

**EDUCATIONAL PHILOSOPHY OF DR. SARVEPALLIRADHAKRISHNAN**

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The second half of the 19<sup>th</sup> century passed through a period of transition in the history of India which marked a change in the socio-cultural, religious, economical, educational and political life of the people of India. The new life which took its shape among the Indians during this era owed its foundation to the modern education that was introduced in India by the Britishers. Under the Company rulers, the missionaries established schools for education and started the first step towards the proselytization of Indians. These schools taught English language, literature and scientific knowledge besides Christian faith in order to dispel the religious dogmas from Indians.

The spread of English education on people had different kinds of effects. Educational policy followed under the company administration was more loyal to the British interests than to Indian interests. In Indian society English educated groups gradually disliked everything that was native in origin and remained away from the common mass. These people used to get privileges in the British regime and enjoyed power, wealth and prestige and bartered away their nationality to the foreign rule for selfish ends. During this period the thinking pattern of India suffered a setback thus curbing the spirit of self-emancipation. However, within this scenario a section of thoughtful citizens grew up with the zeal of reviving their national glory. The strongest force that inspired this zeal was the English education which had been introduced by the Britishers. The study of science, philosophy, literature and history broke the intellectual isolation of the Indian youth.

Raja Rammohun Roy, Swami Dayanand Saraswati, Swami Vivekananda, Sri Aurobindo Ghosh, Rabindranath Tagore, Mahatma Gandhi and many more geniuses worked to inject a strong feeling of love and respect for one's culture in the minds of Indians. In the second half of the 19<sup>th</sup> century, thinkers like Radhakrishnan did a little more in the field of Religion, Politics, Philosophy and Education. He has been hailed as the 'bridge builder and liaison officer between the East and the West' and was regarded as the greatest philosopher of mysticism in modern times.

There is a close relationship between Education and Philosophy in every society, because education is a socio-philosophical enterprise. Dr. Radhakrishnan's Philosophy and his view of education go hand in hand. His educational thinking needs to be studied in the

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context of his views of life. Radhakrishnan's Philosophy is not an ivory tower. But it has practical relevance. His general philosophy has immensely influenced his educational thoughts. He had scientific temper in thinking and at the same time was concerned with the true purpose of life. So far as his educational philosophy is concerned, he shared the views of Upanishads, Mahatma Gandhi and Plato with certain reservation. Emphasizing the need of education, Radhakrishnan quoted a Chinese saying: "If you are planning for one year sow grains, if for ten years plant trees and if you are planning for hundred years grow men."<sup>i</sup>

He viewed that a new type of men and women must be prepared for the new society. This can be done in the schools and colleges. The newness does not depend on the cultural content we acquire but the spirit we absorb in educational institutions. We could create new force of opinion which would stand for justice, liberty and brotherhood. He laid emphasis on the universal education for the development of the country. Some people are happy and satisfied by the accumulation of material things, rich food, elaborate house, expensive car etc. But there should be some attempt for self-enlightenment, self-knowledge, self-scrutiny, self-criticism and the perpetual endeavour to take step after step to improve ourselves. Education is the right instrument which can set all inner resources harmoniously in one direction to accommodate changes. So proper education should be imparted for developing individual personality and society as a whole. Without proper education, mental slums will be increased, which is harmful for both the individual and society. Regarding right education, Radhakrishnan said; "mental slums are more dangerous to mankind than material slums."<sup>ii</sup>

### **Meaning of Education**

According to Radhakrishnan "Education, to be complete, must be human, it must include not only the training of the intellect but refinement of the heart and discipline of the spirit. No education can be regarded as complete if it neglects the heart and spirit"<sup>iii</sup>. Man's life is meant for the realization of the inner reality. If he willingly neglects to realize the truth within himself, he loses an opportunity. Education, therefore, has its final aim in 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". In a broader way Radhakrishnan has given emphasis on the following aims of education.

### **Character Building**

According to Radhakrishnan, development of personality is more significant than accumulation of intellectual tools and academic knowledge. He said that character is destiny. The destiny of a nation depends on the character of its citizens. A great nation can be built through the character training of its citizens. Character is the strength of man. It is the greatest treasure that a student can acquire in the school and home. He observed, that one cannot climb the mountain when the very ground at our feet is crumbling. When the very basis of our structure is shaky how can we reach the heights which we have set before ourselves.

