



RATIONAL REFLECTIVE THINKING OF Dr. RADHAKRISHNAN FOR PERSPECTIVE TEACHER

Education

M. Neethi Perumal Ph. D, Scholar in Education Alagappa University Karaikudi

Dr.AR. Saravanakumar Assistant Professor of Education Directorate of Distance Education Alagappa University Karaikudi-630 003 TamilNadu,India

ABSTRACT

Modern society is becoming more complex, information is becoming available and changing more rapidly prompting users to constantly rethink, switch directions, and change problem-solving strategies. Thus, it is increasingly important to prompt reflective thinking during learning to help learners develop strategies to apply new knowledge to the complex situations in their day-to-day activities. Reflective thinking helps learners develop higher-order thinking skills by prompting learners to a) Relate new knowledge to prior understanding, b) Think in both abstract and conceptual terms, c) Apply specific strategies in novel tasks, and d) Understand their own thinking and learning strategies. It is a rare event in the annals of the history when the personalities like Sarvepalli Radhakrishnan are born. Born in one of the remotest villages of India at Tirutani near Madras in a traditional Indian family in the year 1888, he touched the best possible heights achievable in the modern world. Starting as an ordinary Indian child, striving like a person from the masses, achieving unique goals and leaving exemplary footprints at the places and positions where he lived, Dr. Radhakrishnan left unique remarks as a Student, Teacher, Vice-Chancellor, Politician, Ambassador, President and above all as a generous and kind human being in India and the world. He was not only a great writer but also a real ambassador of Indian Philosophy in the modern era. In this aspect we would apply the great educational thinkers thought particularly in Dr. S.Radhakrishnan to the perspective teachers to enrich their rational reflective thinking to deal effectively the challenges of their careers.

KEYWORDS

Rational Reflective Thinking, Perspective Teachers

INTRODUCTION

It is only the contribution of great thinkers in the field of education can guide the planners to have this organization on sound footings. We in India have an ideal educational system in ancient time. It worked well for the society of that time. In such a system there were some basic principles and postulates some ideals, rules and regulations which we have implemented in the right earnest in ideal educational situations. Great thinkers of contemporary India have given their verdict on the basic principles as well as needed reflections. One of the most important persons was a Dr. S. Radhakrishnan. The crucial role that he played in the formative years of our republic and his contribution to the consolidation of our political and parliamentary traditions, and especially the significant role that he played as one of the most brilliant of our philosophy, acting as cultural ambassador to the west. Except for occasional cases like Janaka, Lord Krishna and Macus Aureline, Philosophers have never been kings and kings have never been philosophers. But here is an example during our own times of a Philosopher president. Dr. S. Radhakrishnan not only a philosopher but also a writer of repute, a scholar par-excellence, an orator with gift of the gab, an original thinkers, an educationist, a spiritualists, a creative genius and briefly speaking a superman in the terminology of Aurobindo. As a philosopher he was equally an authority in Western and Eastern thought. Among the modern thinkers he is an authority of the modern world on religion, culture and philosophy.

Dr. S. RADHAKRISHNAN- HIS LIFE AND WORK

Sarvepalli Radhakrishnan was born on September 5, 1888 Tirattani of Madras, presidency in a Telugu Brahman family. He obtained his M.A. degree in philosophy at the age of 21 in 1909. He served as a teacher in the Presidency College, Madras, from 1909 to 1917. Here he earned a very high reputation as a teacher of the most difficult problems of philosophy. After this he served for a year of the Arts College, Rajamundry and then was appointed a professor of philosophy in the University of Mysore where he remained till 1921. At Mysore he wrote his two important books – “The Philosophy of Rabindranath Tagore” in 1918 and the “Reign of Religion in Contemporary Philosophy” in 1920. The latter book made him famous in the world of Philosophy.

