



VIVEKANANDA'S EDUCATIONAL THOUGHT AND ITS IMPORTANCE IN TODAY'S EDUCATIONAL SYSTEM.

Shyam Sundar Sarkar

P.G.T, (Philosophy) Ramthakur College, Agartala.

Abstract

The basic definition of education is 'Bunch of Values'. Swami Vivekananda says "We want that education by which character is formed of mind increased, the intellect is expanded and by one can stand on one's feet."

Today's education in a way leads us astray in the direction of materialism, which makes the division of people as high and low, where as the ancient India education established unity and concord of humanity. Our present day education aims only at scoring high marks for the students to become either a Doctor, or a Lawyer, or an Engineer, or other professional. Mostly the aim is to earn maximum money possible. Education does not aim of imbibing human values.

Therefore, there is an urgent need to re-introduce value based education dealing specifically with human values, to redesign the fabric of our educational system. A child's mind is like soft clay and can be moulded to any desired shape. Thus, this is the right time and age to impart value education so that the right impressions formed in the child's mind will guide him throughout his life. Such life will definitely be based on moral and just principles.

Vivekananda's educational thought can be effectively embodied in to a person's character. Swami Vivekananda was not only a social reformer, but also the educator. His contribution to the awakening of modern India is critique in its kind and quality. If education is viewed as the most powerful instrument of social change, his contribution to educational thought is of paramount importance. He declines education as 'the manifestation of perfection that is already in man'.

Key Words: Vivekananda's Educational Thoughts, Aims of Education according to Vivekananda, Today's Education, Swami Vivekananda's Quotes on Education, Vivekananda's Idea of Reformation. Importance of Vivekananda's Educational Thought In Present day's education.

INTRODUCTION:

Today India is badly in need of Value Education which inculcates among the young students values that they need to imbibe and embalm within them. Swami Vivekananda says "We want that education by which character is formed of mind increased, the intellect is expanded and by one can stand on one's feet." In present scenario where

we live, the society values material gains and profits above all. It is not an exaggeration if to say that in this materialistic era of science and technology. Everything except morality has reached to its echelon. Values unlike other aspects have gone into abysses where human existence and its future looks dismal and in dark. Though every nation is worried about the continuous corrosion of values yet no serious action has been taken by any of the nations for the restoration of values. Even our current system of education is oriented towards giving knowledge and skills that would make students saleable products and nothing else.

This education system is increasing inferiority complex. Students are mugging up instead of understanding the concept and implications of the subjects. No education can be called national unless it, inspires love for the nation, love to learn and love to nurture the ancient culture, value, tradition and valuable knowledge of the nation.

Methodology:

In this paper, the research was based on secondary data, taken from different Books, research reports, journals and research papers.

Objectives of the Study:

1. To identify the Swami Vivekananda's educational thought and their meanings.
2. To find out the necessity of Vivekananda's educational thought for human beings especially for student community.
3. To find the factors of Vivekananda's educational thought that helps in creation of value-education.

VIVEKANANDA'S EDUCATIONAL THOUGHT:

It is said that, a poor teacher tells, an average teacher explains, a good teacher demonstrates, a great teacher inspires. Vivekananda was a great teacher and also a great educationist. As him the aim of education is the knowledge, not of facts but of values. Since ages of human evolution human being constantly strived to attain highest state of attainment of peace, prosperity, happiness and the feeling of fullness. He presented the true India to the whole world. The concept of Vasudhaiva Kutumbakam-the world is one family-is the only beacon light for survival, growth, and real progress for human society, particularly in the strife-torn world of today.

Swami Vivekananda realized three things are necessary to make every man great, every nation great:

1. Conviction of the powers of goodness;
2. Absence of jealousy and suspicion;
3. Helping all who are trying to be and do well.

According to Him education is a continuous process; it should cover all aspects of life physical, material, intellectual, emotional, moral and spiritual. His attitude towards modernization is that the masses should be educated before anything else is done.

