006, p. 113).

- f) Dr. Radhakrishnan was an idealist. His curriculum is based on idealistic thoughts.
- g) Intellectual and moral activities which form base of Dr. Radhakrishnan's curriculum, poetry, art mathematics must be taught.

#### **Methods of Teaching:**

Radhakrishnan advocated no fixed method of education for the acquisition of knowledge. He is seen as the greatest teacher in India. He stressed on two things: One is What to Teach? And another one is *How to Teach?* *What to Teach?* refers to the content / Subject.

Knowledge and *How to Teach?* refers to methodology. A teacher must know these things. These things are equally important for a teacher in order to make the teaching effective. He stressed the following methods of teaching such as:

- Observation
- Experiments
- Discussion
- Learning of meditation
- Text book method
- Seminar
- Tutorial system: Radhakrishnan introduced a tutorial system in Universities under his administration. This system brings teacher and taught closer to understand each other.
- The relationship of nature and society
- Radhakrishnan viewed that teaching of moral values should be through real and living examples.
- In learning industrial subjects, Radhakrishnan recommends the use of imitation method.
- Radhakrishnan thinks that man through regular practice in the Yoga and Meditation may be helped in reaching his goal.
- Radhakrishnan also accepts the importance of internal knowledge for experience in different subjects
- Intuition is the source of knowledge, Self-knowledge is the source of knowledge, Reasoning is a source of knowledge. Method of teaching cannot be lecture, cannot be demonstrated. It can be questioned-answer and discussion. It should provide adequate opportunities to the students for conversation, debate, discussion and Exchange of opinions and thoughts with their teachers.
- Radhakrishnan wants that student should come closer to society and nature to understand.

At last, two or three features stand out as particularly striking in this creative method of teaching (D. Anjaneyulu, 1996): (1) Introduction of the comparative method (2) Adoption of an inter- disciplinary approach was particularly enlightening to students, with a nodding acquaintance with other subjects like History, Politics and Literature and none at all with philosophy. Radhakrishnan had an admirable flair for drawing examples and parallels from a variety of sister disciplines, to present Indian philosophy in a wider and sharper perspective. (3) Contemporary sensibility, with a classical background served to strengthen Radhakrishnan's position, in his conscious effort to reconcile the past with the present.

**Discipline:**

Radhakrishnan believed 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-realization. He stresses that the students should be trained to approach life's problems with fortitude, self-control and a sense of balance which the new conditions demand. There should be adequate provision for games and other corporate activities.

**The Role of Teacher:**

Emphasizing the importance of the teacher, Radhakrishnan said, "Teacher is the cornerstone of the arch of education". Really, without quality and effective teacher the educational institution, curriculum, teaching aids, Educational planning etc. are meaningless.

- Dr Radhakrishnanan views on an “ideal teacher” are contrary to many of the common teaching practices today. He warned against idolizing teachers as gurus and becoming a congregation of faith without openness of mind. He encouraged the students to question and criticize their teachers.
- According to Radhakrishnan a true teacher always helps us to think for ourselves in the new situations which arise. They try to widen our knowledge and help us to see clearly. The Indian education system did not change much from what he cautioned 66 years ago. *“The process of education becomes dull and boring if we are unable to interest the live minds of the students. What they learn unwillingly becomes dead knowledge which is worse than ignorance. Learning is an activity of thought. It is not stuffing the mind with facts. We must be able to use what we learn, test it, throws it into fresh combinations. It must become vibrant with power, radiant with light”* (First University Education Commission Report, 1948).
- He believed that, *„A good teacher must know how to arouse the interest of the pupil in the field of study for which he is responsible. He must himself be a master in the field of study and be in touch with the latest developments in the subjects, he must himself be a fellow traveler in the exciting pursuit of knowledge”*.
- He says “A teacher who has attained the goal may help the aspiring soul. Truth was not only to be demonstrated, but also communicated. It is relatively easy to demonstrate, a trust but it can be communicated only by one who has thought, willed and felt the truth. Only a teacher can give it with his concrete quality. He that has must be a proper teacher who embodies truth and tradition, only those who have the flame in ten can stir the five in others”.
- Teachers as Removers of Spiritual Blindness. The guru is the combination of two words- „Gu“ means darkness and „ru“ means to remove. In our country look upon teachers as „gurus“, acharyas“: its indicate „achar“ or conduct is exemplary is good. Teacher must love the good and detest the bad. „Andhakar“ is not merely intellectual ignorance, but spiritual blindness. Who is able to remove that kind of spiritual blindness is called a „guru“.
- Teachers-Reservoirs of New Spirit- Teachers are the reservoirs of this new spirit, the new spirit of adventure in the intellectual matters, in social matters, in political matters. If you do not have that spirit, you cannot communicate that spirit to the youth, who are entrusted to your care. The teacher must know what this country stands for and they must be able to communicate the vitality not merely instruction.



