

VIVEKANANDA'S PHILOSOPHY OF EDUCATION: THE BASE OF LIFE

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ABSTRACT:

The secure connection between education and culture is described by Vivekananda. He said that the evolution of consciousness does not end with mind; rather it expands to superior consciousness called consciousness of truth, super-mind, Dynamic Divine, God consciousness, or Super consciousness. This superior consciousness gives a leeway of the outlook emergent evolution of man into superman. Vivekananda was influenced by western thought and Christian ideas, but they reacted in quite different ways to these influences. Vivekananda's view, however, is not likely to provide a fruitful basis for understanding and dialogue between Christianity and Hinduism. According to Vivekananda the West might give some models of organization, but in context of religious truth Hinduism was far-flung superior. Certainly, Vivekananda letters the apex of to be renewed self-confidence of Hinduism at the end of 19th century. Vivekananda in his ideas of God are apparent. Vivekananda regarded the idea of a personal God as a necessity for people at a certain stage in their development. But as they progress in spiritual discernment they should become capable of dispensing with belief in a personal God, for, according to Vivekananda, such a belief carries with it severe limitations. Vivekananda was being consistent with the philosophy of advaita and of Sankaracharya, although, of course, he was not here in agreement with the less consistent attitudes of his mentor, Sri Riamakrishna. To present his philosophy to audiences in the West with the roundabout pledge that it was appropriate for those who had become too stylish to believe in God Vivekananda Lectures on Raja Yoga Vivekananda measured that he was in attending a religious system which was balanced and scientific when he said that no faith or belief is required to the carry out of Raja Yoga. Time and again our maps have been marked with imprints of eminent personalities to bring in practice the ideocentric world and to communicate their, thus obtained enlightenment, they follow or come up with, in the process, with a geographical exploration and we are here to talk of such a personality whose motto was to learn whatever good comes across wherever he goes believing "our business is to verify not to swallow".

Keywords: Super consciousness, advaita.

I.PRELUDE:

Time and again our maps have been marked with imprints of eminent personalities to bring in practice the ideocentric world and to communicate their, thus obtained enlightenment, they follow or come up with, in the process, with a geographical exploration and we are here to talk of such a personality whose motto was to learn whatever good comes across wherever he goes believing “our business is to verify not to swallow”. It was this nature that led Narendranath Dutta or Beele, son of Viswanath Dutta to set out for India as well as world tour. Today the whole world knows him as SWAMI VIVEKANANDA, to spread the valued preaching of Sanatan Hindu Religion to the whole world glorifying India. He preached that the attainment of real moksha of body is in *moksha* of its soul. This strong determination led him walk miles through mountains and hill, plains and rivers. He travelled not only from Himalaya to Knyakumari but from Kolkata to Bangladesh, America, Germany, France, England, Japan, Malaya island, Sri Lanka , China, Italy, Canada etc. several other places. For this preaching purpose he had to resort to geography and geographical thoughts. This religious geographer was born in 12th January 1863 and relying on his intelligent geographical knowledge he started his journey towards the ethical upliftment of the society and led it to the right direction. The geographical analysis of Vivekananda’s expedition proves a huge importance to know the geographer within the heroic persona - SWAMI VIVEKANANDA.

Swami Vivekananda believed education is the manifestation of perfection already in men. He did not think it a pity that the existing system of education did not enable a person to stand on his own feet, nor did it teach him self-confidence and self-respect. To Vivekananda, education was not only collection of information, but something more meaningful; he felt education should be man-making, life giving and character-building. To him education was an assimilation of noble ideas.

“ Education is not the amount of information that we put into your brain and runs riot there, undigested, all your life. We must have life building, man making, and character making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library... ”

Swami Vivekananda stressed on giving the public only positive education, because negative thoughts weaken men. Swami Vivekananda told, if young boys and girls are encouraged and are not unnecessarily criticized all the time, they are bound to improve in time. In New York, Vivekananda used to observe the Irish colonists come – downtrodden, haggard-looking, destitute of all possessions at home, penniless, and wooden-headed – with their only belongings, a stick and a bundle of rags hanging at the end of it, fright in their steps, alarm in their eyes.

