



SWAMI VIVEKANANDA'S IDEAS AND PHILOSOPHY OF EDUCATION

Sushma Madhok,

Lecturer in English, Govt. Girls Senior Secondary school

Gohana, Sonipat, Haryana

Abstract

India has a rich cultural legacy. In the 19th century, many brilliant educators emerged with their own unique ideas and philosophies of education. Swami Vivekananda (12 January 1863 – 4 July 1902) was India's most prominent and recognised thinker, educator, and reformer.

Vivekananda not only endorsed Vedanta but also gave it a practical expression. Vivekananda predicted the rise of societal ills owing to India's flawed educational system. Modern India places a high value on science and technology, rapidly converting man to a machine. Weakening of moral and religious values Civilization's basic concepts are ignored. Swamiji says man is a mix of animality, humanism, and divinity. His education should help him evolve from an animal to a heavenly being, via self-discovery and adequate training. If contemporary India has failed in any area, it has failed in generating genuine human beings, the fundamental component of developed civilization.

Keywords:- educational concepts, development. Vedantic Philosophy, human growth etc.

Introduction:-

“Rooted in the past and full of pride in India's prestige, Vivekananda was yet modern in his approach of life's problems and was a kind of bridge between the past of India and her present. His mission was the service of mankind through social service, mass education, religious revival and social awakening through education.”

.....Jawaharlal Nehru (14th November, 1889- 27th May, 1964)

Swami Vivekananda was born in 1863. He is now generally acknowledged as one of Mother India's and the world's finest sons. His life merged the eastern and occidental, the traditional and contemporary, religion and science, spirituality and education. He established the spiritual bridge that linked the East with the West, based on the tenets of Vedantic Philosophy. Swami Vivekananda's keen vision was applicable to almost every aspect of human growth. He has presented us with constructive thoughts and philosophies for regenerating India and the globe via education. Enriching the human spirit with the nectar of Vedantic vision of intrinsic divinity led to his vibrant educational concepts and philosophy. If India wishes to regain its lost grandeur and become a world leader, we must all acquire Swamiji's profound philosophy through his flawless model of education.

Examining the current educational system:

Swami Vivekananda says that today's education has some beneficial features, but it also has huge downsides that weigh down the good points. Career-oriented modern education pays little attention to cultivating virtue, mental discipline, moral strength or positive character. It does not



teach self-control or how-to live-in peace with others. It does not teach the core human qualities of truth, honesty, love, and compassion. Weaknesses and wrongdoings can be concealed and knowledge misused with education. Increase in social ills in India such as poverty, illiteracy and violence against women; distortion of religion; corruption; and dishonesty is a direct result of the failure of the 21st century modern education system to develop a nation ensuring integrity liberty equality fraternity and democracy. Vivekananda thought that it was important to build a flawless education system capable of eradicating all social ills and promoting the nation's eternal progress by regenerating human beings, the key components of society.

So, he focussed mainly on reforming India's education system. He and his followers did not only promote Vedanta, but also expanded and popularised public education. He will always be recognised for perfecting Indian Education. Here is a thorough examination of his educational philosophy.

VIVEKANANDA'S EDUCATIONAL PHILOSOPHY

Swami Vivekananda, like Pestalozzi (1746-1827), Friedrich Froebel (1782-1852), and John Dewey (1859-1952), was not an educational philosopher. It concerns the complete man, not only the exterior man of flesh and blood, as most educators do, but the inner man of body and spirit, stretching beyond place and time. Unlike the famous educator John Amos Comenius (1592-1670), Swami Vivekananda's beliefs are rooted in the divine character of man, which he defined as intrinsically divine. Vivekananda echoed Froebel. He also claimed that education should promote a harmonious life unfolding and that the evolution of nature reflects the progress of the human intellect. Like Froebel, he emphasised human integration for a peaceful life. "We aim to become harmonious beings with equally developed psychical, spiritual, intellectual, and working (active) sides," Swamiji states. Individuals in a nation can only comprehend one of these sides or sorts...