In 1921 Sir Aushutosh Mukherjee appointed Radhakrishnan the King George V Professor of Philosophy at the Calcutta University. He held this post for about 20 years and during this period with the permission of the Calcutta University authorities he served as a professor of comparative Religion in Manchester college of Oxford, as the Vice – Chancellor of the Andra University and as Splading professor of Eastern Religions and Ethics again at Oxford. In 1923, Radhakrishnan produced the first volume of this famous ‘Indian Philosophy’. In this

book are surveys the philosophy of Vedas and the Upanishads, Bhagavagita, Realism of the Jainism, Idealism of the Buddha and Buddhist philosophy. In 1927, he produced the second volume of this book wherein he has described the six systems of Nyaya, Vaisheshika, Samkhya Yoga, Mimansa, Vedanta, Vaishnava, Shaiva and Shakta systems of theism.

In 1926 Radhakrishnan delivered a series of Upton Lectures on philosophy at the Manchester College of Oxford. These lectures were published under the title “The Hindu View of Life”. This book was translated into many Indian and Foreign languages. This book made Radhakrishnan very famous. In 1929 he delivered in two series of lectures which were later published with titles “East and West in Religion” and “The Ideal View of Life”. It is in the latter book that Radhakrishnan has given his original contribution to the religious thought of the present age. In 1939 Radhakrishnan accepted the Vice-Chancellorship of the Banaras Hindu University. In this year, he produced two important books under the titles “Eastern Religious and Western Thought” and “Mahatma Gandhi”. The former book explains the Upanishadic Mysticism of India and shows how this mysticism has been a continuous influence of Western thought. Radhakrishnan wrote a long introduction to “Mahatma Gandhi”, which was presented to Gandhiji on his seventieth birthday. The other books by Radhakrishnan are ‘The Religion, We Need’, ‘Kalki’ or ‘the future of civilization’, ‘The Heart of Hindustan’, and Freedom and culture. Radhakrishnan has been invited by various countries of the world to lecture on topics concerning religion, culture and philosophy.

In the independent India he was appointed the ambassador to the U.S.S.R. He was made the Chairman of the University Commission appointed in 1948 to examine the working of the various universities in the working of suggest remedies for reforms. In 1950 he was elected to the high office of Vice –President of his country and in 1962 the nation honored him by electing him the president of India. He held this highest office till 1967 when he retired to devote his time to philosophical pursuits. At the ripe age 06 85 years, he left this world on April 17, 1975 for his heavenly abode.

RADHAKRISHNAN’S PHILOSOPHY

According to Dr. Radhakrishnan, Philosophy is avoiding terms that includes logic, ethics, aesthetics, social philosophy and metaphysics. Metaphysics which is concerned with the ultimate nature of things is comprised of two main fields, ontology and epistemology. Science studies the different facts of experience, while philosophy develops the meaning and explanation of experience as a whole. Philosophy has two sides to it, an explanatory and a descriptive, a metaphysical and an

empirical. Philosophy studies experience in a concrete form and reveals of the order and being of experience itself. It is a sustained attempt to understand the universe as a whole, if coordinates and interprets all significant aspects of experience the reports of scientists, the intuitions of the artists and the insights of saints. Any coherent Philosophy should take into account observed data, rational reflection and intuitive and insight, since human consciousness consists of the perceptual, the logical and intuitive awareness.

RATIONAL REFLECTIVE THINKING

Reflective thinking is a NOT a school subject, as critical thinking is in the UK. Reflective thinking is an emphasis on teaching to think as opposed to learning lexical knowledge. Reflective thinking is not about logic, especially not about formal logic. But it is a very useful and enlightening study. It is meant to be a multidisciplinary or complex subject, and a course in multidisciplinary studies, a theory as well as practice related to cognition, computing and language. Reflective thinking, on the other hand, is a part of the critical thinking process referring specifically to the processes of analyzing and making judgments about what has happened. Dewey (1933) suggests that reflective thinking is an active, persistent, and careful consideration of a belief or supposed form of knowledge, of the grounds that support that knowledge, and the further conclusions to which that knowledge leads. Learners are aware of and control their learning by actively participating in reflective thinking – assessing what they know, what they need to know, and how they bridge that gap – during learning situations. In summary, critical thinking involves a wide range of thinking skills leading toward desirable outcomes and reflective thinking focuses on the process of making judgments about what has happened. However, reflective thinking is most important in prompting learning during complex problem-solving situations because it provides students with an opportunity to step back and think about how they actually solve problems and how a particular set of problem solving strategies is appropriated for achieving their goal.