Radhakrishnan considers character formation to be an aim of paramount importance which necessarily involves practice of virtue and goodness. In the words of Radhakrishnan “Character is the only patent of nobility it does not matter who your parents are, what your race is, our quality lies in our knowledge and deeds and not in our colour, faith, race or descent.”<sup>iv</sup>

He contends that the aim of education is not merely the acquisition of information. Though acquisition of technical skills 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.

### **Man-Making**

Radhakrishnan laid stress on man-making education. In his view, we do not wish to train mere specialist and technicians but civilized human beings. We do want engineers, scientists and teachers but they should not cease to be humane. Right education will not only impart knowledge and skill but also humanity and virtue. In such man-making process, culture has a great role to play. Education should also help for the development of originality, excellence and creativity. It should unfold all the hidden powers in man. He also contends that the due importance must be given to the fruition of a person’s uniqueness by detecting and developing his talents, observing and handling his limitations as well as promoting the rights of the unfettered mind which helps him preserve his autonomy.

Radhakrishnan makes a distinction between human development and the acquisition of information or mechanical skills. He points out that human development is not to be confused with the acquisition of mechanical skills or intellectual information. It is the

development of the spirit in man. Education can develop the qualities of a Goodman through the development of spirit and true democratic feeling among the people.

### **Education for Cultural Development**

Radhakrishnan attached more importance to cultural aspect of education than mere literacy. Inner culture of a man must be reflected in the speech, hospitality to visitors and behavior towards one another. He contended that nations are not made chiefly of traders and politicians. Radhakrishnan said, "The modern Indian culture changes the more it remains the same. The power of the Indian spirit has sustained us through different times. It is the intangibles that give a nation its character and its vitality. They may seem important or even irrelevant under the pressure of daily life. Our capacity for survival, in spite of perils from outside matched only by our own internal feuds and dissensions is due to our persistent adherence to this spirit. If our Youngman are to live abundantly, they should enter more fully into the experience and ideals of the race, they should be inspired in their minds and hearts by the great ideas enshrined in our culture."<sup>v</sup>

Radhakrishnan also believed that education in India would be successful only if there could be proper integration of the Eastern and the Western culture which preserved all the values of the past with new values of the present. He held that development of modern science is the greatest contribution of the west to the mankind and no country can prosper without taking full advantage of the same. To him, contacts with external world are the vitalizing forces for strengthening a nation. There should be adequate assimilation of these indigenous as well as exotic values and elements on the part of students. Education has a greater role to play for accelerating the process of assimilation and culturalization.

### **Education for Spiritual Development**

Radhakrishnan advocates that a man is a trinity of body, mind and spirit. He holds that various aspects must be subordinated to the highest value which is the spirit. He also remarks, "Education should not only train the intellect, promote technical skill but also develop a person's aesthetic abilities and especially moral and spiritual values."<sup>vi</sup> Radhakrishnan contends that each individual is a spark of the divine spirit and human body is the temple of God. In the words of Dr. Radhakrishnan, "the most important aim of education is to help us to see the other world, the invisible and intangible world beyond space and time. It helps us to realize what is within us. But man should endeavor to find

out own way for saturation of his spiritual needs”<sup>vii</sup>. Radhakrishnan does not believe in fatalism, which implies that God is dictating the future of events completely. He holds that men are co-workers with the divine spirit in the business of life.

Radhakrishnan regards religion as an essential means to the fulfillment of man as a spiritual being. Hence, he considers the communication of religion as a definite task of all educational institutions. He explains that though we do not favor dogmatic or sectarian religion, but we cannot be religiously illiterate. Teaching of religion will be deeply spiritual not narrowly religious. The aim of spiritual education is to make the outward and inward man one. Meditation and self-control are necessary for achieving this objective. Meditation serves to get a man away from the distractions of daily living, to make him seek the supreme and make him think of the purpose of his existence, to give him strength in times of trial and enable him to have the courage of mind.

### **Education for Vocational Development**

Radhakrishnan holds education as the instrument for social, economic and cultural change. So far as the economic changes and increasing productivities are concerned, he admits, like many thinkers that education prepares manual workers, artists, teachers, technicians, engineers, doctors, etc. as skillful in their profession. By increasing his own income, individual can increase the wealth of the nation through his involvement in national forms and factories. Through the creative activities, he can do many constructive works for the country. Radhakrishnan emphasizes the technical and vocational education.