PHILOSOPHICAL BASIS OF VIVEKANANDA'S EDUCATIONAL THOUGHTS:-

Swami Vivekananda's educational philosophy is characterised by Idealism, Naturalism, and Pragmatism. From a Naturalistic perspective, he underlined that only nature and natural propensities can truly educate. From an Idealist perspective, he thinks education should try to develop a child's moral and spiritual traits. To attain material wealth, he stressed Western education in technology, business, manufacturing, and science.

INDIA'S 21ST CENTURY EDUCATION REFORM IDEAS OF SWAMI VIVEKANANDA:

Swami Vivekananda saw that mankind was in trouble. The overwhelming reliance on science and technology is rapidly converting man to a machine. Intimidation of moral and religious ideals Civilization's basic concepts are ignored. Swamiji says man is a mix of animality, humanism, and divinity. His education should help him evolve from an animal to a heavenly being, via self-discovery and adequate training. If contemporary India has failed in any area, it has failed in developing true human beings. Humans, the cornerstone of civilization, are scarcely human anymore. Swami Vivekananda envisioned a man who is both compassionate and clever, "great in



heart and mind”, and who can dynamize society. “We want the guy whose heart feels strongly the world's pains and tragedies... And (we want) the man who can not only feel but also comprehend.

We want a man who will not stop there but will work out (the feeling and meaning) via action. We want a hand, heart, and head combination.” Unlike Plato, he believes education is more than mental training. The mind must be developed with the heart, hands, and soul. The spirit must motivate social action, while the heart must bleed for the impoverished and oppressed. “Is education worth the term if it does not allow the ordinary masses to ready themselves for the battle for life, if it does not bring forth the strength of character, philanthropic spirit, and lion-like courage? True education allows one to stand on one's own two feet.”

We also need diverse disciplines of our own knowledge, the English language, and Western science; we need technical education and everything else that will grow companies. So, men may work enough to provide for themselves and save for a rainy day instead of asking for aid. “All education, all training, should be man-making,” Vivekananda states. All training is designed to help the guy grow. Education is the process of controlling and directing the stream and expression of will... Our country today seeks giant wills that can get into the mysteries and secrets of the cosmos and accomplish their mission in any way, even if it means descending to the bottom of the ocean and confronting death face to face. We seek man-making theories. We want all-round man-making education.”

EDUCATION GOALS:

Swami Vivekananda says education should have the following goals:

- **Perfection as a Goal**

Education's fundamental goal is to perfect man. Swamiji believes that man already possesses all material and spiritual knowledge hidden by ignorance. Education should lift the curtain so that knowledge bursts forth like a flame to enlighten all corners.

- **Swadharma fulfilment**

Everyone must mature. No one must imitate. So, he condemned foreign education. “By memorising others' thinking in a foreign language and obtaining a university degree, you might claim to be educated.” Are we learning? It's a self-motivated No external pressure should be put on the kids. External pressure simply leads to obstinacy and indiscipline. A child's courage and self-reliance grow in an atmosphere of freedom, love, and sympathy. The educator should not continually instruct the youngster what to do. Negative influences will impede his intellectual and mental growth. Encourage him to stand alone, to be himself. So, Vivekananda said, “If you don't let a lion grow, a fox will.”

- **Growth Freedom**

Swamiji says freedom is the first step to self-development. The infant should be allowed to grow naturally. Like growing a plant, you cannot instruct a child, Vivekananda stated. You can only aid



on the negative side. You may remove impediments, but knowledge comes from nature. Loosen the soul to allow it to flow freely. Put a hedge around it, make sure nothing else kills it, and your job is done. You have no choice. The rest is nature's manifestation.” The instructor should not impose any external pressure on the student. The youngster should be helped to solve his own difficulties.

- **Diversity within**

The actual purpose of education is to improve individuals' awareness so they may seek and find harmony in variety. Physical and spiritual worlds are one, according to Vivekananda (Maya). Education must foster this sense of togetherness in difference.

- **Character Design**

Character development is a major goal of schooling. “The character of a man is the sum of his tendencies, the bent of his mind,” Swami Vivekananda stated. The soul's sensations of joy and anguish are blended to form a man's character. Educators should set high standards for students. A teacher's personal example of excellent character is the finest approach to build character. Vivekananda promoted Brahmacharya practise to enhance mental, moral, and spiritual capabilities leading to purity of ideas, words, and deeds. Students should be taught to work hard, acquire good habits, and learn from mistakes, says Swamiji.

