Chapter 1

INTRODUCTION
The term "education" is originated from the Latin term "educatum" which means development from inside to outside. It is also derived from another Latin expression "educare" which means raising up. In its literal sense, education therefore means the outer manifestation of the inner powers. It is a process of making the potential abilities actual. It is bringing about a change in the individual for the better through some practice. Later on, the term "education" has been used differently by different thinkers. It has been employed with a variety of meanings in the East and the West.

In the West, education, according to Socrates, is the acquisition of knowledge which is virtue; it is the attainment of self knowledge which is both intellectual and moral; an educated person is one who not only knows what is good but behaves in a good manner. Plato uses the term "education" in the sense of making the individual not only civilized but also wise; it is a process of providing knowledge and skills, fostering of good habits and attitudes, and inculcating right values in the individual. To Aristotle, education is the art of valid reasoning, a logical deduction of conclusion from the given premises; education distinguishes the human being from the beast by making him or her philosophical in
the sense of being rational. The modern western thinkers have founded their conception of education on the liberal ideas of equality, liberty and fraternity. Rousseau says that education is a process of nurturing the innate goodness of the individual by obeying the laws of nature. To Aldous Huxley, education is training the person to fit into the place he or she is to occupy in the society but without destroying the individual uniqueness. Bertrand Russell regards education as that which contributes to the growth of the child's intellectual, moral and aesthetic sense. And to John Dewey, education is imparting of knowledge which serves as an instrument of solving the problems we confront in everyday life.

In the eastern context and in the context of India in particular, education refers mainly to the spiritual awakening of the individual. The Vedas and the Upanishads have used the term "education" in the sense of realizing the supreme reality and attaining the ultimate liberation from the sorrow of the cycle of birth and death. Chanakya has used the term in the secular sense of a logical investigation into political, economic and legal theories. The contemporary Indian thinkers have founded their ideas of education mostly on the ancient conception of the spiritual transformation of the individual coupled with social reform. Sri Aurobindo treats education as a means of helping the individual to fully express his or her physical and vital energies for the total development of the intellectual, emotional and spiritual faculties.
To Tagore, education is the development of personality through the realization of the truth and oneness with nature; it is also the assimilation of moral values and a creative self-expression in arts and sciences. G"andhi says that education is the all round development of the student by drawing the best out of his or her physical, intellectual and emotional being; it is the harmonious growth of the faculties of the hand, the head and the heart. S. Radhakrishnan treats education as the balanced growth of the student through the study of science, literature, religion and philosophy. Jiddu Krishnamurti conceives education as the realization of the truth which is beyond thought; it is the attainment of the absolute freedom, intelligence and love in which all the human problems are dissolved.

Swami Vivekananda (1863-1902) is one of the most influential contemporary Indian thinkers who has made significant contribution to education. Rooted in the Indian philosophical tradition and inspired by the sage Shri Ramakrishna Paramahamsa, Vivekananda sought to transform India and the world through education. Having taken the vow of sannyasa at the age of twenty three, he dedicated his life to the spread of education which is both spiritual and practical in character. He worked with a missionary zeal for the propagation of the message of one world and one humanity. He strived hard for educating the young men and women of India by establishing monasteries for spiritual
training and missionaries for social service. According to Vivekananda, education is neither book learning nor the collection of facts but the manifestation of the perfection that is already there in us. Education is the training by which the current and expression of the will are brought under control. It is making the mind a perfect instrument through the power of concentration and detachment. Only the mind with full of concentration can collect facts and knowledge at will. Education should bring out the strength of character, the courage of a lion and the spirit of philanthropy in the student. It should enable the students to stand on their own legs by equipping them for the struggle of life. Education does not mean the accumulation of the undigested information and diverse knowledge running riot in the brain. It is not making the individual an automation through learning by rote but the expansion of the intellect by one's free will and intelligence. Education is the assimilation of ideas for building character and making man.

Vivekananda's conception of education is founded on the Vedantic idea that all knowledge is innate in the human mind. It is based on the Advaitic conception of the spirit or soul which is the absolute and undivided truth manifesting in everyone. The mind is the infinite library of knowledge and the external world works only as an occasion for the manifestation of the inner knowledge. Vivekananda says that brahmacharya and śraddha are essential
for education. *Brahmacharya* means continence which is required for an unfailing memory. *Sraddha* is seriousness which is necessary for doing anything to perfection. The two ideals bring about faith in oneself and help in regaining the lost individuality. Education is that which inculcates love, patience and sincerity which are essential for learning first to obey and then to command. Education should enable the student to realize the power of goodness and the spirit of helping those who are trying to be and to do good. It should make the student to overcome the evils of hatred, jealousy and suspicion, and achieve excellence both in knowledge and conduct.

