

## Educational Outlooks of the Philosophy of Radhakrishnan

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### Abstract

Dr. S. Radhakrishnan was an Indian philosopher as well as a great educationist. He was One of India's most influential scholars of comparative religion and philosophy; He built a bridge between the East and the West by showing how the philosophical systems of each tradition are comprehensible within the terms of the other. He was an idealist social philosopher. Which shows that he emphasize on both, society as well as philosophy. His aim was to bring the ancient Indian philosophical ideas into Indian social and political realm. He believed in practicing philosophy in our life. He considers Indian philosophy is as valuable as western philosophy. But the English speaking world do not have sufficient understanding of Indian systems due to the lack of knowledge in vernacular language. Besides building a bridge between Indian and western philosophy, he has also tried to relate philoso-

phy with the education system. As we know that philosophy and education both are correlated in such a way that philosophy is theoretical aspect of education and education is practical aspect of philosophy, which means that philosophy of any society decides the aims, curriculum and methods of education and through education we practice that particular philosophy in our daily life. Therefore, no philosophy can be without its educational implications and every education system has a philosophy behind his educational policies. In his philosophical views Dr. Radhakrishnan has given more emphasis over the practical aspects of life. Thus indirectly he wanted to correlate the education of any society with practical life. With the help of his philosophical thoughts he had decided the aims of education and life, curriculum and methods etc. This paper tries to explore the educational stance and philosophical perception of Dr. S. Radhakrishnan in an explicative manner.

### Introduction:

Education and philosophy are intimately connected with each other. One has its implications for the other. As great western philosopher said, "Philosophy is the general theory of education." This simply means that former cannot be considered apart from latter. At any rate, rarely has any philosopher been purely a philosopher without having anything to do with education. And Radhakrishnan is no exception. Undoubtedly he is an academic type whose philosophy relates to idealism verging on mysticism, yet his speculative works have a direct bearing on education. His concern for the moral and spiritual development of man is too great to enable him to remain aloof from the business of education.

It is difficult to label any philosophy, more so when it has to be collected from various sources. But when we are discussing it in somewhat specific manner viz. the philosophy of education, it must provide an adequate justi-

fication of education not only about how to do and where to do but also about the excellences that are aimed to be produced. It must furnish the entire list of ultimate ends that an education is expected to achieve along with certain empirical premises about human nature, life and the world. Without this an educational philosophy would be thoroughly inadequate. Thus Dr. Radhakrishnan held key position in the educational scenario. He believed that education should not be thrust upon the students but the teacher should win the confidence of his students by being kind and understanding. He gained popularity with this practice and won recognition in the world of education.

#### **His Philosophical Thoughts:**

According to Dr. Radhakrishnan Indian philosophy was an understanding of life. He simplified the intense Hindu philosophy and made the western world realize the rational views of Indian philosophy and how one could use it in life. This made the west sit up and accept Indian philosophy and won India the much needed respect and admiration.

Like other traditional Indian Philosophers Dr. Radhakrishnan believes in self-realisation as the highest aim of life. In the field of Indian Absolutism his originality is that the Absolute can be reached positively and not only negatively. He says that Sankara himself asserts at many places that there is positive relation between the world and Brahman. To his consideration, spirituality can be gained even living in the world. It is not an escape from the world. It is knowledge of truth and its values.

On the ground of his concept of spirituality, Radhakrishnan holds that the East and the West can meet and that they have met in the past, the spirit of the man being the same everywhere. Hence, he wants to cultivate the idea of worldly brotherhood. Further he says that worldly brotherhood can be developed among the members of different communities

in educational institutions by undermining the differences of cast, belief and religion. In the hostels and the play grounds and unions, the students should be trained in the democratic way of life. He says Universities can make a significant contribution in bringing international amity and world peace because by their nature they can foster the spirit of appreciating and realizing the importance of other cultures. He says that modern man cannot regard himself as an Indian or a Chinese or a European or an American. He is the heir of the world's culture. The truly civilized men are citizens of the world.

