



THE INFLUENCE OF VIVEKANANDA’S PHILOSOPHY ON EDUCATION AND WORLD THOUGHT

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Introduction :-

Human being is superior to other animals because he is educable. Animals can be trained but human beings can be educated. Education starts from the birth of a child and continues till his death.

The English word ‘Education’ has come from the combination of two Latin words. One is ‘Educare’ that means to drawing out or to bring up or to leading out or to train or to mould. And the other word is ‘Educatum’ that means act of teaching i.e. it throws light on the principles and practice of teaching. The word ‘Educatum’ is synonymous with instruction. On the other hand the word ‘Educare’ is synonymous with development of the latent possibilities or faculties of the child. The function of education is to draw out rather than put in.

Philosophy :-

The word philosophy comes from the Greek word ‘philosophia’ which is made up of the word phileo (love) and Sophia (wisdom). Thus, the literal meaning of philosophy is “love of wisdom”. One has often heard the phrase “what is your philosophy ?” When questions are asked, relating to various problems. When an individual answers such questions, he is actually making statements which represent only partial segments of his philosophy.

Focus on the present Study:-

The present study is on the analysis of the influence of Vivekananda’s philosophy on education & world thought. It is proposed to identity his priorities, beliefs, convictions & experiences in matters related to the educational practices. This study reveals Vivekananda’s thoughts & philosophies of education.

It is also an attempt a content analysis of the work of Swami Vivekananda with a view to identify the nature of certain educational values. The present study deals with an analysis of content of some selected works of Vivekananda. It confines itself to analyses the educational views of Swami Vivekananda on various aspects like—

- i) The Biographical Sketch
- ii) The philosophy of life
- iii) The concept of education
- iv) The Aims of education
- v) The methods of Teachings & hearings
- vi) The concept of curriculum
- vii) The Role of teacher
- Vii) The concept of Discipline
- viii) The concept of values

The present study is also an evaluation of the philosophies of Vivekananda on education with relevance to the present system of education.

This study presents the influence Vivekananda's philosophies on world thought with various statements of Vivekananda. It also provides the acceptability of Vivekanada's philosophy not only in India but also in the world.

It is hoped that the results of such an analysis world help to identity the philosophical values of this great philosopher. The findings would also help to develop a good system of education & moral charter as a guide line for the present people India.

Nature of study :-

The nature of the study is exploratory in as much as it has utilized the various works & writings of Swami Vivekananda . it is analytical so far as it identifies & describes the various educational view of these two philosophers.

Need & Importance of present study:-

With the touches of science & technology, the world has become 'completed & narrow minded where the man lost his humanity. Even the education lost his way in

the die p sands of Ignorance & immorality to make their life more comfortable & hospitable the men turned into selfish demons. Human beings too busy with their own thought that they have for gotten the terms-co-operation, brother hood etc.

Day by day many youth are attached robbing, ivteasing with sexual harassment on the women, terrorism this is not their fault, but it is the fault of our society. Society can not give the moral teaching to their child. Poverty & illiteracy are the main causes to the present situation of the society.

The overcome or to recover the present decease, we have to take core of our future generation. The values care of our future generation. The values of democracy, friendship, equality, liberty, Co-operation, trust & respect &love to be spread through out the world.

Scope of the study :-

The scope of the present study is limited the biographic sketches of Swami Vivekananda his philosophy of life, his concept of education, their aims of education, their methods of teaching and learning, their concept of curriculum , his concept on the role of teacher, his concept of discipline, and his concept of values.

Perception the Research gap:-

The method and the tool the investigation for the previous researches and the present research is the same. But the objectives are different from the previous studies.

Biographical Sketch of Swami Vivekananda (1836-1902)

THE BIRTH OF VIVEKANANDA:-

The future Swami Vivekananda was born in the famous Datta family of Simla, in Calcutta. His family name was Narendra Nath Datta. His grandfather, Durga Charan Datta, was a gifted man, well versed in Persian and Sanskrit and had a great aptitude for law. But at the age of twenty-five, after birth of his son, Vishwanath, he renounced worldly life and became a monk. Vishwanath Datta, father of Swami Vivekananda, was also endowed with many qualities of head and heart, for which he commanded great respect from one and all. He was proficient in English and Persian, and took delight in the study of the Bible and the poems of the Persian poet

Hafiz. He took to law as a profession and became a successful attorney-at law in the High Court of Calcutta.

