CHAPTER-I

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1.1 Prelude:

During the first quarter of the 19th century, many forces were working from beneath towards a great renaissance. The most important of these forces was English education which brought the Indian youth in contact with Western science, literature and history. Thus the intellectual isolation of the Indian youth was broken. Consequently, there took place a great mental expansion in India. The Indian students reading in schools and colleges were dazzled by a world of new ideas. Simultaneously with the efforts of reformers many social evils, such as, the caste system, child marriage, enforced widowhood, unsociability, infanticide, Sati, Devadasi, Purdah (veil system) and the prohibition of foreign travel began to lose their cruel force on the minds of the people.

People in India, start realizing that Indian culture and religion had been very powerful civilizing influences throughout the ages, and they restored their self-respect and self-confidence. Reformers like Sir Charles Wilkins, Sir William Jones, Monier Williams, and Max Muller who brought to light the treasures of Indian wisdom and civilization to the educated people of Europe and India through their translations of certain Sanskrit texts gave strength to this thinking. Along this works of archaeologists, and art-critics like James Fergusson, Dr. Buhler and Dr. Fleet, revealed the glory of the ancient monuments in the country, which help the Indian people to feel pride about their past.

In addition to the above external forces which were responsible for bringing Renaissance in our land there was our own inherent
vitality of a long spiritual tradition. So there appeared a number of reformer saints, scholars and educators who tried to purify some of the social customs and traditions by condemning the evils existing in our society. Prominent among them were Raja Ram Mohan Roy, Swami Dayananda, Mrs. Annie Besant, Sir Syed Ahmad Khan, Mahatma Gandhi, Ramakrishna Paramhansa and Swami Vivekanand. These great personalities made an analysis of many problems of Indian and focused the attention of the people on the essential issues. They not only stressed the efficacy of the ancient truth by their own personal experiences and placed them before the people with a force and even carried the unique message of India to foreign countries.

By the beginning of the 19th century the impact of British domination and Western civilizations began to be clearly realized in India. The Indian youths brought up under the discipline of British education in the country and abroad experienced for the first time a compelling urge for political freedom and economic emancipation. When they came in contact with Western countries they felt greatly annoyed at the treatment meted out to them. The nationals humiliation that they had thus to face abroad and also at the hands of the alien rulers at home made them think of their own nation, their own language, culture and spiritual heritage. The establishment of the Indian National Congress, gave an further force to these reactions in an organized form and this organized voice of the nation against political suppression and economic exploitation became louder and more effective. Leaders in the country, also thought to strive for the revival of those traditional spiritual values. At this moment people started loving everything Indian, may it be culture, educational system, philosophy, arts, crafts and developed the strong urge for political freedom.

In addition to the above, another powerful factor that gave rise to the educational thinkers like Vivekananda, Tagore, Mahatma Gandhi
and others has been the sense of frustration born out of the country and a consequent underdevelopment of Indian industries and agriculture. The educational philosopher well recognized that the educational system in the country should be geared to generate forces for affecting a rapid economic growth and solving the problem of unemployment and underemployment. They also wanted that this new educational system should enable the Indian youth to imbibe his own culture heritage and not be led away by those forces of the modern materialistic civilization which are prone to create spiritual bankruptcy. For achieving this purpose, they thought to base education in the cultural roots of the country and make it at the same time more technical and vocational so that the cottage and agro-industries in the country might be better rehabilitated. They advocated that system of education which while providing adequate opportunities for a harmonious development of the pupil's personality may also ensures economic independence for the people of this country.

Also, the feeling of Indians was being strengthened against the existing system and content of education which aimed at producing office-assistants and the other required parts for running the mighty British government machinery. It was mainly as a revolt against this pattern of education that some of the leading social thinkers of the period raised their voice. The modern renaissance in education in India may largely be ascribed to these feelings of revolt against the ills of British system of education.

Further there were also some of the sociological forces that were militating against each other. Some of the age-old traditional social evils, such as caste system and unsociability etc., were ruthlessly criticized by national leaders like Swami Dayananda, Vivekananda and Mahatma Gandhi. It was for the eradication of these evils, amongst others, that some of them chose to reform the system of education by
making it more suitable to the changing social aspirations of all the
castes and classes of Indian community. Hence they tried to reorientate it
towards the establishment of a society to suit majority of Indians.

In this way with the efforts of many thinkers and reformers there have been no developments in the areas of art, literature, science, social arrangement, politics, education and many others. In all these spheres our country has produced great personalities who will be regarded as gems and will be praised by every generation. In the present study researchers has tried to give the vision of education as conceived by Swami Vivekananda and its implications in developing ethics in our contemporary education system.