Swami Vivekananda's educational philosophy is based on his general life. He was a Vedantist educationalist. He had propounded faith in Advaita Vedanta or non-dualism. God is Supreme, Infinite, One, and Formless. He is Infinite Existence, Infinite Knowledge and Infinite Bliss. Every living being including man is a part of the Higher or Eternal self. In 'Raja Yoga' he says "Each soul is potentially divine." All men are children of God. According to him Faith has to be cultivated in man. This faith is triple in nature-faith in one's own self, faith in the nation, and faith in God. God can be realised through service to living creatures. Service

to living beings means service to God. This truth of Vedanta has to be practised and cultivated in life. This is known as “Practical Vedanta’-the essence of which is service to God in man. Vivekananda was an eclectic thinker and educationist. He believed in essential unity of man and God. He tried to unit Indian spirituality and Western materialism. He also tried to unit Para Vidya (Supreme knowledge) and Apara Vidya (material knowledge).

Vivekananda criticised the present system of education. Vivekananda advocated ‘man-making education’s man is the highest temple. Vivekananda believes that “education is the manifestation of the perfection already in man.” “Perfection is already inherent in man and education is manifestation of the same.” Knowledge resides within the individual himself. All knowledge –secular or spiritual-is in the human mind. Knowledge is inherent in man, no knowledge comes from outside, it is all inside. An individual simply discovers the knowledge inherent in him. When the covering is being slowly taken off, learning takes place. Man must discover himself. The discover will help the expansion and enrichment of the soul. The student has himself to discover, himself to learn and himself to teach. Thus, according to Vivekananda, education is the discovery of the inner self. For Vivekananda education is not the amount of information put in to one’s brain, which may be there undigested all one’s life. It is rather a life-building assimilation of ideas. As Him “If you have assimilated five ideas and made them as your character, you have more education than any man who has got by heart the whole library. If education were identical with information, the libraries would be the greatest sages in the world and encyclopaedias the greatest Rishis.”

Vivekananda considers education as a part of human life. Real education is that which one can stand on one’s feet. Swamiji says “The end of all education, all training should be man-making.” Creation of self-confidence and self-realisation should also form the aims of education. Education must make a man conscious of his hidden powers. In Swamiji’s own words: “Faith in our self and faith in God-this is the secret of greatness.” Vivekananda emphasised on formation of character through education. He says” The end of education is character-building.” Generally, character is regarded as self-regarding sentiment. According to him character is aggregate of a man’s tendencies, the sum-total bent of his mind. Good and evil thoughts equally mould the character of an individual. Education should aim at sublimating the evil tendencies of our mind. Moral and Ethical education can help greatly in this regard.

Swamiji laid emphasis on the development of integrated personality. This is possible only through total or many-sides development of personality such as intellectual, physical, social, moral, emotional and aesthetic. He wanted to combine the intellect of a Shankara and the heart of a Buddha. According to Him “personality is two-third and his intellect and words are only one-third in making the real man.”

Swamiji emphasised on the personality of the teacher in education. True education is only possible through intimate personal contact between the teacher and the taught. For this purpose he wanted to revive the old Gurukula system of education. Vivekananda regards the child as the pivotal point of education. He is the store house of Knowledge. Vivekananda lays emphasis on the discovery of inner knowledge. Until the inner teach opens, all outside teaching is vain.

AIMS OF EDUCATION ACCORDING TO VIVEKANANDA:

1. Reaching Perfection:

The main aim of education is to achieve extensive perfection already in man. Vivekananda opined that all material and spiritual knowledge is already present in man covered by curtain of ignorance. Education should tear off the veil so that the knowledge shines forth as an illuminating torch to enliven all the corners by and by.

2. Fulfilment of Swadharma:

According to Swami Vivekananda, Everyone has to grow like himself/herself. No one has to copy others. It is hence that he condemned the imposition of foreign education. He asked, “Getting by heart the thoughts of others in a foreign language and stuffing your brain with them and taking some university degree, you can pride yourself as educated. Is this education?” True improvement is self inspired. There should not be any type of external pressure on the children. Hence Vivekananda suggested, “If you do not allow one to become a lion, he will become a fox.”

