

Educational Philosophy of Swami Vivekananda and his main Contribution in the Field of Education

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Abstract: *Swami Vivekananda, who lived from January 12, 1863, to July 4, 1902, is widely considered India's most influential and recognized theorist, educationist, and reformer. His educational system, which emphasizes the cultivation of moral and spiritual culture, is a source of great influence. In addition to being a fervent advocate of Vedanta, Vivekananda also gave the philosophy a useful form. Vivekananda predicted that India's inadequate educational system would lead to the rise of numerous societal ills. India in the modern era has placed a strong focus on science and technology, which is quickly turning people into machines. Religious and moral principles are being undermined. We are ignoring the foundational ideas of civilization. Man is a combination of humanity and divinity, according to Swamiji. Education should help him evolve from an animal to a heavenly being by fostering self-awareness, self-reliance, and appropriate training. If there is one area where contemporary India has fallen short, it is surely in the area of creating true humans—the essential building block of a developed society—through an idealized educational system. The goal of this theme paper is to draw attention to Swamiji's educational philosophies. It makes an attempt to evaluate the applicability and necessity of his educational theories and philosophy in the context of India's twenty-first-century educational system.*

Keywords: Swami Vivekananda's Ideas and Philosophy of Education.

I. INTRODUCTION

It has been more than 150 years since Swami Vivekananda's birth. In the modern day, he is widely acknowledged as one of Mother India's and the world's greatest sons. The oriental and the occidental, the past and the future, tradition and modernity, religion and science, spirituality and education all came together in his life. Based on the fundamental principles of Vedantic philosophy, he designed the spiritual bridge that united the East and the West. Almost every aspect of human progress was worthy of Swami Vivekananda's astute observation. He has presented us with concepts and philosophy that are constructive and would help India and the globe regenerate through an ideal education system. His innovative theories and educational philosophy were founded on the nectar of the Vedantic vision of humankind's inherent divinity, which would promote human fulfillment and progress. To regain its former glory and emerge as a global powerhouse, India must imbue all of us with Swamiji's profound ideas through his idealized educational model. Regarding Swami Vivekananda and his teachings, Rabindranath Tagore said, "Study Vivekananda if you want to know India." There is nothing unpleasant about him, and everyone is nice. Vivekananda emphasized man above all else, saying, "Man-making is my mission," after realizing that a nation's future rested on its people. Indian Hindu monk Vivekananda played a significant role in both revitalizing and redefining important facets of the religion in India as well as bringing Vedanta to the West. He said that the true mark of an enlightened person is the growth of compassion into a strong resolve to assist people who are unaware of their oneness. The essential idea of Vivekananda's philosophy is this:

In order to provide every child in the nation with a minimum education and to impart the fundamentals of Indian culture, Vivekananda championed the national education system. He thought that a child's family should be the first to educate them. Then, it needs to encompass his nation, society, and village. The child will eventually come to see himself as a global citizen as his understanding grows. He will therefore naturally develop a sense of universal

brotherhood as a result. "Rooted in the past and full of pride in India's prestige, Vivekananda was yet modern in his approach to life's problems and was a kind of bridge between the past and present of India," wrote Jawaharlal Nehru, the country's first prime minister after independence. His goals included using education to promote social service, public education, religious revival, and social awakening in order to serve humanity.

Objective of the Study

To study the Swami Vivekananda's philosophy of education and his main contribution to education.

II. METHODOLOGY

The current study is qualitative in nature, and it investigated and construed relevant material in the form of articles, research papers, and books utilizing descriptive and analytical methodologies.