It is here that that philosophy of education plays an important role in providing direction to education on the following issues as well as providing a theory of knowledge for education to work upon. Philosophy of education is essentially a method of approaching educational experience rather than a body of conclusions. It is the specific method which makes it philosophical. Philosophical method is critical, comprehensive and synthetic. Philosophy of education is the criticism of the general theory of education.^{2]} It consists of critical evaluation and systematic reflection upon general theories.^{3]} It is a synthesis of educational facts with educational values. In brief, it is a philosophical process of solving educational problems through philosophical method, from a philosophical attitude to arrive at philosophical conclusions and results. Thus, it aims at achieving general as well as comprehensive results.

II. OBJECTIVE:

To elaborate a discussion of Vivekananda's philosophy of education.

III. METHODOLOGY:

It is completely based on literature review related on the Vivekananda 's philosophy of education.

IV. DISCUSSION:

Vivekananda observed a completely different spectacle in next six months- the man walks upright, his attire is changed. In his eyes and steps there is more fright. Swami Vivekananda tried to find out the cause, he told, if this incidence is seen by the explanations of Vedanta, that Irishman was kept surrounded by contempt in his own country – the whole of Nature was telling him with one voice – "Pat, you have no more hope, you were born a slave and will remain so". Having been thus told from his birth, Pat started believing in it and hypnotized himself that he is very low. While no sooner had he landed on America than the shout went up on all sided – "Pat, you are a man as we are, it is man who has done all, a man like you and me can do everything; have courage!" Pat raised his head and saw that it was so; the self-confidence within him woke up again. Swami Vivekananda feels likewise, the education that young boys and girls receive is very negative. He thinks they do not gain confidence or self-respect from this education, so according to Swami Vivekananda only positive education should be given to children. Swami Vivekananda realized three things are necessary to make every man great, every nation great:

- Conviction of the powers of goodness.
- Absence of jealousy and suspicion.
- Helping all who are trying to be and do good.

Swami Vivekananda suggested to try to give up jealousy and conceit and learn to work united for others. He told, purity, patience and perseverance overcome all obstacles. He suggested taking courage and work on. Patience and steady work, according to Swami Vivekananda, this is the only way to get success. According to Swami Vivekananda "faith, faith, faith in ourselves, faith, and faith in God- this is the secret of greatness. Swami Vivekananda observed the history of the world is the history of a few men who had faith in themselves, and he it is faith which calls out divinity within. So he told, if people have faith in three hundred and thirty millions of Hindu mythological gods, and in all the gods which foreigners have now and still have no faith in themselves, there will be no salvation.

Vivekananda points out that the defect of the present-day education is that it has no definite goal to pursue. A sculptor has a clear idea about what he wants to shape out of the marble block; similarly, a painter knows what he is going to paint. But a teacher, he says, has no clear idea about the goal of his teaching. Swamiji attempts to establish, through his words and deeds, that the end of all education is man making. He prepares the scheme of this man-making education in the light of his over-all philosophy of Vedanta. According to Vedanta, the essence of man lies in his soul, which he possesses in addition to his body and mind. In true with this philosophy, Swamiji defines education as 'the manifestation of the perfection already in man.' The aim of education is to manifest in our lives the perfection, which is the very nature of our inner self. This perfection is the realization of the infinite power which resides in everything and every-where-existence, consciousness and bliss (satchidananda). After understanding the essential nature of this perfection, we should identify it with our inner self. For achieving this, one will have to eliminate one's ego, ignorance and all other false identification, which stand in the way. Meditation, fortified by moral purity and passion for truth, helps man to leave behind the body, the senses, the ego and all other non-self elements, which are perishable. He thus realizes his immortal divine self, which is of the nature of infinite existence, infinite knowledge and infinite bliss. At this stage, man becomes aware of his self as identical with all other selves of the universe, i.e. different selves as manifestations of the same self. Hence education, in Vivekananda's sense, enables one to comprehend one's self within as the self everywhere. The essential unity of the entire universe is realized through education. Accordingly, man making for Swamiji stands for rousing mans to the awareness of his true self. However, education thus signified does not point towards the development of the soul in isolation from body and mind. We have to remember that basis of Swamiji's philosophy is Advaita which preaches unity in diversity. There for, man making for him means a harmonious development of the body, mind and soul. In his scheme of education, Swamiji lays great stress on physical health because a sound mind resides in a sound body. He often quotes the Upanishadic dictum 'nayamatma balahinena labhyah'; i.e. **the self cannot be realized by the physically weak.** However, along with physical culture, he