3. Creating Self-Confidence:

An individual may have many qualities within himself without being conscious of the same. It is the function of education to make him conscious of the same. With this consciousness he may reach any height. “Wake up rise and do not stop till your aim of life is achieved.” Vivekananda wants to inculcate this spirit in a student through education.

4. Unity in Diversity:

The true aim of education is to develop insight into the individuals so that they become able to search out and realize unity in diversity. Vivekananda said that physical and spiritual worlds are one; their distinctness is an illusion. Education must be capable of developing this sense which finds unity in diversity.

5. Character Formation:

Character is the aggregate of a Man's tendencies, the sum –total of the bent of his mind. We are what our thoughts have made us. It is, therefore, that education should aim at sublimating the evil tendencies of our mind. Swamiji said, “We want that education, by which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one's own feet.”

6. Physical and Mental Growth:

One of the important aims of education is physical and mental development of the child so that the child, after completing his/her education can become able to promote national growth and advancement as a fearless and physically well developed citizen of tomorrow. Stressing the mental development of the child, Swamiji wished education to enable the child to stand on his own legs economically rather than becoming a parasite on others.

7. Moral and Spiritual Development:

According to Swamiji, a nation's greatness is not only measured by its parliamentary institutions and activities, but also by the greatness of its citizens. But the greatness of citizen is possible only through their moral and spiritual development which education should foster.

8. Religious Development:

According to Swamiji religious development is an essential aim of education. To him, each individual should be able to search out and develop the religious seed embodied in him and this will help in finding out the absolute

truth or reality. Hence he advocated the training of feelings and emotions so that the whole life is purified and sublimated. Then only, the capacities of obedience, social service, and submission to the teachings and preaching of great saints and various other good qualities will develop in the individual.

9. Promotion of Universal Brotherhood:

Swami Vivekananda's love for mankind knew no geographical boundaries. He always pleaded for the harmony and good relationship of all nations. He said, "Through education, we should gradually reach the idea of universal brotherhood by linging down the walls of separation and inequality. In every man, in every animal, however weak or miserable, great or small, resides the same omnipresent and omniscient soul. The difference is not in the soul, but in manifestation."

TODAY'S EDUCATION:

Today, the world is suffering from immense crisis from many sides. Crimes, conflict, hatred and distrust between one community and another, hunger, unemployment, poverty and literacy, paucity of resources and pollution of environment, deforestation and desertification, swelling number of migrants and refugees, ethnic and sub-national violence, terrorism, drug trafficking, AIDS etc., all these altogether make a grave danger to peace. The present day crisis is greater than the crisis that occurred during the time of Vivekananda. The world is now full of violence.

Today's education in a way leads us astray in the direction of materialism, which makes the division of people as high and low, where as the ancient India education established unity and concord of humanity. In the present modern materialistic society, there is no proper place of values. Our modern political system is party and percentage of vote based not moral based. Our economic policy is production centred and profit based, not human centred. There is no relationship between our modern economics and ethics. Our social system is full of communal and ethnic conflicts. Now-a-days social injustice has become an accepting phenomenon. In our judicial system, "all are equal but some one more equal". Like other system our educational system is also deviated from ethics and values. Our goal of education is changed from character building to mark scoring.

Our education is non functional and uninspiring. In general our education is far from being a preposition for complete living. We have little scope for freedom and initiative. Education only aims at making the students enter professional colleges. They are tutored only their subjects and not real values.

SWAMI VIVEKANANDA'S SOME QUOTES ON EDUCATION:

1. All the wealth of the world cannot help one little Indian village if the people are not taught to help themselves. Our work should be mainly educational, both moral and intellectual.
2. Educate and raise the masses, and thus alone a nation is possible.
3. Education has yet to be in the world and civilisation — civilisation has begun nowhere yet.
4. Education is not filling the mind with a lot of facts. Perfecting the instrument and getting complete mastery of my own mind [is the ideal of education].

