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CONCLUSION AND SUGGESTIONS

In this chapter the researcher has tried to consolidate the detailed descriptive narrative of the last eight chapters and provide a concise conclusion to the findings of the study conducted. The investigator has also pointed out the areas which are related to the ideas of swami Vivekananda and Sri Aurobindo, which can be the subject of further research studies. Swami Vivekananda and Sri Aurobindo were two contemporaries whose similar ideas had shaped the social, cultural and political landscape of the country. There are more similarities than contradictions in their philosophies.

Swami Vivekananda, born in 1863 Jan 12, passed away in July 4, 1902, in his 39\textsuperscript{th} year. Sri Aurobindo, born on 15\textsuperscript{th} August 1872 passed away on Dec 5, 1950, when he was 78 year old. Both were born in Bengal. They shared many similarities in worldview. Both were greatly proud of the culture and tradition of India and became proponents of the same. Margaret Noble
became Swami Vivekananda’s disciple and later on became known as Sister Nivedita. Another foreign lady, Mirra Alfassa became Sri Aurobindo’s disciple and later on became known as the Mother. Both Swami Vivekananda and Sri Aurobindo considered education as the most effective tool for social emancipation. They had many similarities in their vision about education.

Their outlook was influenced by some common factors. Firstly, both of them led the life of a Sanyasi. Both of them believed that the soul of India lies in spirituality. Both of them were social reformers and not just spiritualists. Though both of them were Western educated, they were both proud of the Vedic culture of the country and yearned for the political freedom of the motherland. Both of them believed that it was necessary for India to impart its spiritual wealth to the world and the country should acquire the scientific knowledge in the West. This transaction, they believed, was essential for India and the world. Both of them were uncompromising patriots who spoke and worked for the political freedom of the country. They believed that, in order to acquire political and social freedom, it was essential to develop an indigenous form of education. “In his
Bhavani Mandir Pamphlet Aurobindo depicted Vivekananda as his prophet. He proclaimed that the one main reason behind the success of swadeshi movement was the spirit of Vivekananda which stood behind it” (Neelakandan.2012-March, p.36). The concept of Swadeshi was an integral part of the freedom struggle. According to Sri Aurobindo, the reason why the concept of Swadeshi was a success in all fields, including education was the steps taken by Swami Vivekananda.

Even so, there were some slight differences in their ideas and lifestyle on certain similar issues. As far as Swami Vivekananda is concerned, the influence of his Guru, Sri Ramakrishna can be seen in the formation of his ideas as well as his life. On the other hand, for Aurobindo, there is no such influence to be seen. Swami Vivekananda was someone who had accepted sanyasa at a very early age. Aurobindo, on the other hand went through a period of ‘grihasthasrama’ and a stint as a revolutionary before taking on the mantle of a Sanyasi. The foundation of Swami Vivekananda’s ideas was the Advaita philosophy of Sri Sankara. On the other hand, Sri Aurobindo evolved his own interpretation of the Advaita, which he named
‘Poornadvaïita’. While the Swamiji confined himself to providing the ideological foundation of the Indian freedom struggle, Aurobindo was an active, physical participant in the freedom movement. For Swami Vivekananda, the medium of communication was his fiery oration. On the other hand, Sri Aurobindo sought to convey his ideas through 40 years of his writing, which he carried out solitude at his Ashrama. The idea that man would evolve spiritually into a supramental being is Arobindo’s own. According to Swami Vivekananda, the ultimate goal is the emancipation of the soul.

It can be seen that these similarities and differences had influenced the educational philosophy of both these personalities. Even then, both of them believed that, through a system of indigenous education, a new generation of spiritualists, moralists and nationalists could be moulded. Their lives, ideas, educational vision and a comparative study of the same present a subject for study.

9.1 Restatement of the Problem
The title of the study was “A Reflective analysis of perceptions on education of Swami Vivekananda and Sri Aurobindo”.

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9.2 Hypothesis

1) *If we can implement a system of education based on the ideas and thoughts of swami Vivekananda and Sri Aurobindo, it will form the basis of the solution for most of the problems facing the country.*

2) *The promotion of love for the nation, moral values, national integration and the imbibing of spiritual and cultural values by the new generation can be achieved by implementing a curriculum rooted in the educational views of these two eminent personalities.*

3) *The level of education will also be elevated if the above curriculum is implemented.*

9.3 The Objectives of this Study

The major objectives of the present study are as follows:

1. *To find out Swami Vivekananda’s and Sri Aurobindo’s contribution with respect to:*
   
   a. *Indian philosophy and its philosophical bases with respect to education.*
   
   b. *Spiritual and Cultural background of education and its impact in the field of education.*
c. National integration and its relevance to education.

d. Patriotic viewpoints and its educational relevance.

e. Morals and values in education.