Vishwanath was blessed with a wife who was his peer in all respects. She was exceptionally intelligent and possessed royal dignity and fire of one born, as it were, to regal estate. She won the respect and veneration of all who came in contact with her, and her judgment was followed in the conduct of all affairs that mattered. She was noted for her unusual memory and knew by heart long passages from the great epics, the Ramayana and the Mahabharata, which he read daily.

TRANSFORMATION:-

It was the abiding confidence of Sri Rama Kirshna in the integrity of Naren's character as also the Master's selfless love for him that conquered his powerful heart. With the growing intimacy with the Master. Nareen's tendency to resist lessened and eventually led to complete self- surrender. Afterwards Nareen often said, 'Sri Ramkrishna was the only person, who ever since he had met me, believed in me uniformly throughout- even my mother and brother did not do so. It was his unflinching trust and love for me that bound me to him for ever. He alone knew how to love another.'

A WANDERING MONK :-

Soon a tendency to embrace a wandering life according to be traditions of monks, was most irresistibly felt by most of these young monks. Naren, in spite of his anxiety of maintain the ties of unting the brotherhood, was himself tormented with the same desire to strike out into the unknown paths of the monks' life and to lose himself in the silence of the wild, under the wide canopy of heavens. Naren resisted the call to fight for two years and apart from his short visits to some neighboring places, he practically remained at Baranagore until 1888. But was determined to break away from the monastery to test his own strength to gather experience of a new life, to make himself absolutely fearless, and at the same time to force his brother- disciples to learn self- reliance and to stand along. He therefore sudently left Calcutta in 1888 and went to Varansai, Aydohya, Lucknow, Agra, Virndaban, hathras, and the Himalaysas. At the railway station of Hathras he quite

unintentionally made Sharat Chandra Gupta, the station- master his disciple, who afterwards took the name of Sadananda. Sharat Chandra, without a moment's hesitation, left his hearth and home and followed the Swami gladly in his itinerancy through the hills. For some time both were lost in the silence of the Himalayas and were almost dead to the outside world. But physical hardship and sere spiritual authorities undermined their health, and both had to come back to the Baranagore monastery after gathering manifold experiences.

THE PASSING :-

The Swami was thirty- nine years and a few months, thus fulfilling a prophecy which was frequently on his lips, 'I shall never live to see forty'. But with the passing of days, as one observes how the number of his disciples, devotees, and admirers in the two hemispheres is rapidly increasing how he is silently influencing thousands of lives all over world how his fiery message is supplying director and indirect inspiration to hundreds of movements in his own motherland and throughout the world for the uplift of which he thought so much and worked so hard- one remembers the words he spoke long before his death: 'It may e that I shall find it good to get outside my body- to cost it off like a worm- out garment. But I shall not cease to work! I shall inspire men everywhere, until the world shall know that it is one with God!'

Where should you go to seek for God? Are, not all the poor, the miserable, the week, gods? Why not worship them first? Why go to dig a well on the shores of the Ganga. Let thee people be your God- think of them, work for them, pray for them incessantly- the Lord will show you the way.

Religion deals with the truths of the metaphysical world, must as chemistry and the other natural sciences deal with the truths of the physical world.

Take religion from human society and what will remain? Nothing but a forest of brutes. Sense happiness is not the goal of humanity; wisdom (Jnana) is the goal of all life.

Method of Investigation:-

Content analysis or document analysis is a tool of descriptive survey method. A

large portion of modern psychological research consists of classifying, ordering, quantifying & interpreting the qualitative material.

The objective of content analysis is to convert “raw” phenomena into data which can be treated essentially in a scientific manner.

It is described that content analysis, whether used to organize historical materials or quantify the written account obtained, had a four step process. They are:

1. Collection of Written Material
2. Development of Categories
3. Collection & Assignment of Categories
4. Quantification

As per the procedure, there is a need to examine all or at least a representative sample of the material, which are to be classified so, most of the available books of both the philosophers, Swami Vivekananda, were collected for the present study.

Collection of data:-

According to the historical method, collection of data may involve anything the digging up ancient ruins to stumbling on old documents or remains. Although, occasionally, material in fold manuscripts located by chance, most educational data, probably have to be gathered in the routine fashion by going through minutes of meetings, diaries, etc. In this data are collected by two sources, namely primary and secondary. According to content analysis, quantitative analysis of documentary metrical like historical research deals with records that already exist. The researcher needed the library as a source for bringing together a Collection of books. Earlier analysis of assembled specimens like magazines. Newspapers, etc, are important. The work and critically analysed as primary sources. The writings other than the one used as a primary source were used as secondary touches.