#### **The Nature of Man:**

The nature of man can be discussed either from a purely scientific basis or from a philosophical-religious basis. The former basis is unacceptable to Radhakrishnan. Actually he emphasizes the divine nature of man. In the entire known creation there is certainly nothing higher than man. His unique position in the scheme of things is fortunate. If only he understands himself i.e. his nature well enough, he can not only alter himself but his environment. He also criticizes the inadequacy of the scientific approach in giving a satisfactory critique of man's nature. He holds that "the noblest of all investigations is the study of man and what man should be and pursue," and this is not possible through the scientific approach. The basic difference between philosophy and science is that while in science the knowledge of secondary causes can satisfy an inquiry, philosophy demands final causes. Radhakrishnan believes that a human being is gifted with a rational synthetic unity which is of a much higher order than the instinctive unity of animal. Obviously in such circumstances science has to give place to philosophy or else the nature of man would elude attempts at understanding it.

"The human self is imagined, by Radhakrishnan, neither as simple nor as substance. Like matter, life and other expressions

of the spirit, it is an organized whole. It is the latest and the highest product of emergent evolution. As such it is much more integrated and organized than matter, life and the animal mind."

Unlike many other living organism, man is not bound by the environment he lives in. he is superior to any other living beings in as much as he "asserts his supremacy over environment." He considers it necessary to "regard the human individual not as a simple animated instrument, but as someone who is co-creator with the Divine, who is assisting the purpose of the universe trying to lead it from one stage to another." The duality in man, his capability of doing low as well as high things, has prohibited his liberation. Only when he has become one, when this dual nature is reduced to a single unit, he will fulfill himself. "The liberation of the human race as a whole is the goal of human history."

#### **The Aims of Education:**

Philosophy facilitates us to understand the nature of reality. It helps us to realize the true purpose of life, and to know for ourselves the significance of the universe. "The purpose of life, "Radhakrishnan says, "is not the enjoyment of the world but the education of the soul." "Man's life is meant for the realization of the inward reality. If he willfully neglects to realize the truth within himself, he loses an opportunity. Education, therefore, has an its final aim helping man to realize his true inwardness.

Material success in life is not a proper aim of education. The purpose of education is to help us "find out what we are for in the world." If wealth and riches were everything, the rich and the wealthy should have been the happiest people on the earth. Radhakrishnan reminds us that this is not so. "Man cannot be satisfied by wealth, by learning, but by developing the quality of detachment, of abandonment, making himself the instrument

of a higher purpose. Radhakrishnan is not unaware of the immediate goals of education but his main concern is the final, the ultimate goal-viz. self-realization. "Thus the whole life of man was meant to be education for self-realization. What is learnt from teachers is meant to help this self-realization. Man is part of this cosmos: but he has his individuality and personality, which in fact go above all relationships. He must therefore still learn how for this transcendence reaches and what he himself is in that transcendence. If he learns this, he will know what is beyond and, therefore, what is beyond death.

Further he says, Education helps one grow internally. The importance of education in the life of an individual goes unchallenged but in spite of endless discussion on the proper aims of educating no agreement seems to be insight. There are certain broad areas over which people are generally agreed. Radhakrishnan gives one such definition. "*The true aim of education should be the production of individuals harmonious in character and creative in spirit.*" He does not go into the details of the harmonious nature of the growth of character and the amount of creativity possible in an individual but he explained the process of developing creativeness in an individual. "*Our education must not do anything to break the human spirit. In the name of education, we spoil human creativeness, and choke up the springs of wisdom. The great teacher may explain to his pupil the best that has been thought and said, but must leave it to the pupil to think and decide for himself.*"

Radhakrishnan is well aware of the fact that nations are built in their educational institutions. The higher the institutions, the greater are its responsibilities. For instance, "A university must stand for the pursuit of truth and goodness. Intellectual integrity has been the fundamental principle of human life. These are two qualities which mark out a university."

Radhakrishnan says that "A balanced personality and a liberated soul should be the result of an education which aims at making people "full human being" or "whole man". Unfortunately our education has failed to accomplish this aim.

**Individual and Social Aim:**

Although education aims at making the people be a social being, yet it is not the end of its aim; it also trains the people to be individual. He has also this opinion that a child grows by his own nature, by the impulse of his own self-development. Hence the teacher has to carry very great responsibility for he has to assist in developing the various traits of a child's personality by stimulation and guidance. Education is not a discipline imposed from above on an apathetic. It is a purpose of leading up the inward nature to its fulfillment. All true development is self-development.