VIVEKANANDA'S CONCEPT ON EDUCATION

Education is that which liberates, according to Swami Vivekananda (Sa Vidya Ya Vimuktaye). It frees one from self-destructive habits and ignorance of their own "self." According to Indian custom, "Vidya" (learning or knowledge) is the opposite of "Avidya" (ignorance or non-knowledge), and in order for it to be fully achieved, "Atma-Vidya" (knowledge of the self) must come to pass. The "Yajur Veda" emphasizes the pursuit of both worldly and spiritual knowledge for holistic living and for achieving immortality. Thus, education serves as a tool rather than an end in and of itself, helping people develop self-awareness and realize the ultimate oneness of life—a fact that the Vedic seers and powerful souls such as Sri Ramakrishna (1836–1886), Swami Vivekananda (1863–1902), Sri Aurobindo (1872–1950), and others have logically explained.

SWAMI VIVEKANANDA'S IDEAS AND REFORMATION OF 21ST CENTURY EDUCATION IN INDIA

Swami Vivekananda recognized that humanity was going through a difficult time. The overwhelming emphasis placed on science and technology is quickly turning humans into machines. Religious and moral principles are being compromised. The tenets of civilization are being disregarded. Man is a combination of humanity and divinity, according to Swamiji. Education should help him evolve from an animal to a heavenly being by fostering self-awareness, self-reliance, and appropriate training. If there is one area where modern India has fallen short, it is surely creating people with true moral integrity. Even though they constitute the center of society today, humans are not really humans. Thus, Swami Vivekananda envisioned the formation of a man who is clever and kind, "great in heart and great in mind," and who has the drive to transform society for the better. "We want the man whose heart feels intensely the miseries and sorrows of the world," stated Swamiji. And we desire the guy who, in addition to being able to feel, is also able to understand the meaning of things, who goes deeply into the core of understanding and nature. We are looking for a man who is willing to work hard and demonstrate his desire to work out his feelings and meaning through genuine deeds. What we desire is such a hand-heart-head combination. He believes that education is more than just developing one's intellect, as Plato believed. The growth of the heart, hands, and spirit must coexist with the development of the mind. The destitute and oppressed must break your heart; your hands must work with dexterity; and your spirit must inspire you to operate in social service. Aristotle believed that the highest good, or Summum Bonum, was contemplation and that the greatest virtue was intellect. However, contemplation is useless and unable to improve society or man without action and moral principles. The same principles are expressed when Swamiji states, "Is education worth the term if it does not empower the general populace to arm themselves for life's challenges and does not elicit a spirit of generosity, courage, and strength of character? Genuine education is the ability to stand up for oneself. "Education is not the amount of information that we put into your brain and run riot there, undigested, for the rest of your life," asserted Vivekananda. We need to integrate ideas in a way that builds character, manhood, and life. You are more educated than any man who can memorize an entire library if you have integrated five concepts into your life and character. The person carrying the sandalwood just understands the weight of the material, not its worth. Encyclopaedias are the rishis, and libraries are the world's finest sages, if education is the same as information. It follows that we clearly desire education that helps people develop their moral fiber, mental fortitude, and intelligence

while also enabling them to stand on their own two feet. We also need diverse fields of our own expertise, along with the English language and Western science; we also need technical education and anything else that would help enterprises grow. so that men can earn enough to support them and save for a rainy day, rather than going out and asking for assistance and services. "Man-making should be the end of all education and training," asserts Vivekananda. Developing a man is the ultimate goal and purpose of all training. Education is the process of bringing the current and expression of will under control and making them beneficial. What our nation needs today are iron-strength muscles and steel-like nerves, enormous wills that nothing can withstand, the ability to delve into the mysteries and secrets of the cosmos, and the willingness to do whatever it takes to achieve its goals, including facing death head-on and diving to the bottom of the ocean. We want theories that create humans. We want education that is made entirely by humans.

AIMS OF EDUCATION

The following, in Swami Vivekananda's opinion, ought to be the goals of education. The Pursuit of Perfection to bring man to a state of extensive excellence is the primary goal of education. According to Swamiji, man already possesses all knowledge—both spiritual and material—but it is hidden by a veil of ignorance. Education need to lift the curtain and reveal information like a bright lamp that will eventually brighten every area.