In the words of Radhakrishnan “The industrial growth of our country requires a large number of scientists, technicians and engineers. The rush in our universities for courses in Science and Technology is natural. Men trained in these practical courses helps to increase productivity, agricultural and industrial. They also help to find employment easily. To help the students to earn a living is one of the functions of education”<sup>viii</sup>. Development of vocational efficiency is an important aim of education. He therefore, emphasized on economic activities in the educational system. He held that systematic pursuit of economic activities in education can enable the child for effective social living.

He further points out that it is mistaken to regard any practical work as inferior. For this, Indian economic progress has been hampered and poverty is increased rapidly. He supports the study and use of science to eradicate poverty and ensure development. But

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science should be used with utmost care. It is also found that those with a university degree are reluctant to go back to their native surroundings but prefer taking up clerical jobs in town and cities. This very attitude must be changed to ensure progress and prosperity of the nation.

**Education for National Integration**

Radhakrishnan holds the view that those who live within the geographical boundary of India are Indians irrespective of caste, creed and language. This patriotic sense should be generated in each and every citizen of the country. Education, thus, can be used as a laboratory, where the cultural, social and political and other maladies can be examined and a suitable cure can be discovered to bring about national integration. Indian schools should make a deliberate effort to reorganize their educational programs to achieve this end. Educational policies and practices must be determined largely by national needs. School must become the instrument for realization of national ideals. Radhakrishnan deprecates the separatist, tribal, clannish and provincial tendencies which are increasing today and under which influence we are tempted to become angry and violent. He holds that unity of India is to be built up systematically. According to Radhakrishnan “National discipline is the way to national unity and democratic institutions. For achieving these ends, a massive educational effort is necessary.”<sup>ix</sup>

Speaking at the distribution of state awards for films, New Delhi on 20<sup>th</sup> April, 1963, Radhakrishnan expressed, “I am glad to notice that we have had men and women of all languages, of all communities, represented among the recipients of the awards. This, by itself, should be taken as an instrument of national integration.”<sup>x</sup>

In order to promote national integration, diversity must be subordinated to unity. The basic truth of all religions, namely, the universality of the spirit, inviolability of personality, the fact of fellowship, the duty of service and the power of sacrifice are to be practiced by the students, Radhakrishnan emphasized text books, which should project a true image of the worthy elements of our culture such as its rich spiritual content, its ability to renew itself and so on. A true spirit of nationalism can also be fostered through the textbooks.

Regarding the role of youth for the national development after independence in a convocation address in Delhi University, Radhakrishnan said “Political freedom has given as the great opportunity and the sacred responsibility of building up a new Indian free from

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wants and diseases, rid of the curse of caste and to out caste, where women will enjoy the same rights as men and where we shall live at peace with the rest of the world.”<sup>xi</sup>

**Education for the Development of World Community**

Radhakrishnan’s conception of new world order is the growth of a ‘World Community’. It is the duty of every one to build it up. He expects everyone to work with all the strength and capacity towards creation of world citizenship. To save the human race from nuclear holocaust and catastrophe and to create the atmosphere of peaceful co-existence, world community is the necessity of the day.

Dr. S. Radhakrishnan, a forceful advocate of international co-operation said, “War mindedness is a mental disease, a thing of shame and degradation, which must be banished from the earth”<sup>xii</sup>. In his view, all the classes of the world, in whatever language they may be written, belong to human race as a whole. In these days when different cultures, religions and people are living together, we must adopt proper attitude of tolerance, sharing and regards to each other in the new world which is emerging very fast.

In a speech at the University of Tehran on 17<sup>th</sup> May, 1963, Radhakrishnan said “Where Science and Scholarship are concerned, there are no distinctions of race or creed, nationality or colour. Those who pursue science and scholarship, wherever they may be belong to the one priesthood of spirit, and it is on the basis of this intellectual solidarity that we can build up a world fellowship.”<sup>xiii</sup>

In his address at the Andhra Mahila Sabha Silver Jubilee Celebration, Madras on 27<sup>th</sup> May, 1962 he said, “The creative force of love is more effective than violent conflicts, diplomatic machinations. Not technical education, no economic or political measures, not even atom and hydrogen bombs can prevent the impending catastrophe. Only love can accomplish the miracle.”<sup>xiv</sup>

In his words, culture is international and science is cosmopolitan in its essence. In his speech at the civic reception Tehran, 18<sup>th</sup> May, 1963, Radhakrishnan described, “We live today in a crucial age of history. So many nations, which were submerged, are now becoming free and independent. Almost all nations are trying their best to raise the standards of their common people. This may be regarded not merely as the age of the emerging unity of the world, but also as the age of common man. The common man’s necessities, food, clothing and shelter are to be provided for all human beings so that the resources of

humanity could be utilized for the best purpose.”<sup>xv</sup>

### **Curriculum**

The curriculum Radhakrishnan suggests for Indian schools and colleges is not much different from the one already followed. Only he describes and clarifies the objectives behind each subject currently taught. He also removes certain misconceptions about the subjects taught now and is the past.