**Moral Aim:**

India was once famed for people who were not looking for material gains but were anxious to lead an ethical life. The balance in their outlook, harmony in their social life and bearing in their personal behavior distinguished them the world over. Mere talking about our glorious past is not enough; we must follow their example in the present time. We must also acquire a perfectly balanced attitude. Therefore, Radhakrishnan believes in freedom-the freedom of spirit. He points out the defects of modern system of education that is mainly concerned with intellect and little with the formation of character and building of personality. In his own words, *"while the conservation and advancement of learning is a dominant purpose of universities, they should also aim at raising the personal quality of its members and make them seek the good life. Our education should encourage the development in its members of fearlessness of mind, strength of conscience and integrity of purpose. If human life is to be remain human, it must*

*deepen and live by sense of moral obligation."*

Thus education according to Indian tradition is not just a means to earning a living, nor is it only a nursery of thoughts or a school for citizenship. It is initiation into the life of spirit, a training of human soul in the pursuit of truth and the practice of virtue.

**The Role of the Teacher:**

The higher the aim of education, the greater is the responsibility of the teacher to help the students achieve them. Radhakrishnan is very clear in his mind regarding the role of teacher in the scheme of education. For him, the function of the teacher is of vital importance. He says the nation that does not realize the importance of the teacher, has no hope for the future. Teachers have a great deal to do with the shaping of the minds and hearts of our youth. We speak of national integration, of peaceful approach to the problems that face us but these cannot be realized by simple preaching. We have to be educated to a realization of it. He says teaching is not an ordinary profession, wherein anyone who cares to join it either on the strength of academic qualifications or otherwise, can be regarded as a proper teacher. A teacher is a "committed man, committed to faith in the future of man, in the future of humanity, in the future of this country and the world." Only a dedicated band of man and women teachers can raise the banner of this country aloft. India has a glorious tradition of excellent teachers. By intellectual and emotional maturity they have furnished models of behavior to their students.

The greatest work for the teachers lies in the uplifting of his students moral and ethical behavior. As pointed out earlier, Radhakrishnan is not at all happy with providing mere knowledge. The development of the soul and achievement of liberation should be the aims of life. The aims of education and the function of the teacher cannot be very different from one another. "A true teacher must also be a

seeker. The advancement of knowledge is as essential as distribution of it." Thus he stands both the qualities of a proper teacher in clear terms.

#### **The Fundamental Norms of Education:**

Radhakrishnan is obviously not in agreement with the norms of education current in the country. He says, now-a-days there is too much emphasis has been laid on acquiring knowledge. Knowledge may be an instrument of power but in its popular connotation it rarely leads to inner freedom and wisdom. Indeed, we have a tendency to ignore the importance of wisdom, which is the secret of self-realisation. Here Radhakrishnan reminds us constantly to distinguish between wisdom and knowledge, and sometimes even between ordinary or false knowledge and true knowledge. Therefore, the acquisition of wisdom or true knowledge which makes a man more than learned is a proper norm of education.

The second norm of education according to Radhakrishnan would be the freedom of the human spirit, recognizing it as the fundamental basis of any education. He declares that we should preserve the free spirit of man to which we owe all the great advantages which have accrued to civilization. Further he says that there is nothing greater than the freedom of the human spirit, that there is nothing greater than the possession of the human soul. He says that "All the great achievement in art and architecture, in philosophy and religion, in science and technology, have been due not to the man who has been a slave of his environment but to do one who has been able to reset his environment in the manner that he has chosen." Therefore, "freedom of human spirit must be the ideal which every teacher should set before himself."

The third fundamental rule which concerns education is the training of character. He says that, "Character is destiny." Character is that on which the destiny of a nation is built.

One cannot have a great nation with men of small character. Radhakrishnan is acutely conscious of our lack of ethical character. He appeals for acquiring international standards of behavior, modesty and a spirit of self-less dedication to work. These traits of our character could help us build a stable structure of the nation to which we belong.

The fourth norm of education is to grow in the art of self-discovery. The discovery of self is an ancient norm, originally pointed out in the Upanishads. Radhakrishnan emphasize to attain self by losing his self ego. This knowledge of self is so important that everything else is secondary to it.

#### **The Curriculum:**

Radhakrishnan believes that education must look to the whole of man. He says that "There are three types of existence which are interrelated, the natural, the social and the spiritual. The content of teaching must be classified under three heads, our relation to things or nature, our relation to man or society and our relation to values of the world of spirit. Under the first head, Nature, come the Natural Science and technology. Under the second head society, come such subjects such as History, Economics, Politics, Social Psychology, and Anthropology. Under the third head come the humanities-Language, Literature, Fine Arts, Philosophy, Ethics, and Religion. The study of language and literature of our mother tongue should occupy the first place in general education.