5. Education is the manifestation of the perfection already in man.
6. How can there be any progress of the country without the spread of education, the dawning of knowledge?
7. If education is identical with information, the libraries are the greatest sages in the world, and encyclopaedias are the Hrishis.
8. If the mountain does not come to Mohammed, Mohammed must go to the mountain. If The poor boy cannot come to education, education must go to him.
11. The only way to bring about the levelling of caste is to appropriate the culture, the education which is the strength of the higher castes.
12. There is only one purpose in the whole of life — education. Otherwise what is the use of men and women, land and wealth?
14. We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet.
15. You cannot teach a child any more than you can grow a plant. All you can do is on the negative side—you can only help. It is a manifestation from within; it develops its own nature—you can only take away obstructions.
17. No more weeping, but stand on your feet and be men. It is a man making religion that we want. It is man-making theories that we want. It is man-making education all round that we want.
18. After so much austerity, I have understood this as the real truth God is present in every jiva; There is no other God besides that. 'Who serves jiva, serves God indeed.'
19. Good motives, sincerity, and infinite love can conquer the world. One single soul possessed of these virtues can destroy the dark designs of millions of hypocrites and brutes.
20. Every challenge has opportunity Hidden in it, if you direct your Mind correctly you will be always Victorious.
21. You have to power to make or destroy your Life. From today blame none and direct your Mind to achieve your Goal.
24. Truth, purity, and unselfishness whenever these are present, there is no power below or above the sun to crush the possessor thereof. Equipped with these, one individual is able to face the whole universe in opposition.
25. You cannot believe in God until you believe in yourself.
26. You have to grow from the inside out. None can teach you, none can make you spiritual.
27. They alone live, who live for others.
28. Comfort is no test of truth. Truth is often far from being comfortable.
29. Ask nothing; want nothing in return. Give what you have to give; it will come back to you, but do not think of that now.
30. Do one thing at a Time, and while doing it put your whole Soul into it to the exclusion of all else.

VIVEKANANDA'S IDEA OF REFORMATION:

The uniqueness of Vivekananda's reformation is that he realized the inner meaning of Sannyasi. Practically sannayasi means the dedicated one whose aim is self-realization or God realization. Swamiji dedicated himself to society; his aim was to serve the people. His god was existent in the sorrow of the common people.

Vivekananda's concept of reformation and its method is novel in nature. According to Him reformation is constructive; it is a 'growth'. He does not believe in any kind of destruction. He realizes the virtue of Reformation. It must be patient, sympathetic and hopeful. He clearly discriminates between construction and destruction. If reformation follows violent reaction, this can only affect the surface of the thing. Perhaps of the time being some profit may be gained; but ultimately the evil and abuse cannot be removed. This very idea is uttered by him in his article 'My Plan of Campaign'. There he says that man must go down to the very basis of the thing, to the very root of the matter; that is what he calls 'radical reform'. Again he says that the solutions of the problems are not so easy; it is big and a vast one. We should not be in a hurry. The process of creation and construction develops in natural growth, and time is the solution of this natural growth.

Vivekananda accepts the method of construction which is based on two stands: one is his earnest desire to remove the sorrows of the down-trodden people in society. Again, this earnest desire springs from love. As he says that inspiration comes through the heart. Love opens the most impossible gates; love is the gate to all the secrets of the universe.

The other is the preparation for the cultural development of human beings. He points out that the social state depends on self-development of human values, not only laws. These two stands are related to each other. The well being of a social individual depends on his freedom in getting food and clothes and his field of expression of his goodness of character. And he mentions this point is reference to civilization. He says that the permanence of our civilization depends upon the well-being of the people.

With these two stands Vivekananda placed the Reformation in actual social context. The sorrows of the down-trodden are rooted in various evils in society, he realized. The evils are: (i) Poverty in general, (ii) Widows in tears, (iii) Ignorance, (iv) Tyranny of the authority over the weak and (v) Untouchability.

To remove these evils the first duty is to educate the people. According to Vivekananda, education is the power to comprehend the problems of life. And these knowledge liberates human life. As Vivekananda says in the discussion on 'Vedanta and Indian life', that liberty is the first condition of growth.