➤ *Primary Sources*

“My idea of Education”- Swami Vivekananda.

➤ *Secondary Sources*

“A short life Swami Vivekananda “. – Swami Tejasnanda.

“Vivekananda”- The great Spiritual Teacher”- A compilation of Advaita Ashrama.

“ The Message of Swami Vivekananda”- A compilation of Advaita Ashrama.

“The Life of Vivekananda”- Pranab Bandyopadhyay

“Teacher and Education- N.C.E.R.T. ”- by C.L. Anand. “Education Philosophies of Swami Vivekananda and John Dewey”- by Vijaya Bharathy and Bhaskara Rao.

“Foundations and Development of Education”- Dilip Kumar Modal, Dr. Subir Nag, Prof. (Dr.) Rita Sinha Dasgupta.

Statement of the Problem :-

The present study aims at the influence of Vivekananda philosophy on Education & the world thought. The present day education system goes through very narrow lane where the major target of life is more hospitable & comfortable mode of living by using education.

Research Questions:-

- Is the present education meet all the needs of life?
- Can we get satisfaction for present day Education?
- Which methods of Vivekanda’s teaching are very essential in present ways of teaching.
- How much are the people of the world influenced by Vivekananda’s way of living & thoughts
- What types of curriculum do we need to strength our educational construction?
- What are the major thoughts of Vivekananda for developing ourselves as a proper man ?
- What are Swami Vivekananda’s contributions to modern India?

Title of the study:-

‘The influence of Vivekananda’s Philosophy on Education & world thought’

Operational definitions of key words :-

● ***Philosophy on Education:-*** Philosophy & Education both are interlinked most of the greatest philosophers are the greatest educationist. So, there must be an impact of philosophy on education. So, here to discuss the VIVEKANADA philosophy on education, the term “Philosophy on Education is used.

• **World thought:-** The term 'world people. Vivekananda's philosophy also has left foot print on the people's thought not only in India but also in the world. So, to depict the influence of Vivekananda on all over all over the world, the word 'world thought is used.

Objectives of the study :-

(1) To analyze Vivekananda's Philosophy on Education with respect to the following aspects (a) the following aspects (a) The biographical sketch (b) The philosophy of live (c) The concept of education (d) The aims of education (e) The methods of teaching and learning (f) The concept of curriculum (h) the concept of discipline (i) The concept of values.

(2) The evaluate the educational philosophies of Swami Vivekananda in relation to the present system of education.

(3) To depict the influence of Vivekananda's philosophy on world thought.

Limitations of the study :-

- Vivekananda's personality was not studied.
- Vivekananda's all other contribution was not given.
- Vivekananda's way of living was not presented.
- Other's Philosopher's view on Vivekananda was not given.
- Vivekananda's attachment with world's Philosophy was not present.

Vivekanand's philosophy on education :-

Educational philosophy of Vivekananda with respect to following aspects.

1. The Philosophy of Life.
2. The Concept of Education.
3. The Aims of Education.
4. The Methods of Teaching and Learning.
5. The role of the Teacher.
6. The concept of Curriculum.
7. The Concept of Discipline.
8. The Concept of Values.

The influence Vivekananda's Philosophy on World thought :-

'Footprints on the sands of time' are a measure of a great man's influence on his people, his country and even the world. The picture of Swami Vivekananda One has most in view is the one with a staff in hand, the leonine king among men in a mendicant's robe. His staff is indeed a royal flagstaff and the footprints are deep set. While sands disperse with the wind and prints disappear in course of time, what the Swami has left behind will endure and expand. Dynamism during lifetime and diffusion thereafter with the rapidity of a forest fire have been the characteristics of his influence both at home and abroad.

