

Social and Educational Ideas of Swami Vivekananda

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Abstract

The paper discusses the educational thoughts of Swami Vivekananda, his social contributions, his ideas in education. Swami Vivekananda has an important place in Indian culture and philosophical thought. The depth and significance of his social and educational ideas remain prominent even today. This paper presents an introduction to his social and educational thought, considers the major issues in his thinking, and makes an ambitious critique of his thought from contemporary sociology.

Keywords: Swami Vivekananda, educational thought, social service.

Introduction

The life of Swami Vivekananda

Swami Vivekananda was born on 12 January 1863 in a Bengali Kayastha family. His father, Shri Vishwanath Datta, was an attorney at the High Court of Calcutta. His real name was Narendra Nath Datta. The atmosphere of his house was religious, so Swamiji also had a special interest in dharma-karma, worship and recitation. His mother Bhuvaneshwari Devi was also very intelligent, virtuous, pious and benevolent. She used to narrate Ramayana, Mahabharata and Puranas to him. These religious discussions had a great impact on him and he became a great Mahatma. His greatness, erudition and piety are not hidden from anyone. In 1893 he went to America to participate in the conference of world religions and before going there he named himself Vivekananda. He described education as the cause of poverty, destitution and misery of his country and reflected on how the education of the citizens of India should be. He earned a name for himself and the country by propagating Hinduism abroad. On July 4, 1902, the Mahatma re-established Hinduism in the world and passed away in Almya.

Contribution to education

Swami Vivekananda was the founder of the Gurukul system of education in India. The present education system in which a sacred thing like knowledge is sold at a price. They were invalid. According to his views, the form of education should be 'Gurugruha Nivas'. He was of the opinion that a child should be with a Guru whose character should be like a blazing fire. So that the living ideal of the highest education remains before the disciple. Teachers should be free to teach and impart knowledge. In the ancient Gurukul education system, the Guru used to provide free education to the students because all kinds of arrangements were made by the kings and maharajas to give all kinds of help to the ashrams. The entire development of Swami Vivekananda's education laid more emphasis on Vedic and Sanskrit education. Swami Vivekananda had said that education is that which develops the physical, mental, spiritual and moral qualities of a child. That is, the form of education laid strong emphasis on the child's

body or body, mind, spirituality and character. 'Swami Vivekananda ji created many types of cultural works and men for development in the field of education, whose names are as follows.

- Karma Yoga
- Jnana Yoga
- Bharatiya Nari (Indian Woman)
- My Life and Purpose
- Life After Death
- Raja Yoga
- Caste, Culture, and Socialism
- Prophet Jesus
- Education
- Bhakti Yoga

In his work Education, Swami Vivekananda presented the vision of building a new India and a fresh outlook on education for a progressive (developing) nation. The knowledge from this book has a positive impact on both teachers (gurus) and students (disciples). Its main objective is to envision a well-educated nation. Swami Vivekananda, under the guidance of his Guru Shri Ramakrishna Paramahansa, emphasized Bhakti Yoga as a means to contribute to the holistic development of a child.

Swami Vivekananda's thoughts on education

Swami Vivekananda was born at a time when our country was under colonial rule, and the condition of education was extremely poor. In such circumstances, he opened the right path of knowledge and guidance for society. Through his thoughts and educational philosophy, people received inspiration for the freedom of the nation. Swami Vivekananda expressed his views on human knowledge and learning as follows:

- For studying, it is essential to have concentration, meditation, and control over the senses.
- Knowledge is the true wealth of a person in the present.
- Arise, awake, and stop not until the goal is achieved.
- As long as a human being lives, he must continue to learn, and experience itself becomes the greatest teacher.
- Purity, patience, and perseverance—these three qualities must go together.
- Depending on others is foolishness.
- Without worrying about criticism or obstacles, one should pursue the goal, and success will surely come.

Thus, Swamiji's educational thoughts will always guide society toward a brighter and more enlightened future.