2. To compare Swami Vivekananda’s and Sri Aurobindo’s contribution with respect to the above mentioned five aspects.

3. To analyse reflectively the perspectives on education of swami Vivekananda and Sri Aurobindo and their impact on the present educational scenario with respect to the five select dimensions.

4. To analyse the opinions of educationalists and philosophers regarding the educational vision and mission of Swami Vivekananda and Sri Aurobindo.

9.4 Methodology of the Study in Brief

Methodology occupies a very important role in any type of research as the validity and reliability of the findings depend upon the methods adopted at different stages of development of the study. The selection of a method for research work depends upon the nature of the
problem and the kind of data necessary for the solution of the problem.

The outlook of Swami Vivekananda and Sri Aurobindo with respect to ‘education’ has a lot in common. Their outlook is based on Bharatheeya philosophy and seeks to promote Indian culture, love for the motherland, and the Indian value system. This study is conducted mainly by drawing upon the consolidated works of Swami Vivekananda and Sri Aurobindo and by applying an analytical cum descriptive method for the research. The investigator has tried to conduct a comparative study of the ideas regarding education of these two individuals. The investigator has also tried to highlight small differences in their outlook related to this subject. The investigator has taken into account the opinions and comments of other thinkers and philosophers regarding Swami Vivekananda’s and Sri Aurobindo’s philosophy. The researcher has tried to express the comparative relevance of their ideas on the education system in the context of present-day realities.
9.5 Major Findings.

This study has been conducted with the understanding that the educational vision of swami Vivekananda and Sri Aurobindo has great relevance to the present as it can bring about a significant change in the educational system of the country and thus contribute in solving many of our nation’s problems. Here, the impact of modifying the educational system of the country in line with the ideas of Swami Vivekananda and Sri Aurobindo has been analyzed in depth. The terms – spiritual and cultural background of education and its impact in the field of education, national integration and its relevance in education, patriotic viewpoints and their relevance to education and morals and values through education have been analyzed in the last chapters in detail. A comparative study of their views on their subject as well as the contemporary relevance of their views is also covered. The concepts which have been identified based on the analysis are given below.
9.6 The Prime Determinants of the Vision on Education of Swami Vivekananda

Vivekananda’s educational ideas have been influenced by five major factors:

1. **Intense devotion for his Master Sri Ramakrishna.**
2. **Knowledge of traditional educational system in India.**
3. **Love for the Nation.**
4. **Personal convictions.**
5. **The belief that a social revolution was possible through universal education.**

9.7 The Prime Determinants of the Vision on Education of Sri Aurobindo

There are certain important beliefs which influence Sri Aurobindo’s thoughts and vision.

1. **India’s struggle for freedom and its social context.**
2. **The belief that there would be a spiritual revolution.**
3. **The belief that this spiritual revolution would lead to the creation of a cultural society.**
4. **The firm patriotic belief that India has a great mission for the whole world.**
9.8 The Concluding Remarks on the Similarities and Dissimilarities between the Fundamental Factors which Influenced the Vision of Swami Vivekananda and Aurobindo

Swami Vivekananda’s ‘Guru’ exerted an overwhelming influence over his thought and action. But, Aurobindo has no such ‘Guru’. Aurobindo’s thoughts are influenced, instead, by the long line of ancient seers of India. Aurobindo did not get the opportunity to grow in the environment of India’s culture, as his earliest years were spent in the West. It was after Aurobindo completed his studies that he arrived in India and subsequently became a devotee of this nation’s culture. Because of this, he approaches our culture with a deep amazement and respect.

On the question of love for the nation, both Swami Vivekananda and Sri Aurobindo hold similar views. Both consider the nation as the ‘Guru’ of the entire world. For them, India is never just a geographical entity consisting of sand and stone. It is an organic, spiritual reality. Both considered education as a tool to promote nationalism; but while Aurobindo, fired by his nationalism, jumped into the thick of
the independence movement, Swami Vivekananda confined himself to providing the theoretical justification for the freedom struggle. Swamiji believed that India had much to learn from the West. He believed that the spiritual gains of India could be useful to the West as much as the Western scientific knowledge would find use in India.

Just like Aurobindo, Swami Vivekananda too gave much importance to spirituality. Like Aurobindo, Swamiji believed that a spiritual revolution would take place in the country. Yet, Aurobindo’s ‘theory of evolution’ (into a superamental being) was his own unique contribution. Aurobindo also believed that before the evolution, an involution would take effect in the human being. To make it short, there are more similarities than differences in the viewpoints which form the background of their educational vision.

