

ANALYSIS OF EDUCATIONAL PHILOSOPHY OF SWAMI VIVEKANANDA IN INDIAN SCHOOLS

Mangat Ram,

Research Scholar, Department of Education,
Panjab University, Chandigarh

Abstract

Swami Vivekananda was a true saint and great philosopher. He was an idealist and follower of Vedanta. He worked for humanity. He started the Ramakrishna Paramhans mission in 1897 and he gave his historical speech in Chicago. He stressed on the moral, spiritual and social development of personality using yoga, meditation, and self-discipline. Today Indian schools are suffering from many poor aspects in the teaching-learning process. The essence of true success is a reflection of the struggle. The development of character and type of personality in society is the output of our efforts. It is the central meaning of successful living. The Educational philosophy of Swami Vivekananda tends to improve drawbacks in the existing school education system.

Keywords:- Character-building, Vedanta, Health, Meditation, Yoga, Discipline

Introduction

Education is the key to a meaningful life. Education is an activity which remains continues from womb to tomb. Education is an enlightenment of self and adjustment in whole life. Swami Vivekananda suggested value education. Swami Vivekananda was born on 12 January, 1863 in Calcutta High Court. His father was an advocate in Calcutta High Court. His mother was a pious lady. His childhood name was Narender Nath Dutt. He was religious since his birth. He was a devotee of Mata Kali. He was intelligent in academic and spiritual studies. He knew the art of wrestling, boxing, swimming, and music also. He came in contact with Swami Ramakrishna Pramahans during a religious function at his one Christian friend's home. Swami Ramakrishna called is family was surrounded by very painful circumstances. Swami Ramakrishna Paramhansa again called him at Dakshineshwar Kali temple to become his disciple. He gave enlightened Narender Nath and made him meet God by just a touch only and named him Swami Vivekananda. In 1866 Swami Ramakrishna Pramahans got expired and Vivekananda travelled to India to spread the teachings of his Guru. He opposed superstitious, untouchability, women exploitation, child marriage, and exploitation of weak people. In 1893 he went to Chicago in the USA and gave his historical speech regarding Indian philosophy. In 1897 he founded Ramakrishna Mission in Calcutta. He wanted to see India as Vishav-Guru. He got expired on 04 July, 1902 at age of 39 years only. Many researchers have conducted studies in this field and the findings were as follows- The central theme of his inspiring speeches for the whole world was a man - his growth, development, and fulfillment (Sirswal, 2014). Foresight is the counterpart of memory (Murty, 1994). He requested JC Bose to patent his pioneering development of the solid-state detector (Mallick, 2022). Swami Vivekananda was not only a social reformer but also an educator (Sarkar,

2022). The main cause of his suffering is the ignorance of his true nature (Prabhananda, 2003). Vivekananda realizes that mankind is passing through a crisis (Chakroborthy et.al. 2018). He believed the progress of the country depends upon the hands of the masses (Roy & Gosh, 2015). Education enables the animal to the divine state, through self-effort, self-realization, and proper training (Sarkar, 2015). It is the manifestation of the perfection already in man (Howlander & Roy, 2020). His philosophy emphasized self-reformer, self-knowledge, fearlessness, and concentration (Gohain & Borgohain 2022). He felt education should be man-making, life-giving, and character-building (Gupta, 2017). Swami Vivekananda presented true India to the whole world (Behuria, 2019). His contribution to the awakening of modern India is a critique of its kind and quality (Behera, 2018). The self cannot be realized by the physically weak (Pal, 2019). He respects Indian traditional culture, and similarly, he speaks about logical thinking (Biswas, 2021). Vivekananda is the father of modern materialism in India (Barman, 2016). He spent his life spreading the faiths and beliefs of Hinduism all around the world as well as in India (Talukdar, 2020). He advocated Indian education and culture in Western countries (Kumari, 2022). India should take from the Western nations all that is good in their civilization (Santhi, 2019). Each soul is potentially divine (Chutia, 2014). Education in the Vedantic sense promotes the unity of mankind at both the national and international levels (Kumar, 2015).