By education Swamiji does not mean the huge process which is carried on in our school and colleges. He puts emphasis on that education which can sweep away the ignorance and superstitions of the mind so that people can stand on their own feet, they can solve their own problems. He points out this very idea in the "Conversation and Dialogues". He says that mere book-learning won't do. We want that education by which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one's own feet.

IMPORTANCE OF VIVEKANANDA'S EDUCATIONAL THOUGHT IN PRESENTS DAY'S EDUCATION:

Since the world is becoming a global village because of technology, it is important that students are able to relate well to people from different countries, races and religions. There is a greater need to acquire a subtle understanding of the thoughts of Swami Vivekananda on learning to live together and in universal brotherhood. Widespread awareness of his thoughts and ideas amongst teachers and would-be teachers is particularly important as they have the responsibility of educating the young. All teachers and educationalists should be reflecting on their

own teaching and asking themselves, “Am I teaching my students how to learn? What skills am I giving my students that will help them adapt new situations? What opportunities am I giving my students to relate to others successfully? What guidance am I giving my students to enable them to make wise choices after due reflection? At this juncture the concept of education given by Swami Vivekananda seems more vital than ever before. If we strengthen our students imparting proper values then definitely our society will be strengthened. So value Education is highly needed in our modern society because our lives have become more miserable. The quantity of education has considerably increased, but the quality has decreased. Vivekananda’s educational thought is very much significant today, which is based on Vedanta and He is the only monk of the Hindu society who realise if people apply Vedanta in their practical life then the society can change. Vivekananda transformed Vedanta in practice. He simplified Vedanta so that even a normal person could easily identify and relate with Vedanta’s terms in daily life.

According to Him man is a compound of animality, humanity and divinity. The aim of education should be to help him grow from the animal to the divine state, through self effort, self realization and proper training. If modern India has failed in any domain, it is undoubtedly in the arena of producing genuine human beings, the key component of developed society, through a perfect education system.

Today we live in twenty first century. It is an age of inventions and makes innovations. Swamiji’s educational thought has very great significance today because modern education has lost much of its connection with the values of human life. Therefore, he suggested that education should not be for stuffing some facts into the brain, but should aim at reforming the human mind. True education to him, was not for the carrier, but for the contribution to the nation. He is no more but he will be remembered for ever on this Universe. His missions and his preaching are will continue inspiring the coming generations.

According to Him, if we want to make our students as a moral human being, school curriculum is one of the best ways to serve this purpose. Because he think that moral values can be inculcated among our students through a value based school curriculum. Vivekananda suggested some important moral values which should be included in our school curriculum.

- ❖ **Unconditional Love and Kindness:** In most cases, if you love someone, he or she will love you back in return. This, however, is not the real meaning of love. Love should be unconditional. With more love in the world, kindness will follow and replace cruelty.
- ❖ **Honesty:** Students must be taught that dishonesty and cheating is wrong, and will get you nowhere in the future. As a student, one is only hurting himself or herself by cheating, because this action will eventually catch up to you in the end with bad consequences.
- ❖ **Hard Work:** Nowadays, so many students want to cheat and cut corners in their studies, because they are lazy and don’t place any value on hard word. This thinking must change.
- ❖ **Respect for Others:** Unfortunately, in our highly competitive dog eat dog society; many people will tread on others to get ahead in life. Respect for others should include respecting different religions, races, sexes, ideas, and life styles.
- ❖ **Co-operation:** To achieve a common goal, it is necessary for all people to work together. If this is not done, a few people may profit, but the end result for everyone will be a failure. I still believe in the motto, “united we stand and divided we fall.”

- ❖ **Compassion:** Compassion is defined as being sensitive to the needs of people. If there were more compassion in the world, there would be less homeless, hunger, wars, and unhappiness.
- ❖ **Forgiveness:** Anger in most cases is caused by unwillingness to forgive. There would be less violence and fighting in school if students could learn this moral virtue.