harps on the need of paying special attention to the culture of the mind. According to Swamiji, the mind of the students has to be controlled and trained through meditation, concentration and practice of ethical purity. All success in any line of work, he emphasizes, is the result of the power of concentration. By way of illustration, he mentions that the chemist in the laboratory concentrates all the powers of his mind and brings them into one focus-the elements to be analyzed-and finds out their secrets. Concentration, which necessarily implies detachment from other things, constitutes a part of Brahmacharya, which is one of the guiding mottos of his scheme of education. Brahmacharya, in a nutshell, stands for the practice of self-control for securing harmony of the impulses. By his philosophy of education, Swamiji thus brings it home that education is not a mere accumulation of information but a comprehensive training for life. To quote him: 'Education is not the amount of information that is put into your brain and runs riot there undigested, all your life.' **Education for him means that process by which character is formed, strength of mind is increased, and intellect is sharpened, as a result of which one can stand on one's own feet.** Swami Vivekananda is an exemplary philosopher of India who made Indian religion popular all around the world. His philosophy has contributed much to the development of educational philosophy in India. The educational philosophy of Swami Vivekananda has been explained in this book with the headings philosophy of Life, Education, Aims of Education, Methods of Teaching and Learning, Teacher, Curriculum, Discipline and Values along with his brief biography. Swami Vivekananda was one of the first among religious teachers to understand the importance of science and technology. In the first place, Swamiji saw that poor countries like India would be able to overcome poverty and backwardness only by mastering technology. Secondly, Swamiji saw that science is not contradictory to the eternal spiritual principles, which is the foundation of Indian culture. Both Science and eternal religion are concerned with truth. Science seeks truth in the physical world, whereas religion seeks truth in the spiritual realm. Thus, religion and science are complementary. The other primary purpose of education is to build character and to enable people to lead moral lives. However, this is precisely the field where most of the modern systems of education have failed. Swami Vivekananda has given a new definition of morality. To quote his words, "The only definition that can be given of morality is this: that which is selfish is immoral, and that which is unselfish is moral". For Swamiji unselfishness and service are not mere matters of rules and regulations but of reality. If God dwells in all beings as the Supreme Self, if every man is potentially divine, then to serve God in man or man as God is the best form of worship. To quote Swamiji's own words: "It is a privilege to serve mankind, for this is the worship of God. God is here in all these human souls. He is the soul of man." (C.W.I. 424) According to Swami Vivekananda, the basic purpose of education is the total development of human personality. Everyone is endowed with certain capacities, which remain dormant, although in a potential form, in childhood. Swami Vivekananda believed education is the process by which these inherent potentialities in human personality manifest themselves in