**9.9 Vivekananda’s Educational Philosophy**

Swami Vivekananda’s philosophy is Sri Shankara’s *Advaita* itself. The core belief of *advaita* is that the *Jeevatma* and *Paramatma* are one and the same. Vivekananda has made this *advaita* vision the fundamental tenet of his educational
vision. It is when the Jeevatma joins with the paramathma that its limited knowledge becomes infinite. For this union, Swamiji suggests four paths – The Jnana Yoga, Bhakthi Yoga, Karma Yoga and the Raja Yoga. According to him, man travels from a condition of lesser knowledge to a higher one and not from untruth to truth.

His other outlook is that no knowledge emanates from outside. Each soul is complete in itself and represents of the godly Self and by itself it hides the holistic knowledge within itself. The perfect Guru help the student to understand this hidden flame of knowledge.

Swamiji’s another strong argument is that no one can teach anyone else anything new. His theory is that the Guru, who resides within the self starts to function with the help of the external Guru. Like all exponents of Vedanta, Swamiji believed that the soul by itself was pure and all-knowing. But, through wrong actions the soul loses its transparency and is covered by the darkness of ignorance. Through correct actions, the soul moves towards self - awareness (athma bodha) and acquires the ultimate knowledge (jnana sakshathkara).
Swamiji believed that education is not just the collection of information. The aim of education is to mould the life of a person, which should lead to man-making and also to consolidate of relevant facts. Vivekananda’s philosophy of education is based on universal principles of morality and ethics of the value of education. Vivekananda says that without education no self-realisation is possible.

Vivekananda uses the term *Brahman* or *Atma* to mean Truth or Reality. *Brahman* is synonymous with God. To him, self-realisation is the ultimate aim of life and of education. To him, morality implies conscious, deliberate action for the good of humanity. His doctrine of ‘*karma*’ implies freedom of action. So his educational philosophy is a combination of knowledge and action. In Vivekananda’s educational philosophy, the general and special aims of education have the single function of enriching the pupil’s personality.

In answer to the present problems of India he pleads for the creation of a philosophy which 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 his philosophy of education.

9.10 Aurobindo’s Educational Philosophy

Aurobindo’s philosophy comes under the category of idealism. Like Vivekananda, Aurobindo believed that the innermost truth was the soul. Aurobindo too believed that the ultimate aim of education was the emancipation of the soul. But, the idea that ‘humanity would evolve into an ideal society’ was his unique contribution. His educational system was meant to create this ideal society. Aurobindo’s philosophy is not based on the ‘Kevala Advaita,’ as Swami Vivekananda’s philosophy is; Vivekananda’s philosophy of Advaita has its source in Sri Sankara. Aurobindo’s philosophy is not just a philosophy based on God and his manifestation; it is actually ‘Poorna Advaita’ (Integral Dualism). The philosophy that recognises, matter, soul, the ‘Nirguna Bhrahman’ and the ‘Saguna Bhrahman’ is called Integral theory. Aurobindo’s education policy is based on this integral philosophy.

The idea of the soul ascending and descending is unique to Aurobindo philosophy. The descend of the soul into the
manifested material world and the reverse action i.e., the ascend of the material manifestation into the realm of the soul is his own idea. The ascending action can occur only following the descending process. Therefore before ‘evolution’ there would be an ‘involution’. This indicates that the process of creation includes the duality of evolution and involution. The core of Aurobindo’s system of education is to evolve the human mind into the Supermind.

Aurobindo’s ideas on knowledge and ignorance are not too far from Vivekananda’s ideas. The absence of knowledge is perceived as ignorance. But, as per Aurobindo’s view ignorance is not the absence of knowledge. For him, ignorance itself is a form of knowledge. That is an incomplete, partial knowledge. It is the comprehensive change that takes the human mind to its ultimate state i.e., to the Supermind. A person who has undergone this complete and comprehensive change and is illuminated by the light of pure knowledge is called ‘Jnani’, or man of knowledge or ‘Gnostic being’, as per Aurobindo.
9.11 The Similarities in the Educational Philosophy of Swami Vivekananda and Sri Aurobindo

The similarities in the educational vision of Swami Vivekananda and Sri Aurobindo are as obtained.

- Both give much importance to spirituality in education.
- Swami Vivekananda and Sri Aurobindo use the term ‘Brahman’ or ‘Atman’ to mean Truth or reality.
- Self – realisation is the ultimate aim of life and education.
- They believed that the contemporary educational system would cause much damage to the nation and a ‘Bharateeya’ system was essential.
- They believed that nobody could teach anybody else anything new and that through education one only realises what is within oneself.
- The belief that the teacher does not impart an external source of knowledge. Instead, he shows the student the path of acquiring knowledge.
- Both considered the ‘emancipation’ of soul as the ultimate aim of education.
They believed that ignorance too was a form of knowledge … a kind of partial knowledge.