Radhakrishnan laid emphasis on life-centered education. He does not neglect the child and teacher in the process of education. He recommends for the study of subjects like History, Geography, Language and Literature, Grammar, Science, Mathematics, Philosophy and Religion. Vocational / Professional subjects, Arts, Music, Fine Arts, Sports and Physical education. He further emphasizes on physical development for which he recommends the programmes such as yoga, games and sports, gymnastics, etc. along with other co-curricular activities.

He has suggested for equal educational opportunity to all, but not same education to all irrespective of talent and potentiality. He advocated for right education to right person. He said that the education of men and women should not be common in general. Radhakrishnan has recommended that a curriculum should include subjects such as: Humanities, Philosophy, Science and Mathematics, Arts, Music, fine Arts, Social Studies, Religion and Vocational / Professional subjects. Every school is supposed to emphasize physical training, classical training and modern scientific training. Every institution must provide physical efficiency to the students, must make them understand moral and scientific methods. It should also be told to them what the principles are on which the culture of a great country like ours is based. Radhakrishnan appreciates basic education because it is an attempt to avoid mere book learning and adopt learning through doing. He prefers a balanced curriculum which is at once both general and vocational, a correction to the lop-sided over academic education, commonly imparted in our schools.

### **Co-curricular Activity**

Radhakrishnan has advocated different co-curricular activities to be practiced by the students in the institutions to utilize leisure time properly and purposefully. Apart from personal and individual hobbies community service and social service programmes should be organized in the educational institutions. Participation of students in NCC and NSS,



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Guide, Scout etc. should be encouraged. He believes in the motto, “service to mankind is service to God.”

Radhakrishnan laid emphasis on co-curricular activities such as debate, quiz, seminar, sports, drama, music and other activities which are necessary for the total development of personality. Emphasizing scouting spirit, Radhakrishnan said, “What our country requires today is hard, honest, disciplined work and character which subordinate caste, communal, regional, linguistic and religious considerations to the largerview. He has pointed out that the scouts and guides are trained in spirit.”<sup>xvi</sup>

**Medium of Instructions**

The problem of national language caused controversy among the educationists for many years. There was a revolution in the country to replace English by an Indian language. Radhakrishnan solved the critical language problem when there was a question of English or any other language to be chosen as the medium. He thought that a common language would be used; it is not possible to adopt a single language for the whole country. He has not supported one language as the medium of instruction because he thought that in view of language variety, this is not possible.

Radhakrishnan proposes ‘three language formula’ which recognizes the local, national and international language. In the words of Radhakrishnan “The three-language formula adopted by many states, which requires all students to learn Mother tongue, Hindi and English, if implemented properly, will contribute to a sound knowledge of all three”<sup>xvii</sup>. He thinks that general education should be done in the vernacular. Radhakrishnan, however, recommended “English as the medium of instruction for higher education. But he insists that the student of higher secondary school and University should be conversant with three languages, Regional, Federal and English.”<sup>xviii</sup>

**Methods of Teaching**

The term ‘Teaching Method’ refers to the general principles, pedagogy and management strategies used for classroom instruction. Radhakrishnan, having a long and continuous practical experiences in teaching and administration, viewed that every teacher is free to develop his own Method of Teaching and keep it flexible in case of individual child. It is also said that to a true teacher, no method is something sacrosanct but he is free to determine what method is to be used when and where, whatever the method

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may be the goal is to serve an educational process and to add to the world of knowledge. Different methods of teaching existing in the world cannot be fitted into different classroom situations. However, teachers should be given freedom to choose their own method of teaching. Teachers can use different aids and articles and use their own methods of teaching considering the age of the pupils. Radhakrishnan laid stress on the following methods of teaching for effective transaction of curriculum such as: Teaching through Discussion, Learning by Meditation, Text-book Methods and seminar. He further suggested for the use of mass media by the teachers. Regarding the use of mass media, Radhakrishnan observed “A film has generally three different functions to fulfill, *vinoda*, *vidya*, *vinaya*, entertainment for satisfaction of the senses, instruction of the mind, and discipline of your nature.”<sup>xix</sup>