completing his or her total development. To Vivekananda education was a man-making process which would mean arousing the people to an awareness of their own worth, dignity and responsibility, making them the source of all the strength and sustenance of society, creating a society which will provide a healthy milieu for the development of character and personality of all its children Educational philosophy of Vivekananda and the aims of education together with the concept of education are founded on Vedanta philosophy, particularly the Advaita philosophy which says that in the lowest worm as well as in the highest human being the same divine nature is present. "The whole object of Vedanta philosophy is, by constant struggle, to become perfect, to become divine, to reach God and see God". The belief of this philosophy is that every human being is spirit (Atma), the soul which is immortal, evolving up or reverting back from birth to birth and death to death. Swami Vivekananda only reinterpreted the basics of Vaidik philosophy in the context of 20th century man and the society. Vivekananda had great faith in education to him; this was the basic means for achieving human excellence and solving national problems. He said there are no problems which cannot be solved by that magic word "education". He defined education as the "development of faculty, not an accumulation of words". To him education was meant for the training of individuals "to will rightly and efficiently". He further said that the education that does not help the common mass of people to equip themselves for the struggle for existence, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion, is not worth the name. Real education, to him, means that which enables one to stand on his own leg. Vivekananda stressed the need to educate the millions of our common people to revitalize Indian culture of the day. A nation is advanced in proportion as education and intelligence spread among the masses. National development rests upon the goodness and greatness of men; and goodness and greatness of men are determined largely by education. Education for "total human development" was the vision of Vivekananda which, he believed, could be achieved by refining and processing of in eternal human energies through the science of man in depth (Adhyatma Vidya). Philosophy, the science, the art and studies of various other fields of knowledge could help nations in achieving this goal. Through education nations have to unfold the humanistic and divine possibilities lying hidden within their people and raise the levels from which their consciousness handles their external, natural and social environment. True education is that which does this. Vivekananda was deeply spiritual and intensely human. His message is the message of humanism. But his humanism has a deeper content. He said that education which gives us intellectual energy must also give us humanistic impulse and its energy of character. If man's education combines these two energy sources he will become tremendously powerful, well educated, and full of hope, endowed with a firm mind and will, and strength of muscle and nerve. Vivekananda said "We want our education to turn out millions-of such young people enjoying that unit of human bliss." Although Swami Vivekananda was an idealist and a spiritualist emphasizing realization of divinity in man, yet he was fully aware of the need for national development to be achieved through

education. He stressed education for democracy and said that strengthening of democracy was possible only through education. The strength of a democracy was seen to lie in its alert and patriotic citizens who could be produced and developed through education. All institutional education, socio-political education in a democracy, he held, should therefore be designed to produce citizens who are free, responsible, and politically aware, who feel to belong to the country in which they live, who are sensitive to what happens around them. Education should produce such enlightened democratic citizens. Thus, Vivekananda, emphasized education for democracy and citizenship. He, however, was in favor of creating an ethical basis of democratic politics through education. He stressed the need for developing democratic tolerance in the people and a sense of being truly free which could be fulfilled by properly organized and rightly conducted education. Thus, Vivekananda's educational philosophy had two major components of aims—one the individual aims and second the social aims. Under individual aims of education he emphasized total human development including physical, mental, social, cultural and spiritual development of the child. He did not leave out even the vocational development aim. In a way he stood as the embodiment of man-making education. Under the social aims of education he stressed education for citizenship and democracy, education for national integration, education for the poor and education for women, education for strengthening the whole society. In a way he stood for nation-building education. But, these two aspects were not considered by him as separate and independent. He brought a fine synthesis between the individual and the social aims of education when he said "they alone live who live for others; the rest are more dead than alive."

1. ***New Understanding of Religion:*** One of the most significant contributions of Swami Vivekananda to the modern world is his interpretation of religion as a universal experience of transcendent Reality, common to all humanity. Swamiji met the challenge of modern science by showing that religion is as scientific as science itself; religion is the 'science of consciousnesses. As such, religion and science are not contradictory to each other but are complementary.

This universal conception frees religion from the hold of superstitions, dogmatism, priestcraft and intolerance, and makes religion the highest and noblest pursuit – the pursuit of supreme Freedom, supreme Knowledge, supreme Happiness.