9.12 The Differences in the Philosophy of Swami Vivekananda and Sri Aurobindo

- While Vivekananda’s vision was based on the concept of Advaita, Aurobindo’s thought was rooted in ‘Poorna Advaita’ (Integral Dualism)

- Aurobindo believed that before the ascending phase of the soul, it had descended. This is a core idea of his philosophy. However, Vivekananda has not made this a main theme of his philosophy.

- The idea of the evolution of human into a supramental being was solely the ‘original and unique idea of Sri Aurobindo’.

- Aurobindo’s vision predicted a process of involution before evolution.

- Swami Vivekananda and Sri Aurobindo had obviously differing views on the different levels of mental development. These are unique to Aurobindo’s thought.
9.13 Vision of Swami Vivekananda about the

**Spiritual and Cultural Background of Education.**

According to Swami Vivekananda, spirituality is the treasure house of eternal truths and these truths have been realised by the ancient *Rishis* of India. He says that the path to the human heart is spirituality. The language of the human heart can reach out to zones where rationality and intellect do not have access. The real knowledge is the knowledge of the Self. This is the realisation that the Self and the almighty are one. This is *Advaita*. In Swamiji’s opinion, spirituality is the nation’s soul. He considered spirituality as the factor which helped transcend the diversities of culture. Vivekananda dreamed of a man-making education. In this process Swamiji gave spirituality and culture a pre-eminent role. Spirituality was needed for the growth and expansion of an individual’s personality. “*Nurturing the spiritual awareness and aspirations of our people is the only sure remedy that Swami Vivekananda prescribes for our national malady*” (Lakshmikumari .2012-January, p.46.). According to
Swamiji, the panacea for all the cultural degradations facing the nation is to impart spiritual awareness to the people.

The ultimate goal of mankind and the ultimate aim of all religion is but one, the re-union with the divinity which is the true nature of this universe. Both the goal and the methods employed for reaching it are called ‘Yoga’. There are various such yogas or methods of union, but the chief ones are Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. These different forms of Yoga are adapted to the different natures and temperaments of man. In education we find the direct application of ‘jnana Yoga’. This is a process by which a person realises his innermost Self using the instrument of knowledge.

Ekagratha is an important factor in the path of spirituality. As per Vivekananda, the very essence of education is concentration of mind, not the collection of facts. Ideas are more important than facts. Concentration is the only key to the treasure house of knowledge. There is a strong bond between spirituality and yoga. His idea was that ‘Raja Yoga’ is helpful for spiritual development as well as education. There is close connection between meditation and education. This is because,
education required sharp concentration. In short, internal discipline and control are important parts of spiritual education.

The foundation on which this nation exists is its ancient culture. Only when our educational system succeeds in imparting this ancient culture to its students, will it become meaningful. Swamiji believed that this concept of our culture was essential to impart humanitarian values. He believed that this was required for character formation and personality developments. The Vedic Culture projects the tradition of ‘Yajna’. This calls for sacrifice in Indian culture. The ‘Guru’ is not just an individual. He is God. In this way Swami Vivekananda’s concept of education is one which imparts cultural and spiritual knowledge.

**9.14 Visionary Version of Sri Aurobindo about the Spiritual and Cultural Background of Education**

Sri Aurobindo firmly believed that the culture and spirituality of the nation are interconnected. Aurobindo’s concept of education has its foundation on spirituality. Aurobindo considered self-realisation as the ultimate aim of education. This is a level of spiritual experience. It is a level of
experience rather than a theory. In Aurobindo’s opinion, God is ‘Sachidananda’. That is, He is the truth, the power, and the love. It is when we realise that the ‘Jeevatma’ and the ‘Paramatma’ are one, that we really comprehend the Self. He dreamed about a ‘Satvik’, spiritual man. It is only through a faultless educational system that such a man will be realised. This ‘spiritual man’ is the same as the ‘Gnostic being’ or ‘supramental man’ referred to in Aurobindo’s philosophy. This transformation is achieved through an internal evolution.

According to Aurobindo, for education to be complete it must have five principal aspects relating to the five principal activities of the human being - the Physical, the Vital, the Mental, the Psychic and the Spiritual. Usually, these phases of education succeed each other in a chronological order during the growth of the individual. This however does not mean that one should replace the other but that all must continue in succession, completing each other, till the end of life. According to Aurobindo, the education process should touch the physical, mental, psychic and spiritual faculties of an individual. This educational vision of Aurobindo is known as ‘Integral Education’. In this, Aurobindo gave maximum
importance to physical and spiritual education. ‘Psychic means ‘belonging to be soul’, or psyche”. The psychc being is a conscious form of the divine growing as part of the evolution process.

