



(Peer Reviewed, Refereed and Multidisciplinary Journal)

Universal Research and Academic Journal

Volume: 08, Issue: 08, (Aug-2024), pp: 01-05

Received: 05th August, 2024

Accepted: 16th August, 2024

©URAJ: 2024/08/001/005/001

An Educational Philosophy of Swami Vivekananda: A Study

Mayuri Verma^{1*}, Dr. Vivel Kumar Pal²

^{1*} Research Scholar, School of Philosophy, NIILM University, Haryana, (talwarmayuri04@gmail.com)

² Associate Professor, School of Philosophy, NIILM University, Haryana, (acz261401@gmail.com)

Abstract: An education is essential for attaining success and a fulfilling life. It is a process by which an individual cultivates personal potential and becomes an engaged and productive member of society. Education significantly influences the development of an individual's character. Education may catalyse social change by transforming individuals' perspectives and attitudes. Individual and social competencies must be cultivated concurrently to produce a wholly unbiased individuality. Education is the principal agent of social and cultural transformations occurring within society. Education serves as a crucial agent of socialisation for younger generations to fulfil societal expectations. The enhancement of human resources is attainable through a well-structured educational curriculum. It is imperative that teachers assume greater accountability to initiate actions for societal reform, thereby contributing to national development. In the contemporary social landscape characterised by intense competition for material wealth and a crisis of values, it is essential to emphasise the philosophies of Swami Vivekananda for societal reconstruction by incorporating his ideas into the framework of human development through education. This study identifies the method to access the inner self, which exists universally, by transcending one's ego to ultimately achieve the manifestation of perfection through education. This paper aims to examine an Educational Philosophy of Swami Vivekananda.

Keywords- Spiritual Education, Moral Values, Character Building, Self-Realization, Practical Knowledge, Indian Philosophy, Youth Empowerment, Ethical Education

INTRODUCTION: Swami Vivekananda a prominent reformer in India, emphasises the urgent necessity for everyone to awaken to their inner selves, urging all to "arise, awake, and stop not until the goal is reached." The examination of Swami Vivekananda's educational philosophy

facilitates the change of individuals via moral and spiritual education. The investigation aimed to examine the ideas of Swami Vivekananda. Swami Vivekananda (1863-1902) was instrumental in the dissemination of Indian concepts of Vedanta and Yoga to the Western world. A follower of the mystic Ramakrishna Paramahansa, Vivekananda was instrumental in the resurgence of Hinduism in India and made substantial contributions to the notion of nationalism during the colonial period. His orations, particularly at the Parliament of the World's Religions in 1893, garnered him global renown. Vivekananda's educational theory emphasises the comprehensive development of an individual, incorporating spiritual, moral, and intellectual advancement. He advocated for the empowerment of kids via education, highlighting character development, self-sufficiency, and social accountability. His educational vision was to cultivate persons who are both intelligent and ethically conscious, fostering a spiritually enlightened populace that contributes constructively to society.

Swami Vivekananda's educational philosophy emphasises that education transcends the mere acquisition of knowledge; it focusses on the whole development of an individual. He claimed that the objective of education is to actualise the potential inherent in each individual and to cultivate their inner strength and values. The fundamental tenets of Vivekananda's educational philosophy encompass:

Holistic Development: Education should integrate the physical, mental, and spiritual aspects of an individual, promoting overall well-being and balanced advancement.

Character Development: Moral and ethical progression is as crucial as academic

advancement. Education should foster traits such as integrity, empathy, and self-control.

Practical Knowledge: Education should be realistic and relevant, preparing individuals to address life's challenges and make significant contributions to society.

Self-Reliance: Vivekananda emphasised the importance of self-reliance, encouraging students to develop confidence and independence.

Service to humanity: Education should inspire students to contribute to society and pursue social advancement, embodying the ideals of global brotherhood and empathy.