2. ***New View of Man:*** Vivekananda's concept of 'potential divinity of the soul' gives a new, ennobling concept of man. The present age is the age of humanism which holds that man should be the chief concern and centre of all activities and thinking. Through science and technology man has attained great prosperity and power, and modern methods of communication and travel have converted human society into a 'global village'. But the degradation of man has also been going on apace, as witnessed by the enormous

increase in broken homes, immorality, violence, crime, etc. in modern society. Vivekananda's concept of potential divinity of the soul prevents this degradation, divinizes human relationships, and makes life meaningful and worth living. Swamiji has laid the foundation for 'spiritual humanism', which is manifesting itself through several neo-humanistic movements and the current interest in meditation, Zen etc all over the world.

3. ***New Principle of Morality and Ethics:*** The prevalent morality, in both individual life and social life, is mostly based on fear – fear of the police, fear of public ridicule, fear of God's punishment, fear of Karma, and so on. The current theories of ethics also do not explain why a person should be moral and be good to others. Vivekananda has given a new theory of ethics and new principle of morality based on the intrinsic purity and oneness of the Atman. We should be pure because purity is our real nature, our true divine Self or Atman. Similarly, we should love and serve our neighbours because we are all one in the Supreme Spirit known as Paramatman or Brahman.
4. ***Bridge between the East and the West:*** Another great contribution of Swami Vivekananda was to build a bridge between Indian culture and Western culture. He did it by interpreting Hindu scriptures and philosophy and the Hindu way of life and institutions to the Western people in an idiom which they could understand. He made the Western people realize that they had to learn much from Indian spirituality for their own well-being. He showed that, in spite of her poverty and backwardness, India had a great contribution to make to world culture. In this way he was instrumental in ending India's cultural isolation from the rest of the world. He was India's first great cultural ambassador to the West. On the other hand, Swamiji's interpretation of ancient Hindu scriptures, philosophy, institutions, etc prepared the mind of Indians to accept and apply in practical life two best elements of Western culture, namely science and technology and humanism. Swamiji has taught Indians how to master Western science and technology and at the same time develop spiritually. Swamiji has also taught Indians how to adapt Western humanism (especially the ideas of individual freedom, social equality and justice and respect for women) to Indian ethos.

AIMS OF EDUCATION

The ultimate aim of all education and all training, according to Swami Vivekananda, is man-making and also he recommends the following major aims of education.

1. CREATION OF SELF – CONFIDENCE AND SELF – REALIZATION:

Man has an immortal soul which is the treasure –house of infinite power. Man should, therefore, have full confidence in himself and strive to reach the highest goal of his life, self-confidence leads to self-realization. In Swamiji’s own words: “Faith in us and faith in God – this is the secret of greatness.” Education of the right type should aim at removing the veil ignorance from our mind and make us understand that what actually we are.

2. FORMATION OF CHARACTER

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.” Education must build up character and manifest our real nature.

3. DEVELOPMENT OF PERSONALITY

Personality is the influence, the impression, one creates on the others. It is the personality of a man that counts. “According to Vivekananda, personality is two – third and his intellect and words are only one – third in making the real man.” The ideal of all education and all trainings should be this man – making.

4. SERVICE OF MIND

Another important aim of education is serving the God in man. It is the God in the sick, the poor, the miserable, the ignorant and the down – trodden what we should worship. In Swamiji’s own words, “if you want to find god, serve man.” He was pained to see the wretched poverty of his countrymen. He, therefore, wanted that education must enable everyone to stand on his own feet and satisfy his own primary needs.

5. 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 flinging 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.” He insisted the education must call forth this power in every person and broaden it to such an extent that it may cover the whole world.

6. THE AIM OF KEEPING IN VIEW THE PRACTICAL ASPECTS OF LIFE

To Swami Vivekananda, the practical aspects of life must not be ignored in any scheme of education. Only then, it will be possible to make an individual self – dependent and the country prosperous. Swamiji said: “It will not do merely to listen to great principles. You must apply them in the practical field, turn into constant practice.” So he has emphasized the importance of education in agriculture and other practical arts.