9.15 Spiritual and Cultural background of Education: The Similarities of Vivekananda and Aurobindo.

- Both of them believed that spirituality is India’s culture.
- Spirituality according to them, is self-realisation.
- Their belief was that spirituality is the innermost core of education.
- Both considered Yoga as an instrument for spiritual development.
- Both believed that the basis of the nation is its ancient culture.
- Both of them believed that true education is meant to improve cultural values.
9.16 Spiritual and Cultural Background of Education - The Difference in the View Point of Aurobindo and Vivekananda

- Aurobindo’s belief that a ‘Satvic’ and ‘Spiritual man’ would come into existence, was his own idea.
- The idea of integral education is also unique to Aurobindo’s thought.

9.17 Educational Vision of Swami Vivekananda and the Concept of National Integration

Swamiji believed that only through an educational system that gave importance to cultural nationalism, would it be possible to strengthen national integration. He believed that, for the nation to become free from colonial rule, it was necessary first to nationalise our educational system. According to him, the main hurdle to national integration was our own weakness. Knowledge is power. He exhorted us to acquire education and thus to vanquish our weakness. Only if we nationalised education, will there be a new generation of nationalists. Vivekananda believed that nationalism should precede National integration. Swamiji believed that those who had been alienated
from the national mainstream due to poverty or any other backwardness should be brought back before any national integration was possible. He also believed that mass-based education system was essential for national integration. He asked others to see God in the starving millions. If poor students have no access to educational institutions, then, according to Vivekananda, the institutions should go to the students.

Vivekananda argues that it is possible to achieve national integration through a process of emotional unity. A curriculum, appropriate to achieve this objective should be prepared. He says that it is important that the teachers should be first convinced of the idea of national integration. He remarks, a system of education stressing on the unity of the mind should be adopted.

9.18 Educational Vision of Sri Aurobindo and the Concept of National Integration.

Aurobindo was an ardent patriot. He was a person who deeply contemplated national integration. For him, National Education was a vehicle of reform meant to nationalise our
contemporary system which he considered distorted and savaged by the British.

Like Vivekananda, Aurobindo too had a dream of unifying the diverse elements of the nation. If the heroic and glorious history of the nation is presented before the student who is eager to learn, it will help strengthen national integration. For Aurobindo, the nation was not just a geographical entity consisting of sand and stone. It was the physical manifestation of the ‘Parashakthi’. It is for this reason that nationalism was an emotion for Aurobindo. When Aurobindo exhorted to make efforts to strengthen and fight for national integration, he also wanted to make use of education as an instrument in this struggle. For Aurobindo, Nationalism was a religion. This is a natural consequence of accepting the nation as a Goddess. Aurobindo believed that the bedrock of national unity and culture is India’s ‘Sanatana Dharma’.

He knew that national integration could be achieved only through cultural education. Aurobindo and Vivekananda shared similar views insofar as the issue of bringing back those who have been alienated from the economic and social platforms of
the nation was concerned. Aurobindo’s idea was National integration through national education.

9.19 National Integration-The Similarities Between the Views of Swami Vivekananda and Sri Aurobindo.

- Both considered education as the best option to strengthen national integration.
- An education system which sought to create cultural unity would be instrumental for national integration.
- The belief that India is an organic entity.
- The attitude of viewing the nation as a Goddess.
- The argument that education should be comprehensively national and the belief that the curriculum should be suited for this purpose.
- The argument that for national Integration to become a reality those who have been excluded from the societal main stream should be brought back and the education system be tailor made for the same.
- The education system should be suited to bring about national integration
9.20 National Integration-The Dissimilarities

Between the Views of Swami Vivekananda and Sri Aurobindo.

- *It was Sri Aurobindo who put forward the idea of National Education which is a unique concept.*

- *The argument that nationalism is a religion is also Sri Aurobindo’s alone.*

9.21 The Relevance of Patriotic View Points in the Educational Philosophy of Swami Vivekananda.

Swami Vivekananda believed that, for a growing nation, an educational system which did not help to inculcate nationalism was useless. A real educational system should be able to inject a sense of pride in the nation’s history, culture and its ancestors. It is from this sense of pride that true nationalism begins to flower. Even though we had a glorious past, Swami Vivekananda laments that we could not impart this true sense of history to our new generation of students. The reason for this is that, until now, we have not been able to Indianise our educational system. Swamiji dreamt of an educational system
which could impart the lessons of our glorious history and the knowledge about our culture to the students.