Fulfillment of Swadharma

Swami Vivekananda agreed that education should incorporate Swadharma. Everybody needs to develop into their true selves. Nobody must imitate others. For this reason, he opposed forcing students to attend foreign schools. "You can pride yourself as educated if you learn someone else's thoughts in a foreign language, fill your mind with them, and get a university degree," he questioned. Is this learning? Real progress is driven by oneself. There should be no outside pressure on the kids. Only negative responses to outside pressure result in obstinacy and indiscipline. All the youngster needs to grow up brave and independent is freedom, love, and sympathy. Teachers shouldn't give kids instructions on what to do all the time. Such unfavourable paths will conflict with his mental and intellectual growth. We need to inspire him to be independent and authentic. Thus, Vivekananda proposed, "One will become a fox if you do not allow him to become a lion." Therefore, we must customize education to meet the unique needs of each child. Each person should have equal opportunities to grow in accordance with their inner nature.

Freedom of Growth

Freedom is the primary prerequisite for self-development, according to Swamiji. It is important to allow the youngster to develop in accordance with his or her own personality. "You cannot teach a child any more than you can grow a plant," remarked Vivekananda. You can only provide assistance in negative situations. Even with the barriers removed, knowledge still arises naturally. Give the soul a little leeway so it can emerge more readily. Plant a hedge around it, make sure nothing kills it, and then stop working there. There is nothing more you can do. The remainder is an expression of its inherent essence. The instructor must avoid applying any external pressure to the student. It is best to assist the child in finding solutions on their own. The instructors ought to be filled with a spirit of worship and service. The ultimate goal of education is realisation. It serves as a tool for creating human fraternity.

Unity in Diversity

The fundamental purpose of education is to help people gain insight into themselves so they can find and recognise the unity in diversity. According to Vivekananda, the separation between the material and spiritual realms is an illusion (Maya). Education needs to be able to foster this sense of unity in variety.

Character Formation

Character development is one of the most important goals of education. "A man's character is the culmination of his inclinations and the totality of his mental bent," stated Swami Vivekananda. A man's character is the culmination of the various impressions that pleasure and suffering leave on his or her soul as they pass before it. Teachers ought to set a high standard for students to follow. A teacher's personal model of excellent character is the finest approach for

students to improve their own character. Vivekananda highlighted the practice of Brahmacharya as a means of character development, as it promotes the development of mental, moral, and spiritual powers leading to purity of thoughts, words, and acts. The Swamiji believes that kids should be taught to work hard, develop positive habits, and grow from their failures. In addition to these, qualities like a hunger for knowledge, tenacity, faith, humility, obedience, and reverence are necessary for character development. "There cannot be any growth in us without faith, humility, submission, and veneration in our hearts towards teachers," said Vivekananda. Teachers in nations that have failed to maintain this type of relationship have reduced to the status of lecturers. A real teacher is one who can instantly put himself on the same level as his pupils, transfer his own soul to theirs, and see through and comprehend with their minds.

Physical and Mental Growth

One of the main goals of education is to help children develop mentally and physically so that, when they have finished their education, they will be able to contribute to the growth and advancement of their country as brave, physically fit citizens of the future. Emphasising the child's cerebral growth, Swamiji wanted schooling to help the child become self-sufficient rather than a parasite on others.

Moral and Spiritual Development

According to Swamiji, a country's grandeur is determined by the greatness of its people, as well as the institutions and activities of its parliament. However, a citizen can only become great via their moral and spiritual growth, which is something that education should promote

Development of Faith in one's Own-self, Shraddha and Spirit of Renunciation

Throughout his life, Swamiji encouraged people to have complete faith and confidence in their own abilities. They should foster a selfless mindset, giving up worldly comforts and renunciation for the benefit of others. Education should encourage all these attributes in students.