Significance of the Study

The tremendous explosion of information without commensurate wisdom and immense power not tempered with compassion, tolerance, ethics or humility has made today's education a potential source of disaster (Benerjee & Meeta, 2015). The Relationship of a teacher with his student is the same as that between an ancestor and his descendent (Vishwakarma, 2018). He believed in mass education. He was against the caste system and he promoted religious ideals in society for the development of education (Chinzah, 2018). Science tries to get absolute. But it is not possible to get perfection in science without inner values (Lalitha, 2018).

Objectives of the Study

1. To study the life sketch of Swami Vivekananda.
2. To study the educational philosophy of Swami Vivekananda.
3. To study problems in Indian schools.
4. To study remedial school problems through the educational philosophy of Swami Vivekananda.

Research Methodology

The historical research methodology was used in this study. The various types of research, articles, and journals were studied to complete this research work. Both primary and secondary sources were used in this research.

Educational Philosophy of Swami Vivekananda

1. Philosophical bases
He was a Vedantist. His ideology is based on Idealism philosophy. He had read the works of many European philosophers like Hegel, Hume, Comte, et. al. But in his attempt at understanding the 'West' he did not forget the 'East' (Ghose, 2019).

2. Aim and Objectives

The ultimate aim of education should be man-making. Swami Ji emphasized the development of integrated personality based on perfection, swadharma, creating self-confidence, unity in diversity, physical and mental growth, moral and spiritual development, religious development, and character development (Sarkar, 2020).

3. Curriculum

He recommends the study of Vedas, religion, and philosophy with western science, engineering, and other modern subjects (Gupta & Ekta, 2021). He seeks a balance between Western and Indian science. He suggested studying many knowledge fields. He has prescribed the study of social sciences, literature, and health and physical education based on Vedanta, Upanishad, Puranas, religion, philosophy, art, and Sanskrit language. He also proposed the integration of games, sports, and other physical exercises in addition to physical growth (Bhat, 2021).

4. Teaching methods

Vedanta says that the teacher helps a child to draw out the existing inside him. The heuristic method can be seen in his philosophy of teaching (Maiti & Das, 2020). Concentration is the best way to learn new things in the classroom (Chutia, 2014).

5. Discipline

Swami Vivekananda advised such disciplines makes human social. He believed in student-centered discipline, in which pupils are intended to be given the entire freedom to realize their potential in the company of nature so that they might concentrate their minds through self-control and detachment from worldliness (Bhat, 2021).

6. Role of teacher and student

The teacher guides and enlightens his student in the best way. A teacher always tries his best efforts to transfer knowledge to his student in an unbiased manner. There must be purity of thought, knowledge about the spirit of the subject to be taught, the motive, power of endurance, and faith in teacher and student both. (Kumar, 2021).

Problems in Indian Schools

The system of education in Indian schools is very critical and progressive. India has a very long history of education since ancient times. Takshila and Nalanda were famous institutions of education. Many foreign powers occupied India and developed education according to their desires. After independence, many committees and commissions were under operation to improve education in India. India offers three language formulas as the medium of instruction. The structure of education is 8+3+3 as recommended by the secondary education commission (1952-53). Science education and technical education is favorable for a better life as per Kothari Commission 1964-66. Education must be universal, compulsory, free, and without any discrimination, rural schools, women's education, adult education, Navodaya schools, teacher training institutions, DIETS, NAAC, vocational and industrial educational institutions are established throughout the country in NPE 1986 (Patel, 2013). NCF 2005 described a curriculum framework and it has a flexible approach to learning, universal education access, and examination

reforms in education. RTE 2009 suggested flexibility in admission criteria, minimum dropout, flexibility in evaluation, and initiation of teacher eligibility tests for teachers for qualitative changes in education. NEP 2020 has a multidisciplinary approach to the selection of subjects and learning experiences. All the concerns about reading comprehension, the classroom practices can inadvertently weaken the process of comprehension. It includes prior knowledge activation, instruction of learning strategies, and theme-based discussions in the classrooms (Sinha, 2019).

Remedial of School's problems by educational philosophy of Swami Vivekananda

1. Aims and Objectives

Swami Ji proposed the all-around development of personality through education.