7. AIM OF PHYSICAL AND MENTAL DEVELOPMENT

The second aim of education is that the child should be 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 of on others.

8. AIM OF MORAL AND SPIRITUAL DEVELOPMENT

According to Swami Vivekananda, 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 citizens is possible only through their moral and spiritual development which education should foster.

9. THE AIM OF SEARCHING UNITY IN DIVERSITY

The true aim of education is to develop insight into the individuals so that they are able to search out and realize unity in diversity. Swami Vivekananda has further asserted that physical and spiritual worlds are one; their distinctness is an illusion (Maya). Education should develop this sense which finds unity in diversity.

10. AIM OF RELIGIOUS DEVELOPMENT

To Swamiji, each individual should be able to search out and develop the religious seed embedded in him and thus find 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's of great saints and saviors will develop in the individual. Education should foster this development.

ROLE OF TEACHER AND STUDENT IN EDUCATION

According to Swami Vivekananda a person with an attitude of renunciation, influence children through his ideal example, love his students, sympathize at their difficulties, teaching according to the needs, abilities and interests of the them, contribute to their spiritual development can be a good teacher.

A student should have an inclination and eagerness to learn. He should be an observer of celibacy. He should have control over his senses. He should follow the ideals laid down by his teacher.

VIVEKANANDA'S PHILOSOPHY OF EDUCATION

1. KNOWLEDGE RESIDES WITHIN THE INDIVIDUAL

Knowledge is inherent within the individual himself. The individual finds out this knowledge by experiencing it within himself. Perfection is inherent in everyone. It is the function of education to lead one to perfection. Therefore, education should be made available to all.

2. THE CHILD FURTHERS ITS OWN DEVELOPMENT

Swami Vivekananda says that it is wrong to think that we promote the development of a child. In fact, he furthers his development himself. He says, "Everyone develops according to his own nature. When the time comes everyone will come to know this truth. Do you think you can educate a child? The child will educate himself, your job is to provide the necessary opportunity to him and remove the obstacles in his path. He will educate himself on his own. A plant grows itself, does the gardener grow it? He just provides the necessary environment to it; it is the plant itself that does its own growing." Thus Swami Vivekananda advocates the principle of self-education.

3. EDUCATION ACCORDING TO THE NATURE AND NEED OF THE CHILD

In order to make education useful, it must be according to the nature and need of the child. It is not the teacher, or the parents who will determine his needs and nature. His education should be patterned on the lines of these tendencies. The teacher has to visualize God in the soul of each child. Each child should be considered as manifestation of God. In fact, we have to serve God. Therefore we have to serve each child.

4. THE ABILITY OF CONCENTRATION IS THE ESSENCE OF EDUCATION

For the acquisition of knowledge, concentration or attention is very necessary. For the success in life also, this power is very helpful. Everyone does not have the same power of concentration. With the help of this power one can acquire useful knowledge and arrange it in mind for use whenever necessary.

EDUCATIONAL VIEWS OF SWAMI VIVEKANANDA

CURRICULAM

According to Swami Vivekananda, the prime aim of education is spiritual growth and development. But this does not mean that he did not advocate material prosperity and physical well-being. He feelingly advocated the inclusion of all those subjects and activities, in the curriculum, which foster material welfare with spiritual advancement. For spiritual perfection Swamiji prescribed Religious, Philosophy, Upanishads, Company of saints and their preaching's and for material advancement and prosperity he recommended Languages, Geography, Science, Political Science, Economics, Psychology, Art, Agriculture, Industrial and Technical subjects together with Games, sports and other Physical exercises.

METHODS OF EDUCATION

Swami Vivekananda prescribed the same ancient spiritual methods of teaching wherein the Guru and his disciples lived in close association as in a family. The essential characteristics of those religious and spiritual methods were as under:-

1. To control fleeting mental faculties by the practice of Yoga.
2. To develop the mind by concentration and deep meditation.
3. To gain knowledge through lectures, discussions, self- experience and creative activities.
4. To imitate the qualities and character of teacher intelligent and clear understanding.
5. To lead the child on the right path by means of individual guidance by the teacher.