Education is a dynamic and continuous process. It is concerned with growing of man in an every growing society. Its evolution is related to time and space. The history of Education is as old as human existence. The concept of education has always been in the process of evolution. Educational ideals have been in the process of evolution. Educational ideals of any great philosopher are the direct outcome of his stern beliefs, his intellect, time available, and contemporary religious, cultural, economic, social and political conditions of the country to which he belongs. So education, as we see today, owes much to the wisdom of great philosophers so far born on planet earth.

The existence of great philosopher Swami Vivekananda is a part of our history of which Indians should firstly be proud of. The greatest faults of the Indian educational system are that there is too much theory and too little of practice. So in order to give the education a practical base and to remove all evils, the thoughts of Swami Vivekananda can be of worth for the new system of education as his teachings have been a source of beacon light to millions of people throughout the world.
Swami Vivekananda gave deep thought to various problems of human life. Religion, philosophy, social and political systems, education of man, position of woman and honour of the nation, all these matters and many others received his serious attention. The view expressed by him upon any problem and the remedies whatsoever suggested by him stirred the sick and suffering nation into a new life of thought and action.

The subjugation of the people for long had killed their initiative, self-reliance and self-confidence. The class distinctions were sharp and the doors of learning were open to a chosen few. The masses were steeped in ignorance, superstition and inertia. Swami Vivekananda strenuously inculcated to transform them into a spiritually, morally, socially and physically sturdy people.

Education, a very important vehicle of social change, could not thus escape his kind attention. So far no systematic efforts have been made to study the educational ideas and practices of Swami Vivekananda and to evaluate and bring into limelight his contribution to education and its implications in developing ethics of education. The need for a careful and unbiased study of Swami Vivekananda’s thinking on education is obvious and desired.

The present study is an attempt to find out whether Swami Vivekananda had any specific educational philosophy and whether that philosophy is of any use to us? Can we really find in his writings adequate material for a coherent theory of education? Do his ideas have any relevance for us in the rapidly changing educational system as a result of the fast changing socio-economic and political institutions all the world over?

It is in this spirit of quest that the investigator has attempted to study the philosophy of Swami Vivekananda and has ventured to take
up a critical analysis of the philosophy of Swami Vivekananda with the conviction that it has meaning and significance for us who are still to reconstruct a sound national educational system.

1.2 Statement of the Study

The present study is stated as follows:

“Swami Vivekananda’s Vision of Education and its Implications in Developing Ethics of Education in Contemporary Education System”.

1.3 Objectives of the Study

In the present study effects have been made how far the basic teachings of Swami Vivekananda can help us to wipe off the malaise that exist in our present system of education. It appears that mankind is running an unceasing race towards the goal of materialistic prosperity in utter disregard of spiritual values which sustain life on this earth. Swami Vivekananda tried to awaken mankind towards the inherent dangers of overemphasizing worldly civilization and have drawn attention to inculcate higher spiritual values in the very system of education so as to lead the would-be generations on the path of permanent peace. It is with this objective of bringing out clearly the magnitude of this impact made by in the sphere of education and how his ideals can be imbibed in the present system of education the present study has been undertaken.

Thus the objectives of the study are:

1. To study the philosophy of Swami Vivekananda.
2. To study the educational philosophy of Swami Vivekananda.
3. To develop ethics of education from Swami Vivekananda’s Educational Philosophy.
4. To study the ethics of education as could be embedded in the present system of education in India.

1.4 **Meaning of Education**

Education can be defined as the strongest instrument for the achievement of ideals of life and an attempt to bring about the balanced and proper development of human personality. The definition indicates that the plant of education draws its nourishment from the soil of philosophy.

1.5 **Meaning of Philosophy**

Philosophy is a discipline that explores the nature of reality, knowledge, values and methods of valid inference of thought processes. Metaphysics, epistemology, axiology (mainly ethics and aesthetics) and logic are the four major broad branches of this discipline.

“A person’s philosophy is the sum of his fundamental beliefs and convictions.” (Titus, 1953)

According to Radhakrishnan (1975) “Philosophy is a logical enquiry into the nature of reality”.

Thus philosophy understands man in relation to the universe. It stands for an inquiry after truth and search for knowledge. It is a method of critical and reflective thinking. It is a way of life and a living force. It provides means to lead best kind of life.

1.6 **Nature and Scope of Philosophy**

Scope of subject refers to all that is studied under its purview. The scope of philosophy includes four different branches. (i) Metaphysics, (ii) Epistemology, (iii) Axiology (iv) logic.
1. **Metaphysics (Nature of Reality):**

Metaphysics is the study of reality, existence or essence. It studies the origin, nature and destiny of man. Its subject matter is to know about soul, body, God and Nature. Philosophers study metaphysics under the following broad categories:

(i) **Ontology** : Ontology studies the nature of existence.