1. Service of God in Man

Like charity, religion also begins at home. So at home, at Belur, within the sight of the sacred place where Sri Ramkrishna revealed his gospel, the Swami established the Math to provide men with the means. 'to attain their own liberation, so that they might prepare themselves for the progress of the world and the betterment of its conditions.' The betterment should start with the humblest of the humble first and therefore he had uppermost in his mind the Daridra Narayana- the God in the poor, 'the only God that exists, the only God in Whom I believe, my God the miserable, my God the poor of all races'. Service of the poor has always been a part of a religious charity. Often 'pity gave ere charity began'. But neither was enough. It did neither ennoble the giver, nor elevate the recipient. The Swami raised this service to the dignity of religion and gave it a divine halo never dreamt of before. It gave a new shape to the spirit of service, first in India and gradually in rest of world. Serving the poor God is not the same as opening of poor homes and free kitchens for the famished. As Sri Ramkrishna said, religion is not for empty stomachs. The Upanishads have stated that the spirit is not attained by the weakling. The Swami proceeded in a more concrete way to find the spirit in the weakling and awaken them to the consciousness of the spirit in themselves. Feeding them is not enough. They must be taught to work for it themselves. As a youngster in the school I had heard people criticizing Henry Ford for not giving portions of his fabulous earnings in charity and for ploughing it back to business to expand the field of employment.

Acquainted with the teachings of the Swami I perceived in Ford's action an element of the former's concept of religion. 'Him I call a Mahatma whose heart bleeds for the poor', wrote the Swami to his Indian disciples in 1894-95. We should now judge all genuine philanthropists in the light. To the Swami man is the greatest symbol of God and his worship the highest form of worship. This message naturally has an imperishable influence over the whole of mankind.

2. Work is worship

Followed from this the new concept of worship also. The selfishness of purely contemplative faith detached from human sorrows and sufferings and practiced in far away seclusion, was exposed to the world for the first time in no uncertain terms. Occasionally in the past sadhus in India and organized friars in other parts of the world descended upon the field of human activity in the shape of workers and even warriors. Some obviously had no real spirit of worship, while others had material gains to pursue. Others concentrated on meditation and religious observances only for their personal salvation. They forgot even what the Gita and other great religious scriptures emphasize: do not be tempted by philosophy to inaction. The Gita says, 'At least for sustenance of life you have to work. Therefore to work. Therefore do the work you are called upon in duty to do. Work done as it should be is better than abstention. But many monks through the ages were probably afraid of straying from the path of God by getting involved in service to humanity. They could not, unlike the Swami, muster the confidence to leave aside reading scriptures, practicing meditations and offering prayers in order to devote themselves to the service of others. But the Swami could easily relegate those things for performance in another life if need be, and dedicate this one to the service of humanity. This living hymn of service to humanity declared: 'Only a great monk (in the widest sense: a man vowed to the service of the Absolute) can be a great worker; for he is without attachments.... There were no greater workers than Buddha and Christ... No work is secular. At work is adoration and worship. "Sri Ramkrishna has a beautiful simile, a message of hope for even the busy and worn-out householder who can still pursue the path of God while remaining in the world. He should put himself in the position

of a maid servant. She is dutifully busy during the whole day and the waking hours of the night serving her masters, but she knows that household and its material interests do not belong to her. In her heart she is also apart and has her own interests, her own beloved to think of. To him is she devoted in the heart of her heart.

3. Indian Nationalism Revitalized

While pondering over the Swami's influence on world thought we should assess the extent and depth of his influence of India itself. Here again we come to the key of his teachings. During the great epidemic of the plague in Calcutta in 1899 a religious scholar complained that he was not getting any opportunity to discuss religion with the Swami. He replied, 'So long as even a single dog in my country is without food my whole religion will be to feed it.' He exhorted that one should begin by giving one's life to save the life of the dying. That was to him the essence of religion. This was a new brought, a life-giving nectar churned out of the ocean of poison that had kept India in stupor through centuries. A new India, shaking off its slumber and vibrating in the quest of resurgent life came up to receive his teaching. Generally speaking, the nineteenth century marked the great period of preparation for India's present destiny and the Swami's message, coming towards the end of the century, sounded the final clarion call. There was no longer any doubt as to the path India would take, the nature of her march and the objective in the making. The Indian National Congress had inherited into existence, the demand for Home rule voiced and the lessons of the West taken into the heart.