Swami Vivekananda's contribution to society

Swami Vivekananda, seeing the pathetic condition of our society at that time, he went from place to place in the society and gave education and made the society wear a new dress so that people became aware and worried about their future and showed a good and accurate way to

give freedom to the nation. He eradicated all evils and evils from the society. All the people followed the path shown by Swami Vivekananda and received a good education and made a good contribution to the independence of the nation. Swami Vivekananda emphasized on the equal development of physical and nervous power. Swamiji had said that every person in the society, male and female, should not be discriminated against on the basis of caste, religion and untouchability, then our society will come out of this narrow thinking, that day our nation and society will be supreme in this world. Swamiji specially made the youth aware of the spirit of devotion towards spirituality and yoga. At present, the source of inspiration for the youth is Swami Vivekananda. All over India and the world, the youth consider him their greatest guru.

Objectives of the study

According to Swami Vivekananda, the objectives of the study should be:

- 1) **Objective of achieving perfection:** According to Swamiji, the first aim of education is to attain inner perfection. According to Swami Vivekananda, "All knowledge, worldly and spiritual, is already present in the human mind. Education is the removal of that veil. So, education should express the inherent knowledge or perfection of man. "
- 2) **The purpose of physical and mental development:** According to Vivekananda, the second objective of education is the physical and mental development of the child. "He has emphasized on the physical purpose so that today's children can study the Gita in the future as a fearless and strong warrior and progress the country. Emphasizing on the mental purpose of education, he said that we need such education by which human beings can stand on their own feet.
- 3) **The aim of moral and spiritual development:** Swamiji was of the opinion that the greatness of a country does not come from its parliamentary work alone, but from the greatness of its citizens.
- 4) **The purpose of character building:** Vivekananda considered character building as an important objective of education. For this, he emphasized on the practice of brahmacharya and said that through brahmacharya, intellectual and spiritual powers will be developed in man and he will become pure in mind, word and deed.
- 5) **The purpose of the spirit of self-confidence, faith and self-sacrifice:** Swamiji emphasized throughout his life that developing faith in oneself, reverence and the spirit of self-sacrifice are the important objectives of education. He wrote, "Wake up! Wake up and keep growing until the ultimate goal is achieved. "" (6) The object of the search for unity in diversity -" According to Swamiji, the prime objective of education is to discover unity in diversity "The spiritual and the material world are one and the same. So, the feeling of difference is dosha or maya. Education should be such that one begins to feel unity in diversity.
- 6) **The purpose of religious development:** Swamiji wanted everyone to know the truth or dharma that is hidden in him. For this, he emphasized the training of the mind and heart and said that education should be such that by receiving it, the child can make his life pure and develop the ability to obey, serve society and adopt the exemplary ideals of great men and saints.

- 7) **The purpose of social service:** Swamiji believed that after reading and writing, one should do good for mankind and not for oneself. He had seen the poverty of the people of India with his own eyes, so he wanted the educated people of the country to serve these poor people, try to uplift them and serve the society. By social service he did not mean only kindness or charity, but by social service he meant helping in the upliftment (progress) of the downtrodden. Swamiji wanted to create a group of social workers through education. He also considered social service as very important from the spiritual point of view.
- 8) **The Purpose of Universal Friendship and Love:** Swamiji said that one of the main objectives of education is to develop the feeling of patriotism in children. He was of the opinion that education which does not inspire patriotism cannot be called national education. Since our India at the time of Swamiji was under the British, Swamiji felt that patriarchy breeds inferiority and this inferiority is the cause of all our miseries. Therefore, he awakened the youth to liberate the country. He was not in favour of narrow nationalism but of developing universal brotherhood and love among all individuals.

The basic principles of philosophy of education

Swami Vivekananda is regarded as one of the greatest teachers in the world. In the following lines, we are highlighting the basic tenets of his philosophy:

- 1) Education is not only the study of books.
- 2) Knowledge is the mind of man. He is learning on his own.
- 3) The power of concentration of the mind is the key to acquiring knowledge. To develop this power brahmacharya is necessary.
- 4) Purity of mind, word and deed is self-control.
- 5) Education should develop spiritual integrity and faith in the child and express perfection by developing the tendency of self-sacrifice in him.
- 6) Education should develop the child physically, mentally, morally and spiritually.
- 7) Education should form the character of the child, increase the strength of the mind and develop the intellect so that he can stand on his feet.
- 8) Religious education should be imparted through practices, practices and rituals rather than through books.
- 9) Both boys and girls should get equal education.
- 10) Women should be given special religious education.
- 11) Promote education among the masses.
- 12) Technical education should be arranged so that industrial progress and the economic condition of the country is improved.
- 13) A teacher is a friend, philosopher and guide. He should empathise with the knowledge in the child's mind.
- 14) The relationship between the teacher and the students should be as close as possible.
- 15) The curriculum should cover all the subjects which will help the child to develop both materially and spiritually.
- 16) Education should lead to physical, mental and spiritual development of an individual.
- 17) Since women are religious, religion should be the center of women's education.
- 18) There should be both temporal and supernatural subjects under the curriculum.