Nationalism is not just the love for a geographical entity. It is the love for the millions residing in that nation; it is the love for the traditions of that nation. Looking from the perspective of an overwhelming love for the nation, it can be safely stated that there is no nationalist who can be compared to Swami Vivekananda. Swami Vivekananda exhorted the literate elite to go to the illiterate masses and engage in educating them. Swamiji’s patriotism was not confined to a love for a geographical entity. His nationalism was a love for the ordinary people within the geographical entity. By patriotism he meant not just a tendency to sympathise with their poverty and depravation but a zeal to actively engage in uplifting them from their sorry state. For the Swamiji, the greatest patriotic act was to elevate the illiterate to the level of literacy and to impart knowledge to the ignorant. Swamiji’s nationalism involves viewing the nation as the motherland and to be willing to make any sacrifice for the motherland. He desired that this feeling should be imparted through the medium of education.
9.22 The Relevance of Patriotic View Points in the Educational Philosophy of Sri Aurobindo

According to Aurobindo, patriotism is the unadulterated love and devotion for the motherland. Aurobindo dreamed of a nationalism which moved towards universal humanism. He believed that the educational system should be capable of infusing nationalism in the new generation. It is for this that he put forward the concept of ‘National Education’. While talking about ‘National education’ Aurobindo comments about indigenous (swadesi) education. He knew that for the growth of patriotism a swadesi concept was inevitable.

According to Aurobindo, patriotism is essential for the healthy growth of a nation. Patriotism is considered to be a cultured emotion of respect and love an individual felt for a geographical entity, the people residing within that entity, its culture, traditions and its valiant patriots. The educational system of that land should be able to impart this refined, cultured emotion of nationalism to its future generation. As with other concepts, Aurobindo traces the origin of patriotism to spirituality. He argues that the educational system must
encourage the natural growth of patriotism in the learners and that such a system was inevitable.


● Both of them believed that an education system which did not include patriotism was useless.

● Even though we have such a glorious past appropriate for inculcating nationalism, failure of the new educational system to arouse the feeling of nationalism, can be deemed as its failure.

● The opinion that education should be Indianised.

● The belief that patriotism is not just an affinity for a geographical entity, but the love for the people within the entity.

● Both of them considered patriotism as the idea of viewing the nation as the motherland and the willingness to sacrifice anything and everything for the same.
9.24 The Difference in the Patriotic View Points in the Outlooks of Swami Vivekananda and Sri Aurobindo with regard to Education.

- According to the Swamiji, patriotism is not just sympathising with the poor and deprived masses, but activity taking part in raising their level of existence. Aurobindo was more theoretical in his approach.
- Aurobindo’s patriotism is closer to devotion than love for the nation because his idea of nationalism is a spiritual one.
- Swami Vivekananda’s patriotic ideas are emotional and at the same time based on pragmatism.
- On the other hand Aurobindo’s patriotic ideas are more theoretical and visionary.

9.25 The Emphasis on Morals and Values is the Educational Viewpoint of Swami Vivekananda.

There are two opinions about the role of values in education – one which states that value education should be a part of mainstream education and the other stating that value education itself is the mainstream education. With a well
designed curriculum, it is possible to make education a forceful tool for the cultivation of desirable ethical, spiritual and social values. Values are the guiding principles of life which are conducive to all round development.

The role of education in character formation is decisive. To Swami Vivekananda, without humility and character, there is no education. Character is nothing but a bundle of habits. When a desire, thought or act is constantly repeated, it becomes a habit. Right thoughts and right actions will lead to right habits and these habits will evolve as character traits of a person. Moral education is meant to cultivate right thoughts and right action in an individual. Swamiji sees development of personality as an important aim of education. Personality is linked to individual character. The role of morals and values in character formation is central. Swamiji had contemplated an education system which is capable of man-making and character building. He was of the opinion that in the endeavour of ‘man-making’ the education system should not confine itself to stuffing facts into the student’s brain. It is here that he points out the importance of teaching eternal values to the students.
To him good education is only that which unfolds all the hidden powers in man. Real education requires the cultivation of a sense of humility. The sense of humility is the basis of a man’s character and the true time-mark of a balanced personality. By teaching morals and values, Vivekananda thought, the creation of a balanced personally could be a reality. Moral education would lead to the eradication of all individual and societal evils. He did not consider moral education as a superficial tool of purification. Instead, it was for him a deep rooted and irreversible process of reformation. According to Swamiji, the children are to be encouraged to have positive thoughts. He believed that spirituality and moral education are symbiotic and complementary.