4. Influence on Great Indian Thinkers

In indirect manner also Vivekananda influenced world thought by influencing unmistakably the three great leaders of India in different directions who in their turn have left profound impressions on the world. To quote Romain Rolland, 'The presence leaders of India: The king of thinkers, the king of poets and the Mahatma- Aurobindo Ghosh, Tagore and Gandhi- have grown, flowered and borne fruit under the double constellation of the Swan and the Eagle- a fact publicly acknowledged Aurobindo and Gandhi .' As for Tagore, whose Goethe-like genius stands at the junction of all the rivers of India, it is permissible to presume that in him are united

and harmonized the two currents of the Brahmo Samaj (transmitted to him by his father, the Maharshi) and of the new Vedantism of RamaKrishna and Vivekananda. Rich in both, free in both, he was serenely wedded the West, and the East in his own spirit. There is no doubt that the breath of such a Forerunner must have played some part in his evolution. 'One could go father and trace in some of Tagore's immortal poems and prose writings the undeniable and indelible influence of the Swami. Consider for example Tagore's poem on renunciation. 'Deliverance for me not in renunciation'. And compare it with the Swami's saying uttered earlier: 'Of compare it with the Swami's saying uttered earlier: 'Of what consequence is it to the world if you or I attain Mukti (Deliverance)? We have to take the whole world to Mukti.

5. Integration of East and West

The conception of One World was an integral part of the Swami mental make-up and gave him the moral strength for preaching the same to whole world. He was great mediator between the East and West, and while bringing the message of the East to the West he unhesitatingly took his dip deep in the spring of Western life and anointed the West with the East's life-giving waters. It was not only the unexpected flame of spirituality that leapt up in several significant hearts in America during his first impact on the youngest nation, but also the active vital humanitarianism and organization of the West which he could accept at once for transmission of his ancient nation. He could have stopped with the ideal of discovering and declaring the unity of all forms of Hinduism and became the great Messiah of the ancient religion. He would have earned unrepayable gratitude of India and the East, if not of the whole world, by resting with the establishment of the message of the East and bringing it to the doorstep of the West. But his restless should could not possibly be satisfied with an incomplete picture and partial service to humanity. He wrote from Paris to his orthodox disciples in India, 'I belong to India just as much as to the world'

6. Swamiji's Message- A Receiving Elixir Elixir the World

There are countless spiritual treasures scattered all over not only in the scientifically inclined West but also in the politically awakening regions of the East. Still the

Swami's message has appeared to the world as the sorely needed healing balm or reviving elixir. In a frank discussion with a highly intellectual but not necessarily spiritually inclined Western friend of mine on the extent of the influence of this message it was I who raised a query whether it was as widespread as it ought to be in the interest of mankind. It was left to my friend to explain at length some extremely significant points in this respect.

Major findings

- Education is the complete exposition of man's individuality. As, Vivekananda says " Education is the manifestations of the perfection already in man"
- Education is more than mere schooling & instruction but it is acquiring knowledge, skills & attitudes which assist one in maintaining good health, a reasonable amount of economic security & genuine happiness in life.
- Knowledge is inherent in man. No knowledge comes from outside.
- According to Vivekananda, Education must provide 'life- building, man- making, character- making, assimilation of ideas'
- 'Vidya', or learning is a continuum, leading one towards the ultimate growth according to Vivekananda is complete freedom of the soul.
- As per Vivekananda, the mind of the students has to be controlled & trained through meditation, concentration & practice of ethical purity.
- Education for Vivekananda means that process by which character is formed, strength of mind is increased & intellect is sharpened as a result which one can stand on one's own feat.
- Work is work ship; Education should teach us to serve humanity- the hungry, the ignorant & the suffering means. To Serve manes is to serve God.
- Education should lead to a feeling of brother hood & the unity of mankind.
- Vivkenanda, his plan for the regeneration of India repeated by presses the need for the creadication of poverly, unemployment & ignorance.
- In Swamiji's view, for the development of a balanced nation, we have to combine the dynamism & Scientific attitude of the west with spirituality of our country.

- Vivekananda realizes that if it the women of our country get right type of education, then they will be able to solve their own problems in this way.
- Swamiji is of the opinion that mother tongue is the right medium for social or mass education, he prescribes the learning of English & Sanskrit also, while English is necessary for mastering Western science & technology, Sanskrit leads one into the depths of our vast store of classics.
- According to Vivekananda, man is higher than all animals & angels, none is greater than man's
- The true teacher is one who can immediately come down to the level of the student & transfer his should to the student.
- The awakened conscience of the haves will henceforth see in the have- notes the God in human frame to be served & saved.
- Realization for self, or self salvation is not enough, there is need to bring others to the realization.

Conclusion

There have been many changes in the field of education since Swami Vivekananda passed away more one hundred years ago, but not as not many changes as in other area of society. One such noticeable change in education is that it is society, and it is trying to create new type of human being for it. Interestingly, Swami Vivekananda had envisioned a society with a new type of human being in whom knowledge, action, work, and concentration were harmoniously blended, and he proposed a new type of education

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