

RELEVANCE OF EDUCATIONAL THOUGHTS OF SWAMI VIVEKANAND IN CONTEMPORARY EDUCATION SYSTEMS

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ABSTRACT

Education is a back bone of a nation. It is the primary condition for the development of an individual and for the development of a nation. But it is strange that particularly in India incomplete education system is going on for decades and it is no doubt that this British oriented education system is proven not to bring the desired development of our people or of our nation. Two parallel education systems in going on in our country. Education is now commodity. Those who have ability to afford are buying such education that are giving them better job opportunities, while the large number of people get quantitative education at low cost to be reduced to suffer the pangs of unemployment, the rich class people spend enough money to acquire better education and grab the better opportunity of lucrative jobs and position of power. Women, the incarnation of power are horribly neglected in arena of education. The great educational philosophy of the great man like, Rabindranath Tagore, Vivekananda Rousseau is now and then forgotten by half educated political leaders who are the prime mover of national education policy. Their IPS, IAS education secretary are the puppet at their hand. In such education policy, there is no provision of moral, ethical values. Religious bases of education are wiped out by political base. There is rampant practice of education system where brain is given supreme priority neglecting body (i.e here is only one annual sports day after 210 days confinement in class room teaching). Corruption, bribe, ragging, communal riot, rape, sex, violence, poverty superstition are the outcome of our education policy along with some success records of our technological and statistical importance.

Key word: Swami Vivekananda, Education, Development

INTRODUCTION:

A successful nation in modern times requires that the citizens must be participants in its social and political activities, well-informed and influential. This requirement can be satisfied only by making the masses prepared for an effective commitment to a sense of unity in line with its cultural heritage. This idea was strongly projected in India in the pre-independence era more than anyone else by Swami Vivekananda, the illustrious messenger of Sri Ramakrishna whose great mission was to preach unto mankind their divinity and how to make it manifest in every movement of life. Education is the most important aspect of a nation. It is proper education that is essential for the spiritual and material and also cultural development of a country. In the age of globalization education appears a most influential entity for a country. Education is a lifelong process that helps an individual to adapt one with his environment.

The principal aim of education is the all-round development of an individual. But today education is now turned as commodity at the hand of business

men. Education is now a good business. Now the focus of education is not all-round development but the development of such traits of an individual that would help him to earn well for his lively hood in a selfish way. This tendency is no doubted harmful for a society. It is dividing a society in to classes. One class is buying such education that help them to grab the best job or profession in a country, at the high expenses while the other class in getting very poor and average education that never take them to the arena of high profile job or profession. Doctor's son is being doctor, engineer's son is being engineer spending huge amount of money while labour's son is being labour. Of course there is rare exception. This horrible traits in the education is as clear as day light. Here come the Vivekananda concepts of education. He never thought of highly mechanical education.

Objective:

Swami Vivekananda wanted such education that will develop the inner potentialities of an individual irrespective of class, creed, caste and races. His

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thought of education may be categorized in the following points:

- To acquire the power of controlling the flow of emotion.
- Development of intellectual and mental aspect of an individual.
- Power of being to face the high struggle.
- To develop cosmopolitan and humanitarian view.
- To develop the utility of knowledge, self realization.

Analysis:

Swami Vivekananda believed that education is the manifestation of perfection already in man. To him education is not mere collection of information. This trait of education is prominently found in the British system of education in India. This faulty trait of education may fulfil the need of trained man power for industry and for office but it does not create proper man. Vivekananda wanted to have harmonious balance between Vedic philosophy of education and the western philosophy of education. Vedic philosophy gave more stress for the need of controlling emotion and instincts for the development of character. As a pragmatist, he emphasised the need of western education of technology, commerce, industry and science to achieve material prosperity. Vivekananda, the great modern monk felt the need of the spiritual and material development of the people of his country through proper education. Vivekananda stressed the need for physical education in curriculum. He said you will be nearer to Heaven through football than through the study of the Gita, you will understand the Gita better by your biceps, your muscles a little stronger. You will understand the Upanishads better and glory 'Atman' when your body stands firm on your feet's and you feel yourself as man.

It is frightening traits in our modern educational curriculum that there is very little or no importance on physical education. Students are made to be book worms to gather knowledge only in their weak body and mind in selfish way through other medium of learning rather than mother language. Vivekananda advocated highly of education through the medium of mother language. He said, beside mother language, there should be a common language which is necessary to keep the country united. He appreciated the greatness of Sanskrit to know the hoary cultural tradition of India.

Vivekananda opined that the religion is the innermost core of education. Religion is like the rice and everything else, like curries. Taking only curries causes indigestion and so the case with taking rice alone. Therefore religious education is a vital part of

sound curriculum. He believed that moral education is needed for the 'goodness' of all. He of course did not want to limit the religious education to particular place or time but he wanted to have it as the great unity of world religion. According to him moral and religion education develops self confidence among young man and woman and instil their habit of quest for truth that beauty of all efforts. He never thought of such education for only individual development but also for national development or development for the masses. He looked upon mass education as an instrument to improve the individual as well as society. He said 'I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses of India are once more well educated, well fed and well cared.

Vivekananda considered women to be the incarnation of power. Unless Indian women secure a respectable place in education, in country, the nation can never move forward.

Therefore it is the high time when Vivekananda philosophy of education is of urgent need for our country or for the peoples of the globe. His educational philosophy is practised a new India; a new global civilization will arise when the great blessing of education will reach every person on earth.

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