9.26 The Emphasis on Morals and Values is the Educational Viewpoint of Sri Aurobindo

According to Sri Aurobindo, it is the basic function of any education system to inculcate morals and eternal values in its recipients. A generation which grows up without morals and ethical values is a force for disruption and a potential threat to the society as a whole. Today, one of the main problems
confronting the world is a total collapse of moral values. Aurobindo believed that the reformation of the nation is dependent solely upon youths with character and courage. He desires them to be truthful, pure at heart, and have a strong conviction. This shows how vital, according Aurobindo, values are to the societal framework. Aurobindo recognised the contribution of music, poetry and fine arts towards the developments of the human minds. It is from his understanding of the role of fine arts in purifying the human mind that Sri Aurobindo insisted that they be a part of the curriculum. In Aurobindo’s view of education, the concept of Brahmacharya (Celibacy) has great importance. In his concept, in brahmacharya resides all the manifestation of moral values. Aurobindo’s vision on education is fundamentally spiritual. Spirituality evolves from the distillation of all morals and values. When Aurobindo says that the purpose of education is the evolution of a ‘satvic’ entity, it is to be emphasised that this satvic quality is the distilled output of a moral and value based development.

According to Aurobindo, the true purpose of education is to help an individual transcend the ‘tamasic’ and ‘rajasic’ level
to reach the ‘satvic’ level. For this to happen there should be elements of moral and dharmic content in the individual’s life. It is due to this requirement that brahmacharya and, hence, moral values are stressed as inevitable to a student's life. According to Aurobindo’s educational vision, a person achieves perfection when he undergoes internal evolution and becomes a spiritual man. Aurobindo considered this evolution into a ‘spiritual man’ as the logical conclusion of the moral education process.

9.27 The Similarities about Morals and Value Education between the Swami Vivekananda and Sri Aurobindo

- Both of them believed that education is meant to instil morality and dharmic values in the society.
- They believed that Character formation is possible only through moral education.
- Both of them believed that Moral education is essential for personality development.
The belief that spirituality is the core of personality development, and the belief that spirituality and moral education complemented each other.

Both gave much importance to the concept of ‘brahmacharya’.

9.28 The Dissimilarities about Morals and Value Education between the Swami Vivekananda and Sri Aurobindo

Aurobindo’s idea that music, poetry and fine arts should be part of the curriculum and that it helps instil humanist values in the hearts of the individual is a slight variation of Swami Vivekananda’s ideas on education.

Aurobindo’s idea that the purpose of moral education is an evolution of the individual from the ‘tamasic’ to the ‘rajasic’ and, later, to the ‘satvic’ level is in variation of Swami Vivekananda’s philosophy.

Aurobindo’s other uniqueness is his idea that there will be an evolution from the individual into a spiritual man.
9.29 The Relevance of the Vision on Education of Swami Vivekananda and Sri Aurobindo

The influence of the thought of Swami Vivekananda and Sri Aurobindo in modern India is very significant. Vivekananda’s words were an inspiration even to Mahatma Gandhi during the independence struggle.

“Swamiji’s influence on the Indian freedom movement, our service movements and on the great luminaries such as Mahatma Gandhi, Sister Nivedita, Subhash Chandra Bose, Sri Aurobindo, and Subrahmanya Bharathi is well known and is well-documented” (Krishna moorthi, 2012- January. p.11). Swamiji was the source of inspiration to not only Mahatmaji, but to the other national heroes who took part in the national struggle for independence like Subhash Chandra Bose, Sister Nivedita, Sri Aurobindo and Subrahmanya Bharathi. It was Vivekananda’s words that awakened a nation slumbering under a thousand year foreign rule. It was Aurobindo who motivated this nation into the realm of action. There are a lot of similarities in their lives and their mission in life. Both of them desired the nation’s total independence.
Conclusion and suggestions

When all others were clamouring for political independence these two individuals understood that the real independence was a concept which transcended the traditional idea of independence. They believed that India would achieve political independence in the course of time. They did not believe that political independence was the end in all. They understood that real independence was a mental and ideological independence. For colonising the Indian mind, the Whiteman had destroyed the traditional educational system and replaced this with their Western model.

Aurobindo believed that for the millions of people in the nation to be given an education, it was necessary to do so using their own methods and traditions. The education should be based on Bharateeya culture and tradition and the medium of education should be the Indian language. Aurobindo’s ideas on ‘National Education’ tally with those of Swami Vivekananda on the same subject. Swami Vivekananda and Sri Aurobindo are the proponents of a vibrant nationalism. They believed that the vehicle of education should be used to impart nationalism to future generations. "Swamiji predicted that the time had come in human history for labouring communities to come forward,"
but he also cautioned that the oppressed might become worse oppressors if they are shorn of proper education and culture”

[Swami Sandarshanananda. 2012- February, P. 112]. Swamiji considered education not only as the medium to impart nationalism, but also as the path to the liberation of the oppressed and working classes.