- Teacher to Set Example- It is education, it is instructive, it is knowledge and it is also the example which the teacher gives (Aggarwal, J.C. , 2002, p.260-261).

### **The Relevance of Dr. Sarvapalli Radhakrishnan's educational thoughts in Today's India:**

If we look into the present educational scenario of our country, we get lots of murky depiction of it. There are a few outstanding acne radiance sprinkled at this time. Radhakrishnan commanded an excellent vantage point from where he could see that the whole human business was moving towards a fatal destiny, and only education of the right sort could save it from a tragic finale. Dr. Radhakrishnan's contribution to education has been exclusive and exceptional. He has made a solid and a splendid contribution to the modern India and world.

- The present education in India suffers from the crisis in character and loss of moral values. In this regard, Radhakrishnan educational thought is very pertinent in order to develop character and moral values.
- The report of the University Education Commission under Radhakrishnan's Chairmanship was, perhaps, his greatest contribution to education in free India. It covered a wide range of subjects, like falling academic standards, status and salaries of teachers, de-linking of jobs from degrees, religious education, medium of instruction, reservation of seats for the backward, among other things. Though the

report was unanimous, not all its recommendations were accepted or implemented. The only major and immediate result of the recommendations, according to Dr. Gopal, was the establishment of the U.G.C., with substantial benefits to the autonomy and development of Indian Universities (D. Anjaneyulu, 1996).

- Radhakrishnan educational thoughts are the combination of idealistic, realistic, humans, and existentialist philosophy. It will fulfill the modern aim of education, i.e., all-round development of the child.
- Dr. Sarvapalli Radhakrishnan strongly advocated for free and compulsory education for all the children of the country, irrespective of caste, creed, gender and socioeconomic status. All Committees and Commissions in India have accepted this educational ideal in the country.
- Radhakrishnan supported the idea of equal rights and opportunity for both men and women in the field of education.
- India is a multi-racial, multi-lingual, multi-political and multi-cultural country which stands in Unity in Diversity. So he anticipated dynamic models of education in this milieu. It will help in solving various problems arising in recent time.