But we generally come to know that due to an overloaded curriculum there is a lack of time to teach the students through meditation/concentration or yoga. Its remedial by Swami Vivekananda's philosophy is that the teacher must use meditation techniques to make students develop the self. He expands to superior consciousness called consciousness of truth, super-mind, Dynamic Divine, God-consciousness, or Super-consciousness (Gupta, 2017).

2. Curriculum

Swami Ji advocated an integrated curriculum for education. Today in Indian schools it is seen that many subjects are taught at a different level by bookish knowledge. Students feel anxiety and fear in this curriculum. Students learn this curriculum due to fear of examination only. Its remedial by Swami Vivekananda's philosophy is that the subjects must be taught with a child-centered approach and the curriculum must be integrated into nature. These studies can be brought under the broad heads of physical culture, aesthetics, classics, language, religion, science, and technology (Maiti & Das, 2020).

3. Teacher & Student

Swami Ji placed teachers at top of the education system and he plays the role of Guru and philosopher. The teacher performs consistently low than expectations. Today teacher is no role model in schools. Its remedial by Swami Vivekananda's philosophy is that the teacher must be given autonomy to manage the learning experiences according to learners. There are many moral, spiritual, social and emotional problems among them. Discipline is not self-maintained by them in the classroom. The teacher is responsible to maintained discipline in the classroom. Its remedial by Swami Vivekananda's philosophy is that the students must know the value of discipline and must follow the guidelines of the teacher. Students must be taught that dishonesty, disloyalty, greediness laziness, etc., will lead them nowhere in the future (Kumar, 2021).

4. Discipline

Students are unaware of their moral duties. The authoritarian approach is used by the teacher in the classroom for maintaining discipline. Its remedial by Swami Vivekananda's philosophy is that students must use Yoga and meditation to develop self-discipline among them. The knowledge of Brahmacharya helps students to maintain discipline well. There should be no imposition or control from outside to discipline the students (Behera, 2012).

5. Role of community and parents

It is seen that today in Indian schools participation of parents and the community is becoming passive day by day due to various constraints. It is seen that the celebration of communal festivals and national days in schools is decreasing day by day. School is still considered an isolated part of the community. Its remedial by Swami Vivekananda's philosophy is that the festivals and national days must be celebrated in schools from time to time. The schools must be opened on holidays for social functions also. For the upliftment of humanity, irrespective of poverty, religions, caste, and creed education must be given first (Sarkar, 2015).

6. Evaluation system

Today it is found in schools the evaluation system is rigid. The traditional examinations are conducted to evaluate and promote the students. The concept of individual differences is ignored in schools. Its remedial by Swami Vivekananda's philosophy is that Swami Ji proposed a flexible approach to the evaluation system. A student has many aspects of learning it may be social, spiritual, moral, cognitive, or physical level. Hence it is useful to use multiple techniques of evaluation than rigid written examination.

Conclusion

It is concluded that Indian schools are facing many drawbacks, which can be cured by using the educational philosophy of Swami Vivekananda to achieve the ultimate goals of teaching and learning. Education must be society-based (Maiti & Das, 2020) and our study supports it. Indian education is becoming more and more objective, and the concept of self-development and inner values are going to disappear regularly. The history of the world is not the history of everyone, but it is a collection of a few people who struggled with circumstances and got fame. Swami Ji has given a true and clear vision for the all-around development of personality. The problems of discipline and poor academic achievement can be improved by using the educational philosophy of Swami Vivekananda under practice. His analysis and synthesis of spirituality, global values, education, religion, character building, and society are very deep and important forever (Bhatt, 2021), and our study supported these findings.

References

- Barman, B. (2016). Swami Vivekananda's views on philosophy of education. *International journal of new technology and research (ijntr)*. ISSN:2454-4116, volume-2, issue-7, july 2016 pages 106-108
- Behera, K.S. (2018). Role of teacher in Swami Vivekananda's man-making education. *International journal of research in social sciences vol. 8 issue 3, march 2018, ISSN: 2249-2496*
- Behera, S.K. (2012). Educational ideas of swami Vivekananda: perception of the essential nature of a teacher, the taught, methods of teaching and the discipline. *Samwaad: e - Journal ISSN: 2277 - 7490 2012: Vol.1 No.1. Retrived from https://dialog1.webs.com/sej/samwaad_3.pdf*
- Behuria, K.R. (2019). Swami Vivekananda on education. *Odisha review ISSN 0970-8669*. Retrived from <http://magazines.odisha.gov.in/Orissareview/2019/Dec/engpdf/8-16.pdf>