- **Personal Development**

Physical and mental development of children is an essential goal of education so that they may contribute to national progress and advancement as courageous and physically developed citizens of tomorrow. Swamiji wants education to allow the youngster to stand on his own feet economically rather than becoming a parasite on others.

- **Moral and Spiritual Growth**

Swamiji says a nation's grandeur is judged not just by its legislative structures and activities, but also by its population. But greatness in a citizen is only achievable via education's moral and spiritual growth.

- **Self-Belief, Shraddha, and Renunciation**

Throughout his life, Swamiji encouraged people to believe in their abilities. They should teach self-denial, sacrifice, and rejection of temporal pleasures for the greater good. Individuals should be educated to develop these traits.

- **Religious Growth**

Swamiji believes education should promote religious development. To him, everyone should be able to locate and grow their religious seed, which will allow them discover the absolute truth or reality. So he recommended training sentiments and emotions to purify and sublimate the whole



life. Thus, obedience, social service, submission to great saints' teachings, and other excellent traits will emerge in the individual. Education should promote this growth in students.

EDUCATION MEANS:

Swami Vivekananda says the greatest way to educate is via love.

1. Love should guide education. Love inspires character development. Children need to be educated with love. This love is for men, for humans. Only love for the learner and the man in him should motivate educators.
2. Aid: The educator aids the student in expressing his strengths and capacities. The educator should also assist the student realise and use his cultural background. Educator will only assist students grow through understanding.
3. Education is not a picnic. Every student has personal issues. He solves them with the help of his teachers. The teacher should just tell the student to concentrate on his difficulties. The effort is more effective when focused.

Types Of Education:

1. Physical education

India's young are slackers. They can't think and act. "We speak of many things, but never practise them," Swamiji observed. Why is that? We must strengthen this feeble intellect. Our young guys must first be powerful. Religion will follow. That is my advice to you, my young buddies. Football will get you closer to Heaven than the Gita... Your biceps, your muscles, will grasp the Gita better. With a little strong blood in you, you will better grasp Krishna's intellect and power. When your body is strong and you feel like a man, you will better grasp the Upanishads and the Atman (Vol.-3). In order to achieve self-realization (mind development) and character development (body development), physical education must be taught in schools in the twenty-first century.

2. Education morale and religious

Swamiji believes religion should be taught in schools in the twenty-first century. Undoubtedly, one of the greatest societal ills in India is the misinterpretation of the phrase "Religion". To suit the selfish interests of a few educated and higher-class individuals, religion has been misconstrued and distorted, according to Swamiji. Religion has been limited to a few rites and rituals. Most people are led to believe that religion is only doing specific activities on particular fortunate days. The people have been kept in the dark about religion's true foundation and the spiritual writings' veracity. The western educational approach emphasises on intellect while disregarding the heart, leaving personality isolated and making pupils "ten times" selfish. "A cold intellectual never becomes inspired." He spoke. *"The heart, like the brain, is the tool of knowledge and inspiration..."*

Swami Vivekananda's view of religious education differs from other 19th century thinkers in its social overtone. "I do not believe in a deity or a religion that cannot wipe the widow's tears or feed the orphan," he wrote. He sought to educate the kids on the issues affecting the world and prepare them for leadership positions in bringing about social change. According to him, "religion is



expansion” - muttering phrases or genuflections. “Man is to become divine, recognising the divine more and more each day.”

3. Educational science

Swami Vivekananda has discovered ancient truths through an inner journey with Sri Ramakrishna. “Religion without science is blind; science without religion is lame,” Swamiji knew (Einstein). He also had the western scientific attitude. He sensed a need to connect western science with eastern philosophy. He used a mix of western science and eastern faith to achieve this. So, instead of seeking service, men may earn enough to provide for themselves and save for a rainy day, he added. However, he reminded his people, “what we desire is western sciences linked with Vedanta, Brahmacharya as the guiding principle and also Shraddha in oneself.”

4. Education for Weaker Section of the Society

Swami Vivekananda fought for universal human rights and independence. “Each soul is divine,” he believed. The purpose is to exhibit God through directing nature. Work, worship, psychological control, philosophy, or any combination of these, and be free. This is religion. In Swami Vivekananda's words, "I deem any man traitor who, having been educated at their expense, pays not the least care to the millions." Our major national sin is widespread negligence, which led to our demise.