- India is a developing country has made progress in many areas like agriculture, industry, transport, sciences and technology including the technology for space travel. To continue this progress, India needs educated citizens, the basic requirement of which is surely “Universal literacy” or “Universalization of Education”. The logical and inevitable requirement for the country’s progress, therefore, is that no child, whether priest or lowliest should be deprived of the opportunities of proper education. Radhakrishnan advocated for inclusive education with special emphasis on changing the fates of women and the deprived sections of society through education.
- The ideology of Radhakrishnan about the education for democracy is very germane.
- Radhakrishnan’s thought of Self-development, Man making, Self-expression, respectively are the three important educational attempts for individual and national development.
- The educational thoughts of Dr. Radhakrishnan throw immense values in modern times. Dr. Radhakrishnan opined that only the right kind of education could solve many problems of the society and the country.
- Dr. Radhakrishnan’s thoughts unquestionably brought out deep cognitive significance of the intentional process and relevance in modern thought, both in India and the West. (Anand, V., 2011).
- The universities must focus on teaching democratic principles like liberty, fraternity, equality and social justice, and explained in detail as to how understanding of each of these principles impact society. He argued against the demarcation of universities on lines of discipline streams as any education is incomplete without the knowledge of all the three streams (1) Science and Technology (2) Social studies, including History (3) Humanities, including language and literature, fine arts, ethics, philosophy and religion. (Pratyaya, 2013).
- Modern age is the age of science and technology. Students are very much interested to use it in various spheres of life. As a result the human quality day by day discouraged. Without development of human qualities in children, education is meaningless. Radhakrishnan was of the opinion that, science helps us to build up our outer life, but another discipline is necessary to strengthen and refine the living spirit. Though we have made enormous progress in knowledge and scientific inventions, we are not above the level of past generations in ethical and spiritual life. (S. Radhakrishnan, 2009,p. 101).
- Radhakrishnan emphasized spiritual education in India. Education in India should aim at fostering spiritual values, faith in God, good manners, honesty and fellow-feeling. This has great relevance for modern times, particularly in this age of science and technology (Choudhury, S., 2006, p. 117).

- Radhakrishnan laid emphasis on the development of vocational efficiency of the students. He suggested for the introduction of agriculture as a subject in rural schools, opening of agricultural colleges and Rural Universities in the rural areas. Like Gandhi, he opened for vocational education along with general education. The present education system is unable to develop new enterprises and employment for the youth. In this context, the Radhakrishnan's thought of vocational education is quite relevant and useful.
- According to Radhakrishnan national integration is an important aim of education. It is also one of the basic needs of India. Religious education, mass education programs like social services, community living, and study of social services were emphasized in the development of nationalism. But at present education has a little impact on the adult mind to tolerate and pay regard to other faiths and beliefs. In this connection, views of Radhakrishnan are very much relevant. (Choudhury, S., 2006, p.118).
- Radhakrishnan considered International Understanding as an important objective of education. He advocated for the creation of a new world order, the growth of world community and world citizenship. He emphasized education as a means for creating International understanding and mutual cohesion among the people across the border. It is essential to fight against various problems like terrorism, environmental pollution, poverty, unemployment and diseases from the world. He vowed that culture is international and science is cosmopolitan. He also viewed that education as an important means of creating a sense of fellow-feeling, cohesion and attitude of sharing among the students. In this regard, his recommendations are quite praiseworthy and noteworthy.
- In present education scenario in India, we see the teacher - student relationship gradually diminishing. There are so many incidents happening in the educational institutions related with students' affair like student indiscipline, fighting with the teacher / classmates at the time of students' council / union election and examination. That's why the sound educational environment becomes polluted. In this backdrop, the Radhakrishnan educational thought of teacher and student relationship is very significant. He believed that education is possible through close and cordial teacher-taught relationship. Without which no education is possible. Education for high ideals of life with a good teacher-taught relationship like that of ancient order can be a panacea for many social ills, evils, troubles and diseases. Due to the absence of such good rapport between teacher and taught, scared educational and social atmosphere has been polluted.



- Undoubtedly, India is a country of rich cultural traditions. In the rapid changing socioeconomic scenario, there is a clarion call for evolving certain principles and practices which would help Indians solve their day to day and immediate problems. Otherwise India will lag behind. Realizing the present situation, Radhakrishnan educational thought is good enough.
- In the present scientific and practice oriented society, people demand that education should be child centered, activity oriented, job oriented, life centered and community based. All these views are supported by Radhakrishnan.
- Methods of teaching like Observation, Experiments, Discussion, Learning by meditation, Text book method, Seminar, Tutorial system, The relationship of nature and society, Real and Living examples, Imitation method, Yoga and Meditation, Internal knowledge for experience in different subjects, Intuition, Question-answer and Discussion, closer to society and nature and creative methods etc. are quite useful for Indian educational institutions.
- India is a democratic country. Education is a powerful factor of democracy. The success of democracy very much depends upon education. It is a country of the people, for the people and by the people. In India multi parties play a vital role. Now-a-days we see the political parties in India are