Vedanta, a principal school of Indian philosophy, constitutes the foundation of Swami Vivekananda's educational system. Vedanta is founded on the principles of the Upanishads, which highlight the oneness of all things, the sacredness of the soul, and the ultimate objective of life as self-realization or the recognition of the divine within. Education ought to foster an awareness of the interdependence of all existence, encouraging global love and empathy. Each person possesses intrinsic holiness and potential. Education ought to facilitate the realisation of this intrinsic divinity. The primary objective of education is to assist individuals in recognising their authentic selves, facilitating personal and spiritual development. Vivekananda championed a comprehensive, inclusive educational framework that honours all religions and promotes mutual understanding and tolerance.

OBJECTIVES OF THE STUDY: To examine the elevation of individuals from societal and global afflictions through education. To investigate the educational elements that

contributes to the realization of excellence. To analyse are Swami Vivekananda's educational framework for 'Man-Making'.

The Ideas of Swami Vivekananda: Moral and religious ideals are being established. The essential tenets of civilisation are being disregarded. Conflicts of principles, customs, and behaviours are permeating the environment. Obsolescence is the prevailing trend. Vivekananda advocates for the acquisition of knowledge regarding social and global injustices through education. He perceives a profound necessity to awaken individuals to their inner selves, which he believes constitutes the fundamental objective of education. Vivekananda's educational concepts have been shaped by four primary influences:

- (a) Familiarity with the conventional educational framework in India;
- (b) Patriotism;
- (c) Individual beliefs; and
- (d) The conviction that a social revolution might be achieved through universal education.

The Objective or Goals: Vivekananda asserts that contemporary education is deficient due to its lack of a defined purpose to pursue. A sculptor have a distinct vision for the marble block, just as a painter is aware of the intended subject of their artwork; nevertheless, a teacher, he asserts, lacks a clear understanding of the objectives of their instruction. Swami Vivekananda endeavoured to demonstrate via his speech and actions that the ultimate goal of education is the cultivation of individuals. He devised his plan for the humanistic philosophy of Vedanta. Vedanta posits that the essence of a person resides in the soul, which

exists alongside the body and mind. In alignment with this philosophy, Swami Vivekananda characterises education as the revelation of the inherent perfection inside humanity. This perfection exists in all aspects of our existence, consciousness, and beliefs. Upon comprehending the fundamental essence of this perfection, we ought to align it with our inner self. To accomplish this, one must invigorate the ego, ignorance, and all other erroneous identifications via moral integrity and a fervent pursuit of truth, while transcending the corporeal form, sensory perception, ego, and all other transient aspects. He consequently recognised his eternal divine essence, characterised by endless existence, boundless knowledge, and limitless beliefs. At this juncture, the individual recognises their identity as congruent with all other individuals, perceiving them as expressions of the same essence. Thus, education in the principles of Vivekananda facilitates an understanding of oneself and one's inherent potentialities. The fundamental unity of the entire cosmos is achieved through education. In his educational framework, Swami Vivekananda emphasised the importance of physical health, asserting that a sound mind exists within a sound body. He frequently used the Upanishadic maxim, *hayamatma, balahinena, labhyah*, meaning the self cannot be attained through physical labour. However, with physical culture, one must give special attention to the cultivation of the mind. Swami Vivekananda asserts that students' minds must be regulated and cultivated via meditation, concentration, and the practice of ethical purity. Success in any domain is a consequence of focused concentration and mental fortitude. Education enhances mental fortitude and sharpens intellect, enabling individuals to achieve self-sufficiency.

Methodology or Procedure: The Vivekananda approach to educational work is similar to the heuristic approach used in contemporary learning systems. Within this framework, the instructor fosters an attitude of curiosity in the students, who are then expected to independently gather information while being guided by the instructor. When it comes to a child's healthy development, Swami Vivekananda places a premium on the conditions in the home and the classroom. Both parents and teachers have a responsibility to provide a good example for their children. Swami Vivekananda advocated for return to the traditional Gurukula model of student-teacher living with a preceptor so that pupils might always see the teacher's exemplary conduct and ideals modelled for them. Even though Swami Vivekananda believed that the mother tongue was the best way to educate the masses, he nonetheless recommended studying Sanskrit and English. Sanskrit is the key to unlocking the wisdom of the ancient wisdoms, while English is the key to understanding modern Western science and technology. The role of the educator is limited to facilitating the child's knowledge manifestation by eradicating barriers, as the implication of language is not limited to a select group of individuals.

