

“A Review Study of Swami Vivekananda and his Educational Thoughts”

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Abstract: This paper deals with Swami Vivekananda and his contribution and educational thoughts. India has had from time immemorial a strong sense of cultural unity. Swami Vivekananda was the person who uncovered the genuine establishments of this culture and had the option to characterize and reinforce the feeling of solidarity as a country. He gave Indians appropriate comprehension of their nation's incredible profound legacy and along these lines gave them pride from quite a while ago. He brought up to the Indians the downsides of western culture and the requirement for India's commitment to conquer these disadvantages. Consequently he made India a country with worldwide mission. Vivekananda is the dad of present day realism for India. India, similar to Europe, needed a man who could state with all genuineness he could order that Prakriti was no less hallowed than Purusa and that the quest for material science and material success was as authentic as that of the science and exercises bearing on the spirit. Vivekananda had been a pragmatist and a deist, however he liked that he was a theist.

Keywords: Educational, thoughts, contribution, Swami Vivekananda, Spiritual etc.

1. Introduction:

Swami Vivekananda was one the greatest spiritual leaders of the modern of world, a great lover of humanity whose unconditional love extended to all people without any distinctions of caste, class, creed race, region or religion. Vedanta takes in not only the truths preached in the Vedas but also in the Upanishads, the Bhagavad Gita and the Puranas to the extent they constitute an exposition of Bhakti or devotion as a way of reaching God-consciousness. Vedanta includes the concepts of both the impersonal and the personal God.¹



(Fig. Swami Vivekanada)

2.0 Swami Vivekananda Educational Thoughts:**2.1 Religion:**

Vivekananda, while talking about the comprehensiveness of religion and the presence of numerous religions with the accompanying words, our watch word will be acknowledgment and not rejection, toleration, however acknowledgment. Toleration implies that I feel that you are incorrect and I am simply enabling you to live. I have confidence in acknowledgment. I acknowledge all religions that were before and revere them all. I venerate God with all of them, in whatever structure they revere Him. I will go to the Mosque of the Mohammedan; I will enter the Christian's Church and bow before the Crucifix; I will take asylum in a Buddhist sanctuary, where I will take shelter in Buddha and in his Law. I will go into the woods and plunk down in reflection with the Hindu, who is attempting to see the Light which illuminates the hearts of each one. His significant confidence in the acknowledgment of all religions laid on the scholarly side on the Advaita understanding of the Vedanta and acknowledgment of the authenticity of a wide range of Yoga endorsed by the Hindu sacred writings for the accomplishment of God. Also, on the passionate side it laid on affection for God which rises above every single human contrast and remembers every individual for its scope. His incredible commitment was obviously handy Vedanta which prompted a similar ethos and lead for every single person, regardless of the idea of the confidence in God and the sort of Yoga which was favored for contacting Him.²

2.1 Moral and Religious Education:

Religious education is an essential piece of a sound curriculum. Vivekananda thought about the Gita, the Upanishads and the Vedas as the most significant educational program for strict instruction. For him, religion is self acknowledgment. It isn't just for the person's improvement yet in addition for the change of absolute humanity. The genuine religion can't be constrained to a specific spot of time. He argued for solidarity of world religion. To Vivekananda, morals and religion are one and the equivalent. God is consistently in favor of goodness. To battle for goodness is to serve to God. The good and strict instructions build up the self-assurance among the youngsters and women. The basic attribute of the instructive way of thinking of Swami Vivekananda are optimism, naturalism and practicality. Swami Vivekananda a visionary on the most fundamental level

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2.2 Humanism:

Swami Vivekananda's Neo-Vedantism is the call for us to be first Gods, and afterward help other people to be Gods. We should view each man, lady and everybody as God. As a Vedantic Swami Vivekananda immovably accepts that all life is one. The life and presence of an individual isn't separate, particular and free from that of others. Swami Vivekananda demonstrated that no man is substandard compared to the next; no class has got exceptional capability over the other. The Vedantic soul of unity causes the person to relate to the network and serve it with an assistance thought process with no close to home increase. The person's life is in the life of the entire, the person's satisfaction is in the joy of the entire, aside from the entire, the person's presence is unfathomable this is an endless truth