Religious development

Religious development, in Swamiji's opinion, is a crucial educational goal. He believed that exploring and growing the religious seed in each person would help them discover the unchanging truth or reality. Therefore, in order to purify and elevate one's entire life, he promoted the training of sentiments and emotions. Only then will the person begin to acquire the capacities of social service, obedience, and submission to the teachings and preaching of the saints, among many other virtues. Education should encourage this growth in students.

Curriculum

Swami Vivekananda was against the status quo educational system. He aims to balance Western and Indian science in his curriculum. He advised researching a wide range of topics. Study of Vedanta, Upanishad, puranas, religion, philosophy, art, and Sanskrit language are among the subjects he has recommended for students studying history, geography, economy, psychology, home science, mathematics, agriculture, industry, and technique. In addition to physical development, he suggested incorporating games, sports, and other physical activities. In addition, he suggested that girls pursue careers in psychology, economics, childrearing, cooking, and needlework. In order to attain the country's material prosperity, he argued for the inclusion of Western technology and engineering in school and college courses. Swami Vivekananda's educational philosophy also acknowledges the importance of religious education. According to him, real religious education doesn't have any limitations; rather, it helps people become far more generous thinkers. According to him, religious education teaches people to respect each other's beliefs and get to know themselves better.

Methods of Teaching

Swami Vivekananda's philosophy of education is the result of his critical evaluation of modern education, as well as his analytical and interpretive approach to the ancient Indian Vedantic School of thought. He disapproved of the current educational system that is pushed on pupils by outside parties and forces them to memorise material that causes mental strain. The Vedic educational system offers a comprehensive, high-quality educational procedure. According to Vedic philosophy, the most crucial stage in the educational process is hearing. Students are then expected to reflect on the material they have been taught, practise meditation, and realise its importance for cognitive growth as well as for developing their own lives and character. However, when instructing pupils, teachers ought to adopt a loving manner. As a proponent of integrated philosophy, he encouraged all instructional strategies that enable teachers to lower themselves to the level of their students and support their development of character and self-actualization. Student-centered instruction is the best approach to take. Among the instructional approaches he offers, some of the most essential ones for teaching pupils are yoga, meditation, question-answer techniques, constructive debate, heuristic or enquiry-based learning, self-study, and lecture methods. Vivekananda relied on his native tongue when instructing since, in his opinion, it is the only way to beautifully explain one's thoughts. He also placed a strong emphasis on mastering Sanskrit. In his opinion "Sanskrit is the source of all Indian languages and a repository of all inherited knowledge." In fact, he believed that comprehension of India's old customs and culture required a solid grasp of Sanskrit. In actuality, he intended to instill nationalism and patriotism in the hearts and minds of India's youth by teaching in this manner and forging a link between the pupils and Indian culture and tradition. Additionally, R.N. Tagore stressed the importance of teaching children in their mother tongue in school. Sanskrit is a common language that Swamiji advised all Indians to learn. According to him, Sanskrit served as the foundation for the majority of Indian languages, as well as a huge storehouse of Indian pride, culture, historical knowledge, and philosophical insight into the various manifestations of Indian ethos. The greatest way to capture the religious, spiritual, cultural, and social legacy of ancient India is through the language of Sanskrit. But he also exhorted people everywhere to study how to improve their lives. He emphasised that English was essential, especially for Western science and technology.

Discipline

According to Vivekananda, discipline is a crucial component of a person's character. He thought it was untrue to instruct or discipline a child from afar. We cannot see what we are not looking at because we train our mind and body to be disciplined. He desires that each of us pursue our own education. After receiving recommendations from the external instructor, the internal teacher goes to work. Excessive authority and power will only hinder a child's natural development. He said, "A child will grow up to be a fox if you don't let him grow up to be a lion." Establishing the right atmosphere and reducing the number of dos and don'ts is crucial. It is a crucial first step towards success in life. In a radical move, Swami Vivekananda promoted an emancipator self-discipline that combines total freedom with restraint. In favour of strict discipline, he said that educators should treat students with respect on all levels—mentally, cognitively, academically, behaviorally, spiritually, and physically—and that teachers should fulfill their duties with honesty, love, devotion, and enthusiasm. Swami Vivekananda recommends these practices for the mind, body, and soul to foster excellent ideas, thoughts, ethics, and good deeds. He supported student-centered discipline, which aims to allow students the freedom to reach their full potential in the company of nature in order to help them focus their minds through self-control and disengagement from the outside world.