### **Women Education**

Radhakrishnan accords high place to women in the society. According to him general education should be provided for intelligent living of citizens. Men and women are equally competent in academic work. Though many subjects are equally appropriate and important, it does not follow that in all aspects men's and women's education should be identical. Women have demonstrated their ability to think and work like men. Regarding women's education, Radhakrishnan while opening of the new building of Sri Prasanna Gajanana Girls' High School, Hyderabad on 22<sup>nd</sup> July, 1962, said “In our country education, so far as girls' education is concerned, is not widespread enough. So, every institution which contributes to the education of girls is worthy of recognition and encouragement. But I am anxious that the kind of education that is imparted must not only be broad but should also be deep. We are lacking in depth. We may become learned and skilled, but if we do not have some kind of purpose in our life, our lives themselves become blind, blundering and bitter.”<sup>xx</sup>

Radhakrishnan laid emphasis on women education in different ways. The effective organization and management of a well-to-do home is highly appreciated and accepted by all. He viewed that women are the missionaries of civilization. Regarding the equal status of women and men, in his address at Bikaner Mahila Mandal, Radhakrishnan observed. “After achievement of freedom, several legislative measures have been enacted with a view to the equal treatment of women and men. But legislative measures are not enough. The climate of opinion has to change and women themselves have to exert their utmost to improve their

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mental stature. Mahila Mandals of this type where facilities are provided for the uplift of women serve a very useful education and health, public service and politics.”<sup>xxi</sup>

No society can progress satisfactorily with backwardness of women. Present figures relating to male and female literacy which have shown a gulf of difference, need bridging through effective programmes like special nature of literacy drive for women in backward areas. He considers the responsibilities of mothers to be very great in the education of children, because children learn from their mothers, their ideas and attitudes.

### **Religious Education**

Religious education is the term given to education concerned with religion. Radhakrishnan has advocated that all educational institutions should start teaching religion. He regards religion as an essential means for the fulfilment of man as a spiritual being and hence considers the communication of religion as a definite task of all educational institutions. He further explains that though we do not favor dogmatic or sectarian religion, to be secular is not meant to be religiously illiterate. Secularism is to be deeply spiritual and not narrowly religious. Radhakrishnan holds that on no account religious instruction should engage in competitive indoctrination and students should not be taught to accept creeds unquestioningly as this militates against the method of critical inquiry.

All schools, even those run by the state, must teach truths of all religions. Radhakrishnan has emphasized that since instruction is not education and knowledge does not necessarily entail good behavior, religion and morals cannot be taught but may be cited as mere examples by the teachers. He has suggested that an environment of religious vitality may be fostered by making Morning Prayer and Meditation as an integral part of college life. Meditation serves to get man away from the distractions of daily living, to make him to search the supreme and think of the purpose of existence to give him strength in times of trial and enable him to have the courage and convictions.

### **Universal Education**

Universal Education is the process by which an individual is encouraged and enabled to fully develop his or her potential; it may also serve the purpose of equipping the individual with what is necessary to be a productive member of society. Dr. Radhakrishnan emphasized on education for all irrespective of caste, creed and economic considerations. It is essential for the success of democracy in India. Education is the basic right of citizens in

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a socialistic Republic like India. So, educational facilities should be provided to all especially to those who hail from a relatively poor social background. In his word “Education is the right of every individual and it is not a privilege of the nobility gentry or professional classes. Hence, no one should be denied education on grounds of caprice, prejudice, favoritism or economic reasons nor should anyone be discriminated against on grounds of religion, community or language. Discrimination reinforces inequalities that education is supposed to curb.”<sup>xxii</sup>

His views of equal education are not similar with education for all. He stressed that every person should receive education to suit his talents and interests. Education should be flexible and capable of adaptation to the changing needs and conditions of man to realize more effectively the aim of individual and social welfare. There must be adequate provision for providing educational facilities to all even those who are away from national mainstream. Rural education should be emphasized to enable the large chunk of rural people to take its advantages.

Dr. S. Radhakrishnan has put highest emphasis on the educational institutions. The quality of institution determines the quality of graduates, who become the future citizens of the country. Investment in education should take educational institution as the priority area. Infrastructure, teaching personnel and management are three important pillars to control the quality of the educational institution. Describing the importance of the institutions, he asserts that a nation is built in its educational institutions. We have to train our youth in these sacred temples of learning. We have to impart the traditional values, cultural and spiritual knowledge to be used by them.