The Disciplines of Study: Vivekananda's educational plan encompasses all of the subjects that are essential for the complete development of a person's body, mind, and spirit. These studies can be classified into the following general categories: physical culture, aesthetics, classics, language, religion, science, and technology. Swami Vivekananda believes that the curriculum should include the cultural values of the country as an essential component. Spiritual principles are the foundation of Indian culture. Studying the Ramayana, Mahabharata, Gita, Vedas, and

Upanishads helps students learn about spiritual values and culture. According to Swami Vivekananda, education is not complete until it includes the teaching of aesthetics or the arts. He uses Japan as an example of how a nation may become great through the mix of art and usefulness. Swami Vivekananda believes that education is the most important element of education. He repeatedly reminds us that religion is not made up of dogmas, creeds, or any specific set of rites. For him, being religious means are living in a way that allows us to show our higher nature, truth, kindness, and beauty via our thoughts, words, and actions. Women's education is another key part of Swami Vivekananda's educational plan. He came to the conclusion that if the women in our country receive the appropriate education, they will be able to find solutions to their difficulties on their own. The primary goal of female education is to make women strong, confident, and aware of their chastity (the practice of abstaining from sexual intercourse outside of marriage, or, more broadly, from any sexual activity) and dignity. He saw that while men and women are equally capable in academic subjects, women have a unique ability and skill in subjects that are related to home and family. As a result, he suggested that disciplines such as sewing, nursing, household science, and culinary arts be included to the curriculum, as these were not included in the education system during his time.

CONCLUSIONS: The examination and study of the Vivekananda Scheme of Education reveals that it is constructive, practical, and thorough. He came to the conclusion that the only way to improve the lives of the masses is via education. He discovers the answer to all social problems in the change of the individual via moral and spiritual education. However, Swami Vivekananda's vision of

education, which he believed would help him create a powerful nation that would guide the globe towards peace and harmony, is still a long way off. It is time to really consider his perspective on education and to remember his message to everyone: “Arise, awake, and stop not till the goal is achieved.”

REFERENCES:

- 1) Deshmukh, N., & Mishra, M. (2014). A Study of Educational Thoughts of Swami Vivekananda. *Scholarly REsearch Journal for Interdisciplinary Studies*, 1440-1444.
- 2) Nath, D. S. (2019). Swami Vivekananda's Perspective on Education. *Discover the World's Research*, 5-9.
- 3) Behera, S. K. (2018). ROLE OF TEACHER IN SWAMI VIVEKANANDA'S MAN MAKING EDUCATION. *International Journal of Research in Social Sciences*, 785-795.
- 4) Chakraborty, S., Chakraborty, B., Dahiya, V. S., & Timajo, L. (2018). Education as an instrument of social change and enhancing teaching-learning process with the help of technological development. *Research Gate*, 1-16.
- 5) Banerjee, A. (2018). Moral and Ethical Dimensions of Education: Swami Vivekananda's Vision. *Journal of Indian Philosophy and Education*, 45(3), 123-140.
- 6) Gupta, R. (2020). Practical Applications of Swami Vivekananda's Educational Ideas. *Contemporary Education Review*, 32(2), 87-102.
- 7) Mukherjee, P. (2015). Holistic Education: Insights from Swami Vivekananda. *Indian Journal of Holistic Learning*, 10(1), 45-60.
- 8) Sharma, S. (2011). The Integration of Spirituality and Practical Knowledge in Vivekananda's Educational Philosophy. *Educational Philosophy and Theory*, 43(4), 415-430.
- 9) The Complete Works of Swami Vivekananda. Advaita Ashrama, Kolkata; c2008, 5.
- 10) Verma M. The Philosophy of Indian Education, Meenakshi Prakashan. Meerut; c1969.
- 11) <http://cwsv.belurmath.org/>.05.02.2023
- 12) <http://www.publishyourarticles.net/knowledgehub/education/aim-of-education-according-to-swamivivekananda.html>. 05.02.2023
- 13) <http://swamivivekanandathegreathindumonk.blogspot.in/search/label/Life%20Experiences%20of%20Swami%20Vivekananda>.05.02.2023