Place of Teacher

According to Swamiji, a teacher is a friend, philosopher, and mentor who supports each student in finding his or her own path. He is the one who makes learning happen. He should encourage the students to learn and grow independently, without intervention. It is fitting to describe him as the origin of a welcoming atmosphere. It doesn't matter how necessary it is for a teacher to have experience and competence to understand the needs, delays, and nature of each student and help them get up to speed. Teachers need to understand and extend a hand to pupils from a variety of backgrounds. Teachers shouldn't think of themselves as in charge of the classroom or try to control students in any way. A true teacher, in his words, is one who can instantly descend to the student's level, change his soul into the

student's soul, and enable the student to see with his eyes, hear with his ears, and comprehend with his mind. Nobody else is truly able to teach like this teacher.

Vivekananda's Educational Philosophy & its Relevance in Modern India

The preamble of our constitution reflects the educational needs of modern India. The objectives, subject matter, and methods of instruction—that is, the entire educational process—must form the foundation of the three pillars of secularism, socialism, and democracy. Furthermore, Vivekananda articulated his philosophical ideas by imagining an independent India's educational needs. His views are still very relevant today. Because he supported a broad interpretation of religion, he supported lay values. He believed ignorance to be the primary enemy of civilization. He advocated for mass education, which includes adult, free, and required education. Given the circumstances, his endorsement of women's education is appropriate. His emphasis on child-centered education is another noteworthy aspect of his educational theory. He made the case for a fair educational system. "We want that education by which character is formed, mental strength is increased, intellect is expanded, and by which one stands on one's own feet," is how Swami Vivekananda put it when he discussed education.

III. CONCLUSION

In conclusion, Swami Vivekananda foresaw the current human dilemma. There are conflicts of values, manners, and customs everywhere you look. Disrespect for all things ancient is currently in style. Examining Vivekananda's educational plan reveals that education is the sole method for elevating the masses. Education must come first for the advancement of humanity, regardless of poverty, caste, religion, or faith. Perched on the edge of experience, he posed the question, "What distinguishes Europe from India?" "Learning! Education! "Leave the reading of the Vedanta, the practice of meditation, and the Gita chanting for the next life," was his own response and the sound advice he gave his pupils. When my body departs to serve others, I will know that your visitation with me was worthwhile. "Feel, my children feel; feel for the underprivileged, the ignorant, and the oppressed," he exclaims. The only way we can implant in the next generation the drive to succeed, the empathy to give and serve, and the unwavering desire to help the underprivileged, ignorant, and oppressed people who have given us the intelligence, wealth, and independence is by using Swamiji's educational programme. Dr. R.S. Mani duly acknowledged and commented, "His life mission was to advocate that people should be possessed of Shradha (Faith) of Virya (Courage) and attain to the knowledge of Atma, and sacrifice their lives for the good of others." This sums up Dr. Vivekananda's educational ideas and philosophy. He yearned for and received this blessing.

Education was revolutionised by the excellent educator Swami Vivekananda, who affected nearly the whole area. Vedanta's ageless teachings greatly influenced his opinions on education. His innovative educational concepts impacted millions of Indian youth. His command was to "Arise, awake, and do not stop until the goal is attained." He gave the people's blood a fresh lease on life. He vociferously championed national education, ensuring it adhered to national boundaries and rooted itself in cultural heritage. Self-awareness, independence, focus, mass education for all, women's education, physical education, education for man-making, education through mother tongue, religious and moral education, value education, and so forth are just a few of his many noteworthy contributions to education. Swamiji's lessons play a crucial role in restructuring our existing educational system.

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