RATIONAL REFLECTIVE THINKING FOR PERSPECTIVE TEACHERS

Modern society is becoming more complex, information is becoming available and changing more rapidly prompting users to constantly rethink, switch directions, and change problem-solving strategies. Thus, it is increasingly important to prompt reflective thinking during learning to help learners develop strategies to apply new knowledge to the complex situations in their day-to-day activities. Reflective thinking helps learners develop higher-order thinking skills by prompting learners to a) relate new knowledge to prior understanding, b) think in both abstract and conceptual terms, c) apply specific strategies in novel tasks, and d) understand their own thinking and learning strategies.

Reflective thinking has been identified as an important component in the practice of education for the perspective teacher who is studying in college of education. It provides learners with an opportunity to correct misconceptions and fill in gaps by helping them to think about what they are doing and why they are doing it. Thus, many researchers argue that reflective processes are essential to the quality of learning (Barab & Duffy, 1999; Lin, Hmelo, Kinzer, & Secules, 1999; Shon, 1987). Reflective thinking is especially helpful in solving complex tasks, because it helps learners to identify facts, formulas, and theories that are relevant for the solution of an ill-defined problem (King & Kitchener, 1994). In recent years, much attention had been dedicated to Problem-Based Learning (PBL) based on constructivist views of learning. Because the learning in PBL starts from an ill-structured problem in which there is no single solution, learners are inclined to be disoriented. Therefore, the ability to reflect while exploring the problem is necessary to maintain the essence of effective PBL practice. Reflective thinking is particularly important to young children who are in the state of developing abstract thinking because “it is central to acquiring best practice, steadily extending knowledge, refining one’s evolving philosophy” (The National Association for the Education of Young Children, 1996). In the light of above reflective thinking is a vital one of the perspective teacher to survive their carrier in effective way and dealing the future students community with possible outcomes and make them self survival capacity.

CONCLUSION

Dr. Radhakrishnan was not only a Philosopher, but also a writer of repute, a scholar, par-excellence, and an orator with gift of the gab, an original thinker, an educationist, a spiritualist and a creative genius. A

multi dimensional creative genius, he made his original contributions in all diverse fields of life. 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. In education Radhakrishnan insists on integration of personality and social integration. Politics should promote human welfare and happiness. It is a branch of ethics and thus Radhakrishnan could advocate only democracy, though it is an ideal to him. The success of democracy depends upon its leaders; the representative’s who should be integrated personalities. Dr. Radhakrishnan wished for world democracy.. As he lives in our heart, and as his thoughts are vibrating in our mind. He believes that teacher can make great personalities from the younger generation of the world through their vibrant service of students and society.

REFERENCES

1. T.M.P. Madhavan, G.V. Saroja (1981) Contemporary Indian Philosophy, Sterling publishers private limited.
2. Prof. S.P. Chaube, Dr. Akhilesh Chaube Educational Ideals of the great in India.
3. Dr. S.P. Chaube (1982), Recent Educational Philosophies in India, Ram Prasad and sons publications
4. Ram Nath Sharma, Rajendra.K.Sharma (2000), History of Education in India Atlantic Publishers and Distributors.
5. Dr. Raghunath Safaya (1981), Great Indian Educations, The Associated Publishers.
6. Banerji A.K.(1991).Dr.S.Radhakrishnan,B.H.U.,Varanasi.P.36.
7. Radhakrishnan, S. (2009 Edition).The Pursuit of Truth NewDelhi: Hind Pocket Books,P.148.
8. Radhakrishnan, S. (1968, 2004) Religion, Science & Culture,New Delhi: Orient Paperbacks,P.117.
9. Moon, J. A. (1999). Reflection in learning and professional development: Theory and practice. London: Kogan Page, o Halpern, D. F. (1996). Thought and knowledge: an introduction to critical thinking (3rd ed.). Mahwah, NJ: L. Erlbaum Associates.