There three divisions point out to the familiar distinction of Gyana, Bhakti and Karma. Hence every educational system should provide, opportunity at every level to the pupils for the exercise of the respective powers, artistic abilities and practical works.

Any course of education designed to prepare men and women for business of living should include philosophical studies, which deals with conduct and the ends of life. How-

ever, well informed we may be in general knowledge, however, technical efficient we may be in our special vocation, if we are not familiar with the roots of our pasts, if we do not have an understanding of what is called the wisdom of the ages, our education falls short of its true ideals.

#### The Medium of Instruction:

Writing in about 1910, Radhakrishnan agreed with Tagore about the medium of instruction in our schools. Thus Radhakrishnan pleaded for the adoption of the regional language as the medium of instruction. He says that the true way to touch the heart of the people would be to make the regional language the means for the spread of knowledge. This is the only way to carry the tidings to every corner of India. If we do not preserve the holy Sanskrit and beautiful languages of India and help them to grow by use and exercise, then the very springs of Indian higher life may be destroyed.

In regard to English, Radhakrishnan wrote, "It cannot be seriously contended that English should become the common language of the whole India." The reasons are (a) we cannot hope to develop any great literature in the English tongue, (b) much of the superficiality of the present day educated classes, their lack of originality in spite of abundant assimilative genius, are due to the defects of bilingual thinking."

#### Conclusion:

After above discussion, we find out that Radhakrishnan has emphasized more over the spirituality and Upanishada. He says that spiritual training is essential to all of us because we have to understand and realise our true nature. Realisation of religion is attained through discipline, training and sadhana. He told us four main norms of education which are very necessary and significant in the present context of each and every educational system. In curricular aspect he emphasized over the subjects,

which can develop our spiritual power as well as our practical knowledge. Thus from above discussion over Radhakrishnan, we can conclude that he has significant importance in present system of education. His educational thoughts are as valuable as philosophical and he is a great teacher and philosopher.

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## GROWTH OF FDI IN INDIA: A COMPARATIVE STUDY

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### Abstract

Foreign Direct Investment is the process whereby residents of one country (the home country) acquire ownership of assets for the purpose of controlling the production, distribution and other activities of a firm in another country (the host country). The present study analyzed the inflow and outflow of funds in India and China and the data has been obtained from various reports of IMF, RBI, economic journals of China and India and t- test is used to obtain the result and further it is found that there is a substantial amount of money has been invested in both the countries and there is a significant difference in the amount and patterns of investment of funds.

**Keywords:** FDI, inflow, outflow.

### Introduction

Foreign Direct Investment is the process whereby residents of one country (the home country) acquire ownership of assets for the purpose of controlling the production, dis-

tribution and other activities of a firm in another country (the host country). FDI is the category of international investment that reflects the objective of obtaining a lasting interest by a resident entity in one economy in an enterprise resident in another economy. The lasting interest implies the existence of a long-term relationship between the direct investors and the enterprises which shows a significant degree of influence by the investors on the management of the enterprises.

The means of getting foreign resources available to a developing country are of three types such as Through export of goods and services, External aid and Foreign investment Export of goods and services contribute to foreign resources but they can meet only a small part of the total demand for foreign resources. External Aid from foreign governments and international institutions, by increasing the rate of home savings and removing the foreign gap allows the utilization of previously underutilized resources and capacity. But generally, the aid is tied and distorts the allocation of resources. So its use has been on the decline stage.

Foreign investment is of following two types.

ü Foreign Direct Investment (FDI) and

ü Portfolio Investment

### Review of Literature

**Alfaro and Charlton (2007)** defined the different "qualities" of FDI to re-examine the relationship between FDI and growth. They differentiate "quality FDI" in several different ways. First, we look at the possibility that the effects of FDI differ by sector. Second, they differentiate FDI based on objective qualitative industry characteristics including the average skill intensity and reliance on external capital. Third, they use a new dataset on industry-level targeting to analyze quality FDI based on the subjective preferences expressed by the receiving countries themselves. Finally, they use a two-stage least squares methodology to control for measurement error and endogeneity. Exploiting a new comprehensive indus-