working for their own benefits not for all human beings. Narrow politics hampers the development of the nation. In this backdrop, Radhakrishnan's ideas on democracy and politics are very much significant. He wanted to establish a classless society where there is no exploitation, ill-feeling, corruption, inequality etc. i.e., Ramrajya. Politics is a branch of ethics. It should promote human welfare and happiness. Radhakrishnan could advocate only democracy, though it is an ideal for him. The success of democracy depends upon its leaders, the representatives who should be integrated personalities. He wishes for world democracy. It exclusively depends upon education.

#### **Conclusion:**

From the above discussion, it is accomplished that Radhakrishnan's educational thoughts – concepts and functions of education, aims, curriculum, methods of teaching, discipline and the role of teacher are very relevant in the 21<sup>st</sup> century. Though Radhakrishnan is no more in the world, but the volumes of work done and left with us will inspire the human civilization forever. There are very few men who have so deeply influenced the mortals in every nook and corner of the world and have so universally loved and respected as well. Every Indian will salute this great personality forever. His bequest can be doubted and debated upon by the contemporary critics, but his long-lasting impact cannot be wiped out from the mind of the modern man. Indeed, he will remain exponents of the modern Indian education. Dr. Sarvepalli Radhakrishnan is a pioneer of the wholesome and the



boom of the educational philosophy and he flagged it on the heart of educational sphere. A multi dimensional creative genius, he made his original contributions in all diverse fields of life. Once upon a time a reporter asked to Radhakrishnan regarding the happiest moment of his life. He said the happiest moment of my life is when I am in the classroom among the students. It was very difficult to present in any language on account of the towering stature of personality of Dr. Radhakrishnan and successive stages of his creative contribution in philosophical, educational, social, diplomatic and political field. He is also a great exponent of Hindu Philosophy. He was not obvious certain inherent religious and social evils and he was fully vocal for their education. (Chinchu, K.R., 2013). Pandit Jawaharlal Nehru said about Dr. Radhakrishnan, *"He has served his country in many capacities. He is a great Teacher from whom all of us have learnt much and will continue to learn. It is India's peculiar privilege to have a great philosopher, a great educationist and a great humanist as her President. That in itself shows the kind of men we honor and respect* (Behura. D.K., 2010). Pandit Jawahar Lal Nehru also said about him, *"Wherever he went, his words brought comfort to the people, and his own wisdom brought people nearer to each other"*( Banerjee, 1991, p. 5). Aldous Huxley had remarked about Radhakrishnan that he *"is the master of words and no words"*. It refers to his ability to express the most abstruse thoughts of philosophy in such a fine language that it becomes comprehensible to all. Prof. H.N. Muirhead said, *"Dr. Radhakrishnan has the rare quality of being equally versed in the great European and the not less great Asiatic tradition which may be said to hold in solution between them the spiritual wisdom of the world, and thus speaking as a*

*philosophical bilinguist upon it."* George P. Conger said, *"Among the philosophers of our time, no one has achieved so much in so many fields as having Sarvepalli Radhakrishnan of India... ."* (<http://sumir-history.blogspot.in/2006/09/dr-s-radhakrishnan.html>). Radhakrishnan has been highly appraised. According to Paul Artur Schillp: Nor would it be possible to find a most excellent example of a living "bridge" between the East and the West than Professor Radhakrishnan. Steeped, as Radhakrishnan has been since his childhood, in the life, traditions, and philosophical heritage of his native India, he has also struck deep roots in Western philosophy, which he has been studying tirelessly ever since his undergraduate college-days at Madras Christian College, and in which he is as thoroughly at home as any Western philosopher (Schillp 1992, p. ix). He also got several other awards in India and abroad, including Bharat Ratna, the Peace prize of the German Book Trade etc. He was elected twice as Vice-President and once as President of India. He himself left the office of the President and in his valedictory address said, *"Our slogan should be not power at any price, but service at any cost"*.

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