CONCLUSION:

Our history and mythology taught us of excellent value education. But the importance of providing value education is felt necessary today because the present system of education cannot contribute much to the individual and social development. To conclude it can be stated that Vivekananda has foreseen that mankind is passing through a crisis. Conflicts of ideals, manners and habits are pervading the atmosphere. Disrespect for everything old is the fashion of the day. Many years will pass, many generations will come and go, Vivekananda and his time will become the distant past, but never will there fade the memory of the man who all his life dreamed of a better future for the people, who did so much to awaken his compatriots and move India forward, to defend his much suffering people from injustice and brutality. From the analysis of Vivekananda's thought of education, it is clear that the uplift of masses is possible only through proper education.

Vivekananda was a great educationist and he revolutionised almost the entire field of education. His educational views were immensely influenced by the eternal truths of Vedanta. He inspired millions of Indian Youths by his revolutionary ideas of education. He infused a new spirit in the national blood. He strongly advocated national education on national lines and based on national cultural tradition. Vivekananda's practical-oriented approach to education is highly suitable for the modern age of Science and Computer Science, Technology and Information Technology.

REFERENCES-

1. Unnithan, T.K.N. (ed-), Human Values Through Education, Ahmadabad: Gujarat Vidyapith, First Edition, Nov-2005.
2. Prof. Prasad Krishna, Education in Values- Strategies and Challenges for Value Education.
3. Dr. Neena Aneja. Principal, A.S.College of Education, Khanna, (Punjab), INDIA The Importance of Value Education in the Present Education System & Role of Teacher. Research paper.
4. Jovan Kristo, The Importance of Values in Schools: Implementing Character Education, Winona State University-Rochester Centre.
5. Swami Vivekananda - A Biography by Swami Nikhilananda available at: <http://ibnlive.in.com/yuva/bio.pdf>
6. Complete Works of Swami Vivekananda, in 9 Volumes at [http://cwsv.belurmath.org/10.Ramachandra Guha, Makers of Modern India, Penguin, New Delhi, 2010,](http://cwsv.belurmath.org/10.Ramachandra%20Guha,%20Makers%20of%20Modern%20India,%20Penguin,%20New%20Delhi,%202010)
7. <http://www.healthmantra.com/vivekanan.shtml> Swami Vivekananda's teachings and Quote.
8. Swami Vivekananda to Youth http://www.divyajivan.org/articles/adhyatma/vivekananda_youth.htm
9. Rajput, J.S. (2011). "Need for Moral Values to Indian Youth", The Ramakrishna Mission Institute of Culture, Cited on 26/01/2012,

10. “Swami Vivekananda’s message of social service for the Youth of India”, Cited on 27/01/2012,[http://rbalu.wordpress.com/2011/02/12/swamivivekananda %E2% 80% 99s-message-of-social-service-for-the-youth-ofindia/](http://rbalu.wordpress.com/2011/02/12/swamivivekananda%E2%80%99s-message-of-social-service-for-the-youth-ofindia/)
- 11.“Quotes of Swami Vivekananda”, Cited on 26/01/2012. www.rkmissiondel.org/Swami_Vivekananda_s_Quotes.ppt
12. Anupamananda, Swami (2013) Swami Vivekananda and Value Education, Milestone Education Review, Year 04, No.1, April 2013,
13. Dr.Chinmoy Kumar Ghosh, RELEVANCE OF SWAMI VIVEKANANDA IN THE 21ST CENTURY WITH REFERENCE TO HIS THOUGHTS ON EDUCATION. Director, Distance Education, IGNOU.
14. <http://www.swamivivekanandaquotes.org/2013/04/swamivivekanandaquotesoneducation>. Html
- 15.Prof. S P Chaube,Dr Akhilesh Chaube, Educational Ideals of the Great in India, Neelkamal Publications pvt.Ltd.New Delhi ,2013.
16. Pradip Kumar Sengupta, The philosophy of Swami Vivakananda, Progressive Publishers.Kolkata-73.
17. Biswa Ranjan Purkait, Great Educators and Their Philosophies, New central Book Agency(p)Ltd. Kolkata, Second Edition.2001.