- 19) Technical education should be expanded if the country is to progress industrially.
- 20) By bookish knowledge alone, learning is not education. Self-control is the purification of mind, word and deed.

The life of Swami Vivekananda

Swami Vivekananda was an Indian philosopher and statesman. He is famous for giving practical form to Vedanta. Swamiji wanted to prepare man for both worldly and transcendental life through education. He believed that unless a man is materially rich and happy, knowledge, action, devotion, yoga, etc. are all objects of his imagination. From a worldly point of view, he said, "We need education by which character is formed, strength of mind is increased, intelligence is developed and man becomes self-sufficient. He called this kind of education the education of man's creation. According to:

- 1) The universe is the form of God.
- 2) Man is considered to be a wonderful creation of God.
- 3) Knowledge, enjoyment, action and devotion have been described as the path to liberation.
- 4) By denying the existence of the body, he gave importance to the self.

He considered the whole world as one spiritually and materially. Swami Vivekananda was a proponent of the Vedanta philosophy and considered the eternal and omnipresent conscious being as embodied in the universe.

The Social Thought of Vivekananda

Vivekananda had once said. "I am a socialist not because I regard it as a perfectly innocent system, but because half the bread is good, out of nothing. According to sociologist Dr. V. P. Verma, "Vivekananda was a socialist because he supported the principle of equal opportunity for all citizens of the nation. They had the historical vision to understand that in Indian history, the two upper castes, the Brahmins and the Kshatriyas, have dominated, the Brahmins have kept the poor people in complex religious activities and rituals, and the Kshatriyas have exploited them economically and politically. He met the Russian revolutionary thinker Prince Kropotilin. Socialist ideas made a strong impression on his mind and he began to call himself a socialist.

The support for social equality found in his works is a strong counterpoint to the dominant archaisms and the theory of social superiority prevalent in the memories of the Brahmins. During his visit to India, Swamiji saw in his own eyes the abject poverty, ignorance, illiteracy: naked children, half-naked men and women, poor and illiterate villagers, unscientific farming, lack of irrigation facilities, unhygienic villages, extremely low living standards, religious pride, superstitions, social evils, etc. People were living in abject poverty and ignorance.

Seeing this inhuman condition, Swamiji's heart, filled with human feelings, was deeply moved. He resolved to liberate the nation from poverty and ignorance, to work for the salvation of the downtrodden and to engage in the reconstruction of the nation and set the goal of his life as service to humanity.

Conclusion

The thought, philosophy and teachings of Swami Vivekananda are of the highest order and are the key to understanding the basic truths, mysteries and facts of life. His words are so powerful that they can even breathe life into a dead person. He was a true symbol of humanity and did a phenomenal job of bringing the existence of mankind to the masses. He was an ardent advocate of Advaita Vedanta and called for the preservation of the essence of Indian culture in order to keep it alive so that the coming generations would dominate the world as full-fledged sanskaris, righteous with moral virtues, truthful and spiritual and true symbols of the Indian ideal.

Swami Vivekananda was a visionary and an epoch maker. From the point of view of the epoch, he had seen the situation of his time and laid the foundation of a new India. He is well known for arranging Indian religious philosophy in a modern perspective, practicalizing and propagating Vedanta, social service and social reform, but he emphasized the need for education and gave many suggestions to improve the education of the time to build a new India. Jawaharlal Nehru had once said about him, "Though an unwavering believer in India's past and proud of India's heritage, Vivekananda had a modern outlook towards life's problems and was a kind of connector between India's past and the present. "The soul of our nation lives in the slum, so the lamp of education will have to be taken from house to house, only then the whole society will be able to dominate. The doors of the temple of education should be opened to all persons, so that no one remains illiterate. Education is free. Only the education of perseverance and action can give proper education to the masses. Take the development of the country to the skin through education and serve God by embracing true humanity through all religions. So let us unite to create a new national consciousness, a new society and a new era.

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