9.30 Contemporary Crisis of the Present

**Educational Scenario.**

The current addiction to anything that is Western and the widespread moral degradation are the direct impact of our flawed educational system. Those who acquire higher technical education are not prepared to serve the motherland. They are inclined to sell their skills to foreign countries for a price. In this era of globalisation, a generation which considers nationalism and love for the nation as notions to be frowned upon is on the anvil.

These students who are not prepared to render service to their nation at least as a repayment of the wealth that went into their education are displaying a callous disregard for the nation. Coupled with this, there is an ignorance of local
languages as well as a cultural illiteracy which is seen to flourish among the so-called literates. All these are the results of the distortions inherent in our post-independence educational policy. The panacea for all these ills is the adoption of the thoughts of Swami Vivekananda and Sri Aurobindo into our present curriculum. We can observe that the leaders of the separatist movements in our nation, which are on the rise, are drawn from the so-called ‘educated’ elite. Those who work behind and lead regional, linguistic and communal outfits also come from this class.

9.31 Paradigms as a Solution to the Present Dilemma

The only solution to the problems facing our educational system is the implementation of a revised scheme, meant to inculcate love for the nation, the concept of national integration, pride in our culture and tradition, and the belief in ‘Dharmic’ and moral values. The investigator considers the vision of Swami Vivekananda and Sri Aurobindo as the ideal solution to the present-day crisis. That which produces a mind which becomes emotional when thinking about nation, an intellect
which is pre-occupied with nation a tongue that sings the praise of the nation, a hand capable of fighting for the nation that is what the educational system should seek to create. For this to happen a system of education which implements Swamiji’s and Aurobindo’s vision of education should be implemented. In their vision lies the solution to most of the crisis facing contemporary India.

9.32 Some Practical Suggestions based on the Educational Vision of Swami Vivekananda and Sri Aurobindo

- To reconstruct Indian education in line with ancient Indian educational philosophy.
- Reform the curriculum so as to re-inculcate Indian culture and spirituality in the Indian student to the appropriate level. Include cultural and spiritual, value oriented education as part of not only humanities, but also professional curriculum.
- Include subjects which promote national integration at appropriate levels from the lower classes. Include subjects that promote love and respect for the nation in all
classes. Include activities which inculcate respect for national heroes and promote celebration of national festivals and make this part of the curricular and co-curricular activities. The curriculum should impart respect for regional peculiarities and languages and encourage them.

- The curriculum should include actions carried out by national heroes for the development and unity of the society and the nation. Students should be made familiar with cultural and literary events which promote love for the nation.

- Lessons which emphasise the need for a life based on moral values should be included in the curriculum. The students should be made familiar with models of the aforesaid values.

Thus, if the National Educational Policy is modified as per the educational vision of Swami Vivekananda and Sri Aurobindo, the problems that the nation faces today can be solved to an extent.
9.33 Suggestions for Further Research

The ideological landscape of Swami Vivekananda and Sri Aurobindo is wide and relevant to the present times. And so there is a lot of scope for further research into their ideology which can be pursued. Especially, their views on education need to be further researched. The following are some topics which could be taken up by further researchers interested in Swami Vivekananda’s and Aurobindo’s educational perceptions.

1. The contemporary relevance of the educational vision of Swami Vivekananda.

2. The role of Vivekananda’s philosophy in the reformation of our educational system.

3. The role of Swami Vivekananda’s philosophy in strengthening national integration.

4. The role of Indian moral values in Vivekananda’s educational vision.

5. The relation between Aurobindo’s vision on education and Integral Yoga.

6. Personality development and Aurobindo’s theory of evolution.
7. The similarities and differences between in the educational vision of Swami Vivekananda and Sri Aurobindo.

8. Patriotism and Sri Aurobindo’s vision on education.

9. The spiritual aspect of the educational vision of Swami Vivekananda and Sri Aurobindo.

10. The influence of Western and Eastern idea’s on the educational vision of Swami Vivekananda and Sri Aurobindo.

11. The influence and contribution of the Vedic philosophy on the educational vision of Swami Vivekananda and Sri Aurobindo.


13. Contribution of Swami Vivekananda and Sri Aurobindo to the pedagogical sciences.

Conclusion and suggestions

REFFERENCE.

2. Ibid. P. 11.