(ii) **Nature of Human Nature** : Under this we study the nature of man, psychology, Sociology, Anthropology economics etc study the varied nature of man.

(iii) **Free will versus Determinism** : It studies the questions of man's freedom and the extent to which his actions are determined.

(iv) **Cosmology** – Cosmology studies the nature of the universe; its extension in time and space.

(v) **Theology** – Theology studies the nature of Theos ultimate being or Infinite, omnipotent and omnipresent God.

(vi) **Teleology** – That branch of metaphysics which explores the purpose of life and creation is called Teleology.

(vii) **Part of vii - Philosophy of self** : This is mainly concerned with the philosophical analysis of self. What is self? (Who am I?) What is its relation with the body? Is it free or does it depends upon the body? Is it one of many? All these are the problems of philosophy of self.

2. **Epistemology:**

Epistemology is the most fundamental branch of philosophy, which explains philosophically the nature of knowledge, sources of knowledge, types of knowledge, methods of acquiring knowledge, and...
limits of knowledge or validity of knowledge. Precisely stated, the problem of epistemology (knowledge) concerns questions like: how does a man know. How do we acquire knowledge? Knowledge can be authoritative, empirical experiential, scientific, rational, applied, intuitive, revealed, dialectical, phenomenological and ethnographic. What are different types of knowledge? How can we be sure that it is true, not error or illusion? Stating with extreme negative, there are three positions:

(i) Agnosticism: The position that conclusive knowledge of ultimate reality is an impossibility.
(ii) Skepticism: A questioning attitude towards the possibility of having any knowledge.
(iii) Affirmation Knowledge: The position that true knowledge of ultimate reality is possible. But it is frictional, never total.

3. **Axiology:**

Axiology is the study of values philosophically. It deals with the “ought”. The issues under Axiology can best be summarized as the trinity of “truth, goodness and beauty”. It has been divided into the following two sub-branches:

(i) Ethics: It studies criteria of right and wrong, good and bad, virtue and vice, approval and disapproval. It is known as moral philosophy.
(ii) Aesthetics: It discusses the nature and criteria of beauty.

4. **Logic:**

Logic is the study of rules and techniques of reasoning. It studies truth. The subject matter of logic includes the methods of judgement, types of propositions, hypotheses, definition, comparison, division, classification and fundamental laws of thoughts.
5. **Semantics (Analysis of language):**

Semantics is the most important branch of philosophy according to the contemporary school of logical positivism. It is concerned with the determination of meanings of different words used in different languages. By application of knowledge of linguistic analysis, philosophy clarifies the meanings.

In whatever way one may define philosophy, it is characterized by:

(i) Comprehensiveness
(ii) Penetration
(iii) Flexibility

(i) Comprehensiveness
A philosopher tries to see life as a whole.

(ii) Penetration
A philosopher is not satisfied by common sense or obvious answers to questions. He tries to get at the root, the bottom of the problem.

(iii) Flexibility
Philosophically minded person is not inhibited by a particular mental set or rigidity. He is creative and applies imaginative thinking.

1.7 **What is Educational Philosophy**

“Philosophy is the determining force for laying down the aims of education”. Many intellectuals, turned their attention to examine critically and systematically the problems of ends and means in education. In this question for ends and means lies the genesis of a new discipline called, Philosophy of Education, entrusted with the twin
task of laying down the goals and essentials of good, happy and harmonious life, and mapping out the means to achieve those goals. That way Philosophy and Education have bilateral relationship.

‘Education’, in the words of Adams (1948), is the dynamic side of philosophy. It is the active aspect of philosophical belief, the practical means of realising the ideals of life.

**Good’s Dictionary of Education** (1959) defines philosophy of education as a “Careful, critical and a systematic intellectual endeavour to see education as a whole and as an integral part of man’s culture.”

Philosophy of Education is defined in the **International Dictionary of Education** is that branch of education which elaborates educational objectives and values”. (Telry, 1977).

**Russell** (1967) also contended that “Philosophy is an attempt to answer the ultimate question of education”.

Education is fundamentally, rather invariably, dependent upon Philosophy and is proved by the fact that the great philosophers have also been great teachers like Socrates to Russell in the West and Buddha to Mahatma Gandhi in the East.

In the words of **Ross** (1942), “Philosophy and education are like two sides of the same coin, the one is implied by the other, the former is the contemplative side of life, while the latter is the active side.”

### 1.8 Nature and Scope of Educational Philosophy

According to Brubacher (1957), educational philosophy is speculative, normative and critical.