MAJOR IMPLICATIONS OF VIVEKANANDA'S IDEAS

Vivekananda's educational ideas have been influenced by three major factors; 1) love for his master 2) love for the nation, and 3) personal convictions.

THE BASES OF MODERN EDUCATION

Vivekananda felt that modern education all over the world has so far concentrated on 'the learning to do' aspect and not on the 'learning to be' faculties of education. He says that education must focus on the requirement of the human mind. His philosophy of education is based on universal principles of morality and ethics. He wanted to teach the common masses of India the ideals of synthesis, tolerance and universal harmony. His philosophy gives equal importance to the claims of spirit and matter. To him diversity is as real as unity. Matter is only 'veiled spirit'. Thus he creates a metaphysical synthesis reconciling the claims of spirit and matter, and makes it one of the chief bases of its philosophy of education.

THE IMPORTANCE OF 'YOGA' IN EDUCATION

Vivekananda wants to place maximum emphasis on concentration and meditation in the teaching-learning process. In the practice of yoga as it is in the practice of general education, five elements are necessarily involved- the teacher, the taught, the aim, the subject and the method. He convinced of the fact that all knowledge is in the human mind and that the same can be experienced by practicing concentration and meditation.

TRANSMISSION OF KNOWLEDGE

To Vivekananda, all teaching implies giving and taking; the teacher gives and the student receives. Here he stresses the need for effective participation in the teaching-learning process. Teacher should motivate the students to acquire knowledge and develop in them scientific temper, secular outlook and civic responsibility.

LEARNING THROUGH ACTIVITY

Vivekananda anticipated many modern thinkers in suggesting that learning through activity should be the guiding principle of any scheme of education. He wanted every activity in Indian schools and colleges- dance, drama etc; Inter-school and inter-collegiate competitions are also required in order to enable the students learn how to sacrifice personal and selfish interests for the sake of the larger interests of society.

THE IDEAL OF WOMANHOOD IN INDIA

Vivekananda suggested that the women should be made ambitious through a good system of education. He made a strong appeal for raising the status of women along with that of man. He felt that it was much against the ancient ideal of India that women were not given enough opportunities for self-development.

RELEVANCE OF SWAMI VIVEKANANDA'S IDEAS IN MODERN EDUCATION

VALUE EDUCATION

Here, education is conceived in the broad sense; everything in the society plays an educational role. The formal education system is but part of the culture and values in the system are inevitably determined by the culture. Education is seen as an instrument for harnessing human drives, and as consequences, it becomes to some extent a method of behavior modification. Education preserves rather than changes social values. Education is seen to abide by existing culture norms of the society.

PEACE EDUCATION

Constructive education for peace must aim to reform humanity so as to permit the inner development of human personality and develop a more conscious vision of the mission of mankind and the present conditions of social life as was so emphatically averred by Swami Vivekananda as well. What we need today is an education that is capable of saving mankind from the present predicament. Such an education involves the spiritual development of man and the enhancement of his value as an individual and preparing the young people to understand the time in which they live.

ENVIRONMENTAL EDUCATION

Environmental education is viewed as an integral part of the education process. It is taken to be centered on practical problems and can be an interdisciplinary character. It should aim at building up a sense of values, contribute to public well being and concern itself with survival of the human species. Its force, therefore, should aside mainly the initiative of the learners and their involvement in action and it should be guided by immediate and future subject of concern. Environmental education enables them to manage the environment in which they live through a judicious use of resources.

CITIZENSHIP EDUCATION

The concept of citizenship education should target to mould the future citizens into the frame of a civic society where citizens are aware of their rights, respect democratic ideals and work for a welfare society with shared responsibility. Education for democratic citizenship is a set of practices and activities aimed at making young people and adults better equipped to participate actively in democratic life by assuming and exercising their rights and responsibilities in society.

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