- Banerjee, A.K., & Meeta, M. (2015). Educational philosophy of Swami Vivekananda. *International Journal of Educational Research and Development* Vol. 4(3), pp. 030-035, April 2015 .<http://www.academeresearchjournals.org/journal/ijerd> ISSN 2327-316X
- Bhat, S.A. (2021). An evaluative study of educational philosophy of Swami Vivekananda. *International Journal of Advanced Multidisciplinary Scientific Research*. Vol 4, Issue 7, 2021. DOI: <https://doi.org/10.31426/ijamsr.2021.4.7.4511>
- Bhatt, S. (2021). Swami Vivekananda: Messages and Communication to the World with special contexts of Humanism, Oneness and Nationalism. *Vietnam Journal for Indian and Asian Studies*. Vol.3, No. 1 - 2021, pp.1-10. Retrived from http://vjias.vn/upload/2001763/20210802/flatten-Swami_Vivekananda_Messages_and_Communication_to_the_world_with__Sandeep_Bhatt__Vol_3__No_1-2021_f6c6ce2335.pdf
- Biswas, K.H. (2021). Swami Vivekananda: As a pathfinder of modern India. *International journal of research publication and reviews journal homepage: www.ijrpr.com* ISSN 2582-7421 pp 102-105.
- Chakroborthy , P., Bepari, G., & Bepari, P. (2018). Education in the vision of Swami Vivekananda. *Review of research. ugc approved journal no. 48514* ISSN: 2249-894x volume - 8 issue – 1, october – 2018
- Chinzah, R.Z. (2018). Ideal society’ as envisaged by Swami Vivekananda. *Bulletin of the Ramakrishna Mission Institute of Culture • April 2018*. Retrived from https://sriramakrishna.org/download/download_Ideal%20Society%20as%20Envisaged%20by%20Swamiji%20by%20Rev%20Zadingluaia%20Chinzah.pdf
- Chutia, B. (2014). A study on teachings and philosophy of Swami Vivekananda. *GLOBUS Journal of Progressive Education A Refereed Research Journal* Vol 4, No 1, Jan-Jun 2014 ISSN: 2231-1335
- Ghose, S. (2019). Swami Vivekananda and Humanism: Moments of Convergence and Divergence. *Bulletin of the Ramakrishna Mission Institute of Culture*. Retrived from https://sriramakrishna.org/download/download_Swami%20Vivekananda%20and%20Humanism%20by%20Sudepta%20Ghose.pdf
- Gohain, J., & Borgohain, B. (2022). A study on the relevancy of educational philosophy of Swami Vivekananda in the present educational scenario. *Journal of positive school psychology* <http://journalppw.com> 2022, vol. 6, no. 2, 4272 – 4277
- Gupta, S. (2017). Comparative view of Education: On the light of Swami Vivekananda and Rishi Aravinda. *International research journal of multidisciplinary studies* vol. 3, issue 6, June, 2017 ISSN (online): 2454-8499. Retrived from <https://core.ac.uk/download/pdf/236002996.pdf>
- Gupta, S., & Ekta. (2021). Swami Vivekananda’s educational thoughts and its implications in present scenario. *Journal of Emerging Technologies and Innovative Research*. September 2021, Volume 8, Issue 9. www.jetir.org (ISSN-2349-5162)
- Howlander, T., & Roy, B. (2020). A study on Swami Vivekananda's view on the education and value in human resource development. *Journal of information and computational Science*

Volume 10 Issue 3 - 2020 ISSN: 1548-7741. Retrived from <http://www.joics.org/gallery/ics-2773.pdf>

kumar, A. (2015). Swami Vivekananda's Educational proposal in present context. *Bhartiyam international journal of education & research .A quarterly peer reviewed International Journal of Research & Education. Volume 4, Issue II, March 2015, ISSN:2277-1255*