### **Role of Teacher**

Radhakrishnan was very clear in his mind regarding the role of teachers in the scheme of education. For him, the function of the teacher is of vital importance. He declares, “The kind of education that we provide for our youth is determined overwhelmingly by the kind of men and women we secure as teachers”<sup>xxiii</sup>. The nation that does not realize the importance of teacher has no hope for the future. 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.

Teachers are respected in every society. A true teacher is worshiped everywhere.

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Teachers have great role to play in shaping the minds and hearts of youth. Recognizing the dedication of teachers in India, on 25<sup>th</sup> Oct., 1962 while distributing National Awards to Teachers for 1962-63 in Vigyan Bhwan, New Delhi, Radhakrishnan said, “Teachers according to our tradition have been sovereigns over themselves and servants of the people. They maintain absolute control over their own feelings and try to help humanity to the extent possible. That has been the tradition. The greatest teachers of our country have been those who have made our civilization live. They were the people who went to distant countries and provided some kind of background or bedrock of the civilizations which they themselves had. Not only did they travel from one end of the country to the other, but they went to distant parts of the world, facing troubles, hardships. Teachers have great role to prepare the psychological climate of the country.”<sup>xxiv</sup>

In another occasion he said, “The teacher’s place in society is of vital importance. Throughout the history of civilization, it is the teachers who were able to transmit the intellectual traditions and the technical skills from one generation to another and to keep the lamp of civilization burning. It is their supreme function.”<sup>xxv</sup>

As pointed out earlier, Radhakrishnan is not at all happy with providing mere knowledge. Development of the soul and achievement of ‘liberation’ being the aims of life, the aims of education and the functions of the teacher cannot be very different from one another. Thus “A true teacher must also be a seeker .... The advancement of knowledge is as essential as the diffusion of it.”<sup>xxvi</sup>

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<sup>i</sup>Radhakrishnan, S (1944), Education, Politics and War, p.174.

<sup>ii</sup>Radhakrishnan, S (1965), President Radhakrishnan’s Speeches and Writings (1962-64), p. 58.

<sup>iii</sup>Mani, R.S (1965), Educational Ideas and Ideals, p. 186.

<sup>iv</sup>Pillai, J.K. (1998) Dr. Radhakrishnan’s contribution to Education, ‘Bhavan’s Journal’ Vol.42, p.13

<sup>v</sup>Mani, R.S (1965), Educational Ideas and Ideals, p. 192

<sup>vi</sup>Radhakrishnan, S (1965), President Radhakrishnan’s Speeches and Writings (1962-64), p. 254.

<sup>vii</sup>Radhakrishnan, S (1944), Education, Politics and War, p.105

<sup>viii</sup>Mani, R.S. (1965), Educational Ideas and Ideals, p.183

<sup>ix</sup>Mani, R.S (1965), Educational Ideas and Ideals, p. 121

<sup>x</sup>Radhakrishnan, S (1965), President Radhakrishnan’s Speeches and Writings (1962-64), p. 137

<sup>xi</sup>Mani, R.S (1965), Educational Ideas and Ideals, p. 209

<sup>xii</sup>Mani, R.S (1965), Educational Ideas and Ideals, p. 209

<sup>xiii</sup>Ibid, p.209

- <sup>xiv</sup>Radhakrishnan's (1965), President Radhakrishnan's Speeches and Writings (1962-64), pp.51-52
- <sup>xv</sup> Ibid, p. 236
- <sup>xvi</sup> Ibid, p.351
- <sup>xvii</sup> Ibid, p.138
- <sup>xviii</sup> Ibid, p.153
- <sup>xix</sup> Ibid, p.135
- <sup>xx</sup> Ibid, p.105
- <sup>xxi</sup> Mani, R.S (1965), Educational Ideas and Ideals, p. 217
- <sup>xxii</sup> Ibid. p.147
- <sup>xxiii</sup> Ibid. p. 148
- <sup>xxiv</sup> Mani, R.S (1965), Educational Ideas and Ideals, p.232
- <sup>xxv</sup> Radhakrishnan, S (1932), An Idealist View of Life, p. 13
- <sup>xxvi</sup> Mani, R.S (1965), Educational Ideas and Ideals, p. 183.

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