Swami Vivekananda, like Gandhiji, laboured tirelessly for the advancement of the oppressed. He urged for universal education to bring these backward people up to speed. “A nation advances in proportion to the spread of knowledge and intelligence,” he added. The monopolisation of the land's education and intelligence by pride and royal power has been the main cause of India's destruction.

5. Women's education

A man educates an individual, and a woman educates a family, according to a saying. Gods rejoice when women are revered; where they are not, all labour and effort is futile. But in India, men and women are treated differently. Men have reduced women to mere production robots, denying them fundamental rights and enforcing strict regulations. “All nations have achieved greatness by respecting women,” Swamiji stated. Unrespectful nations have never been great, and will not be in the future.” Swami Vivekananda considered women as the incarnation of Shakti; the He thinks women can do intellectual work just as well as males. “In what text can you find a message that women are not competent for study and devotion?” he asked the conservatives. “Indian women must be educated and given a dignified status in our country,” he said. “Ideal people must continually be brought to the girls' eyes to instil loyalty to high ideas of selflessness,” he urged.

CONCLUSION:-

To sum up, Swami Vivekananda predicted that mankind was in a crisis. Ideals, etiquette, and customs clash everywhere. Disrespect for the past is trendy now. The examination of Vivekananda's education system shows that education is the only way to improve the masses.



Education must come first, regardless of poverty, religion, caste, or faith. “What makes Europe different from India?” he questioned from experience. “Education! “Leave the reading of the Vedanta, practising meditation, and chanting of Gita for the next life,” he told his pupils. Let this body serve others, and I will know that your visit was not in vain.” “Feel, my children; feel for the poor, ignorant, and oppressed!” To serve the poor, uninformed, and oppressed is the only way we may become intellectually wealthy and self-sufficient as a result of Swamiji's educational programme.

“His life aim was to urge that individuals should be possessed with Shraddha (Faith) of Virya (Courage) and achieve to the understanding of Atma, and sacrifice their lives for the sake of others,” Dr. R.S. Mani said.

REFERENCES:-

1. Editions of The Complete work of Swami Vivekananda, Vol.1, 2009; Vol. 2, 2009; Vol. 3, 2008; Vol. 4, 2007; Vol. 5, 2009; Vol. 6, 2008, Vol. 7, 2008; Vol. 8, 2008; Vol. 9, 2008. Kolkata: Advaita Ashrama Publication.
2. Nair V.S. Sukumaran. (1987). Swami Vivekananda; The Educators. New Delhi: Sterling Publisher (P) LTD.
3. Sharma, R.N. (2008). Textbook of Educational Philosophy. New Delhi; Kanishka Publication.
4. Aggarwal, J.C and Gupta, S. (2006). Great Philosophers and Thinkers on Education. New Delhi: Shipra Publication.
5. Dash B. N. (1986). Educational Philosophy and Teaching Practice. New Delhi: Kalyani Publishers.
6. Goel, S.L. (2008). Administrative and Management Thinkers; Relevance in New Millennium. New Delhi: Deep & Deep Publication (P) LTD.
7. A Compilation. (2015). Vivekananda as the Turning Point; The rise of a new Spiritual Wave. Kolkata: Advaita Ashrama Publication.
8. Bharathi, S.V. (2011). Educational philosophy of swami Vivekananda. New Delhi: Discovering Publishing House.
9. Rangachari, D. (2011). Swami Vivekananda a man with a vision. United Kingdom: Penguin Publication.
10. Swami Vivekananda. (1946). Teachings of Swami Vivekananda. Ramakrishna Math, Howrah, (Kolkata): Ashrama Vedanta Press.
11. Mohapatra, K. (1996). Rebuild India, First Edition. Ramakrishna Math, Howrah, (Kolkata): Advaita Ashrama Publication.
12. Bharatbhai, J. R. (2013). Views of Swami Vivekananda for a Better Parameter of Human Life. Indian Journal of Research –Paripex, Volume No. 2, Issue: 8, ISSN-2250-1991.
13. <http://cwsv.belurmath.org/.05.05.2015>