Kumar, S. (2021). Swami Vivekananda: teaching, learning and modern education. *International Journal of multidisiplinary educational research. ISSN: 2277-7881. ISSUE: 6(10), June:2021. Retrived from [http://s3-ap-southeast-1.amazonaws.com/ijmer/pdf/volume10/volume10-issue6\(10\)/10.pdf](http://s3-ap-southeast-1.amazonaws.com/ijmer/pdf/volume10/volume10-issue6(10)/10.pdf)*

Kumari, N. (2022). Swami Vivekananda and Indian Society. Retrived from <http://www.ppup.ac.in/download/econtent/pdf/Swami%20Vivekanand.pdf>

Lalitha, S. (2018). Philosophy of Swami Vivekananda and Sri Aurobindo a critical analysis. *International Journal of Humanities, Art and Social Studies (IJHAS), Vol. 3, No.2, May 2018. Retrived from <https://airccse.com/ijhas/papers/3218ijhas10.pdf>*

Mallick, P.K. (2022). Swami Vivekananda and Sister Nivedita: Pioneers of Indian Scientific Research. *Vivekananda International Foundation 3. Chanakyapuri: New Delhi*

Murty, R.M. (1994). Vivekananda and the art of memory. Retrived from <https://www.mast.queensu.ca/~murty/memory-talk.pdf>

Maiti, J., & Das, M.K. (2020). Swami Vivekanand as contribution to education. *Mukt Shabd journal volume ix, issue vi, june/2020 issn no : 2347-3150. Volume IX, Issue VI, JUNE 2020 ISSN NO : 2347-3150 Page No : 1699. Retrived from <http://shabdbooks.com/gallery/173-june2020.pdf>*

Pal, M. (2019). Education in the vision of Swami Vivekananda. *An International journal of educational technology TechnoLEARN: 9(2): 125-132, December 2019 DOI: 10.30954/2231-4105.02.2019.10*

Patel, J.I. (2013). Education System in India. *International Journal for Research in Education Vol. 2, Issue:2, February 2013 (IJRE) ISSN:2320-091X. Retrived from https://www.rajmr.com/ijre/wp-content/uploads/2017/11/IJRE_2013_vol02_issue_02_09.pdf*

Prabhananda, S. (2003). Profiles of famous educators. Swami Vivekananda. Retrived from <http://www.ibe.unesco.org/sites/default/files/vivekane.pdf>

Roy, P., & Gosh, P. (2015). Swami Vivekananda's concept on mass education and its relevance in present day of context. *PARIPEX - Indian journal of research. Volume : 4, Issue : 7, July 2015 ISSN - 2250-1991.*

Santhi,S. (2019). Swami Vivekananda's perspective on education. *Journal of emerging technologies and innovative research (JETIR). ISSN- 2349-5162, vol 6, issue 5, May, 2019. www.jetir.org*

Sarkar, R. (2015). Swami Vivekananda's ideas and philosophy of education: A way out to promote imperishable development of the nation. *Quarterly research journal. e ISSN-2394-7632. Retrived from <https://esn.ac.lk/cbe/docs/swamivevekanathaeducation.pdf>*



Sarkar, S.S. (2022). Vivekananda's educational thought and its importance in today's educational system. *International journal of creative research thoughts (IJCRT)* www.ijcrt.org. Volume 8, Issue 2 February 2020 ISSN: 2320-2882

Sinha, S. (2019). Reading without meaning: The dilemma of Indian classrooms. Language and language teaching volume 1 number 1. Retrived from <http://llt.org.in/wp-content/uploads/2019/02/Language-Language-Teaching-Inaugural-Issue-pdf.io-6.pdf>

Sirswal, R.D. (2014). Swami Vivekananda, Indian youth and value education. Retrived from <https://philpapers.org/archive/SIRSV.pdf>

Talukdar, A. (2020). Swami Vivekananda's life and philosophy. *European journal of molecular & clinical medicine* ISSN 2515-8260 Volume 07, Issue 05, 2020

Vishwakarma, R. (2018). The teachings of Swami Vivekananda on education and life of youth. *Pen Acclaims*. Volume 2, July 2018 ISSN 2581-5504. Retrived from <http://www.penacclaims.com/wp-content/uploads/2018/08/Rajnandini-Vishwakarma.pdf>