In the **speculative** sense educational philosophy gives an overview of the whole world, a comprehensive understanding of reality,
a world view which when applied to educational practices yields direction. It lends meaning to different aspects of education. All educational questions are ultimately the questions of philosophy. Philosophy has a great function to discharge. It decides about educational aims, curriculum, teaching technology, evaluation procedure, teacher-pupil relationships and so on.

Educational philosophy is normative in the sense that it sets up norms, principles, goals and standards which guide the formulation of aims, methods, curricular or working schedules of educational institutions.

Educational philosophy is critical in the sense that it casts a penetrating look on every aspect of education – its subject matter, content, methodology and even the system. It (i) clarifies concepts, hypotheses, (ii) establishes consistency, (iii) presents unity of outlook and (iv) inspires logical reasoning.

1.9 Need and Significance of the Study:

Education is a central agency in shaping the future of the individuals. Quality of citizens of any country depends upon the education that is provided to them. It has been a vital force in the regeneration of the masses. But the system of education in any country is the by – product of the philosophical thoughts rendered to it by great philosophers and thinkers.

We are standing on the threshold of the 21st century. Those being born now will be face to face with unprecedented opportunities and challenges. A serious review shows that the ongoing rudimentary educational system is unavoidable for the survival of man. Educational Philosophy is not a popular area of research. However, a deeper probe into Swami Vivekananda’s works and the educational thoughts
emerging from the same will be of greater help and relevance for the educational development of the country.

So the purpose of the present study is to analyse the educational thoughts of Swami Vivekananda and to see whether these are the guiding principles in shaping our new educational system.

The very substance of education, its essential relationship to man and his development, its interaction with the environment as both product and factor of society must all be deeply scrutinized and extensively recognized.

In the modern age of reasoning and technology, people praise the achievements of science. They regard it as a magic -wand for finding a solution to every problem. Undoubtedly, science and technology have minimized human labour, increased comforts and even luxuries for the rich and developed nations, yet it has not solved the problem of hunger and deprivation in most of the countries of the world.

Religion which implies concerns for equality, justice and peace is intended to correct the imbalance created by our selfish leaders in the economic and political structures. Religion also tends to remind the scientist of his responsibility. It switches human motivation from power and exploitation to service and cooperation vis-z-vis harmonious relations.

Religion, for that matter provides some norms, sets of values and a character of human possibilities. It shows what is good and what is bad and promotes a desire for harmonious living and caring society. Man’s progress in real terms, depends largely on efforts to follow the norms and values provided by religion. In following this path difficulties are bound to be there, only persistence and courage will enable a man to get results.
Man is not merely an intellectual being. He is essentially social, moral, and cultural being. There have always been efforts to understand the man, his nature and the technology to engineer his development accordingly. Education is to prepare the man, in terms of heart, will and mind to prevent the strife, misunderstanding and willfulness. Man is rather an incarnation of God. Education, therefore, must enable him to realize his self, its relation to the Infinite Being and to cultivate certain essential values of life such as physical, moral, religious, cultural, economic and social.

There has always been a close relationship between religion and education. The religious viewpoint at different times and ages has always influenced the educational thought. Education aims at modification of human behaviour, in the light of certain values of life. Religion provides spiritual, moral and social values which no system of education can afford to ignore. The teachings of religious saints and great men, play a multiple role in the life of nation and in developing spiritual, moral and cultural values among the individuals that constitute a nation.

Spiritual versus material has experienced an age-old controversy in the world but it has acquired new dimensions with the technology revolutions of the development in industry, agriculture and theatre. It has converted traditionally honest trade workers into black marketers, the teachers and physicians into mercenaries.

Swami Vivekananda has influenced, not only India’s educational thoughts and practices, but also the life of Indian people in various respects and has contributed immensely to the regeneration of the country. The necessity of exploring this aspect is borne out of the conviction that the prevailing system of education in India can be put on a more satisfactory and sounder foundation if we build the super-
structure of Indian education on the basis of India’s cultural and spiritual heritage, wherein lie the roots of the present generation.

Present study has concentrated upon the ideals of education and developing ethics of education from Swami Vivekananda’s philosophy of education that should be adopted in India so as to ensure an unhampered growth of the individual and society.

Moreover prominent features of educational philosophy of Swami Vivekananda can make valuable contributions to the various aspects of our system of education.

Analysis of the educational philosophy of Swami Vivekanand will enable us to learn for reorientating education and will help us how his thoughts and ethics can be imbibed in our Indian system of education.

1.10 Delimitations of the Study

The study was delimited to the philosophy of Swami Vivekananda only. The study was further confined to the educational thoughts of Swami Vivekananda. In the present study main emphasis was given on developing ethics of education from Swami’s Vivekananda’s educational philosophy. The study was delimited to the ethics of education as conceived by Swami Vivekananda and which can be embedded in the present system of education in India.