and is the bed-rock on which the universe is constructed. Swami Vivekananda kept up that individual freedom is deficient without the complete freedom of humankind. He proclaimed, I put stock in God, and I put stock in man. I have faith in aiding the hopeless. I have confidence in going even to hellfire to spare others.⁴ I don't have confidence in a God or religion which can't wipe the windows tears or carry a bit of bread to the vagrants' mouth. For Swami Vivekananda the welfare of all depends on advancing opportunity and equity of all. In this way his idea of balance encourages association and solidarity among people and countries. Swami Vivekananda laid accentuation on social solidarity for social-financial upliftment of the individuals. He was of the view that simple solidarity in the public arena is invented except if it is joined by the craving to inspire the down-trodden. Vivekananda perceived the trouble of poor youngsters in country regions in going to grade schools regardless of whether they were accessible and in their region, as they would be required to help their folks in their work and empower them to win their hopeless employments. He in this way discussed the requirement for taking training to where the kids could helpfully accumulate and simultaneously which would not cut into their work. Vivekananda accepted that instruction should target building up the psyche as opposed to stuff it with erudite information and that it would be simpler for an invigorated personality to procure information all alone and digest it properly. Today obviously, everybody is for ladies' training and giving them their legitimate spot, however in established truth, ladies' instruction in provincial India is still at a low level, while as respects the consideration of otherworldliness in their instruction, it is still to be cultivated. Secularism, socialism, mass inspire and mass power, ladies' freedom, nullification of distance, incorporation of social assistance as a piece of strict love, Hindu-Muslim solidarity, all inclusive proficiency and casual instruction all these establish the commitment of swami Vivekananda to the structure of Modern India.⁵

2.3 Philosophy of life:

The primary embodiment of his philosophy of life is to get daring through battle and serve humankind with harmony. He needs to make a person unafraid from foes face every one of the difficulties intensely and unquestionably with no suppression. The genuine instruction as indicated by Swami Vivekananda is what readies the person for battle for existence. Education readies a man for social assistance, to build up his character lastly assimilates him with the soul and boldness of a lion. Instruction is an apparatus of freedom from the obscurity and obliviousness. Instructing and learning are a piece of the procedure. The educator just aides, proposes, calls attention to and helps the understudy. The instructor just rouses and urges the understudies to discover the shrouded fortune of information. Indian patriotism was the essential establishment of his philosophy of training and the philosophy of Vedanta and Upanishads. He was against the arrangement of the contemporary instruction framework which transformed men into slaves, equipped for bondage and that's it. He stressed that the point of training being life-building, man-production character-building. He said that information without culture was quite shallow. Genuine training is what readies a man for battle of presence. It gets ready man for social help and builds up his character. He has underlined that a training which creates character, mental

forces and insight gives fearlessness and independence among the people. Swami Vivekananda focused on instruction for majority rule government and national advancement. Instruction was a ground-breaking instrument to accomplish these improvement characteristics in the people. According to Vivekananda the methods for training is love. Love and character structures are the best means for instruction. Love is the best motivation in character building. Love in the psyches of the teacher is the genuine wellspring of his impact upon the instruction. The genuine training, gives the development and extension of character. He needed that the instruction for absolute human improvement was the principle vision.⁶ Vivekananda emphatically argued that advancement of character through the administration of his fellowmen, the usage of his gifts for guaranteeing the bliss and welfare of the a large number of his less blessed individual residents ought to be the point of the instruction. The youngster ought to be instructed through affection, individual emotions and love for people. Instruction must assistance the person to perceive his social legacy and to utilize it in his battle of life. Instruction is a life-long procedure towards the fullest advancement of human character, self-revelation, self-flawlessness, mindfulness and self indication.⁷

2.4 Aim of Education:

Vivekananda needed all-round improvement of education. to heart and psyche, to fortify character and national cognizance, to help in the development of solidarity and vitality, sustain the mind and keenness and mix sentiments of consideration and compassion.⁸ As indicated by Vivekananda, education is a procedure wherein the youthful personalities, will get quality, vitality and enthusiastic character. Through this procedure, the individual will form them self into a total and immaculate person of their life .All information and all forces are inside. All information originates from the human spirit.⁹ Man shows information, finds it with himself, which is prior through eternity. Education is a man-production and country making process. The prime point of education is to accomplish the full flawlessness effectively present in a youngster. As per Vivekananda, every one of the materials and otherworldly information are as of now present in the people mind, yet it is secured by certain ignorance. Education is the character improvement of the kid. He underscores the youngster should rehearse Brahmacharya which cultivates advancement of mental, good and otherworldly powers prompting virtue of thought, words and deeds.

3.0 Conclusion:

After discussing above points it is now clear that Swami Vivekanda had some great thoughts regarding education. It is also very important to the academicians and researchers to follow these thoughts. Aim of Education, Philosophy of life, Humanism and Moral and Religious Education are some the points we have discussed in this research paper.

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