Besides character-building and man-making, Vivekananda's philosophy of education also aims at social reconstruction by liberating the people from ignorance, poverty, inequality, injustice and exploitation. Vivekananda advocates the practical Vedanta as the means of transforming the society. It is only through the application of the Advaitic truth of the oneness of all that a society can be truly reformed. It is by putting into practice the ideal of truth that we can bring about a radical change. It is only by paying homage to the supreme truth that a society can sustain. That society is the greatest where the highest truths have become practical. Education should make every society fit for the practice of the eternal truths. It should first concentrate on teaching the Vedantic truths before giving vocational training to the student.
True education is a harmonious blend of the Vedanta and the western Science which is relevant not only to India but to humanity as a whole. Although universalistic, Vivekananda's ideas on education have a particular reference to India. Education in India should not be confined to the elite but should reach the downtrodden. India cannot be reformed without reforming the Indian youth, women and masses through education.

THE OBJECTIVE OF THE THESIS

The objective of the thesis is to give a detailed exposition of Vivekananda's Philosophy of education. The thesis aims at an in-depth study of his conception of education as it is contained in the eight volumes of his collected works. The thesis proposes to investigate into the spiritual and secular or social character of Swami's idea of education. Besides highlighting the global dimension of Vivekananda's doctrine of education, the thesis discusses its relevance to a radical reconstruction of India. On the whole, the objective of the thesis is to bring out Vivekananda's comprehensive approach to education and its significance to individual and social well-being.

METHODOLOGY

The methodology adopted in writing this thesis is both inductive and deductive in nature. The method is inductive in the sense that the thesis to a greater extent makes use of the factual material collected from the original writings of Vivekananda. The
material from the secondary sources has been utilized to a lesser extent only. The method is deductive since it is mainly argumentative in explaining and organizing the material related to the topic of research. The thesis follows a judicious combination of inductive and deductive procedures in giving an authentic exposition of Vivekananda’s Philosophy of education. The arguments are developed on the basis of the quotations and references taken from the source material.

CONTRIBUTION

The contribution of the thesis lies in highlighting the uniqueness of Vivekananda’s ideas of education in a brief comparison with the contemporary thinkers like Rabindranath Tagore, Mahatma Gandhi and Jiddu Krishnamurti. The contribution also consists in the critical estimate that Vivekananda’s conception of education is not only universalistic but has a particular relevance to the reconstruction of the Indian social reality. Deeply rooted in the Vedantic tradition, it aims at the upliftment of the Indian downtrodden and humanity as a whole.

The theme of the research topic will be discussed under the following Six chapters.

Chapter-I is Introduction. This chapter gives in brief the nature and meaning of the term education. It presents in short the philosophy of education as advocated by a few of the Western and
Eastern thinkers. It also elucidates in brief Swami Vivekananda's Philosophy of education. It includes the statement of the objective of the thesis and the methodology that has been followed in the writing of the thesis. It also presents in brief the themes to be discussed under the various chapters.

Chapter-II is Swami Vivekananda - The Man, the Message and the Mission. This chapter gives a detailed account of Vivekananda's life, message and mission. Deeply influenced by Shri Ramakrishna Paramahamsa, Narendranath became a Sannyasin at the young age and dedicated the rest of his life to spread the Upanishadic message of the oneness of humanity. His mission was to reform India and the world at large through the practical Vedanta and by establishing monasteries and missionaries to serve the masses and women of India and humanity as a whole.

Chapter-III is The Nature and Types of Education. Besides elucidating the meaning and function of education, this chapter deals in detail with the nature and content of philosophy of education. It includes an exposition of the schools of philosophy like idealism, realism, naturalism, materialism, pragmatism, existentialism and spiritualism on which the ideas of education are founded. It also presents the philosophies of education as conceived by the contemporary thinkers like Rabindranath Tagore,
Mahatma Gandhi and Jiddu Krishnamurti, including Swami Vivekananda.

Chapter-IV is **Swami Vivekananda's Education as the Manifestation of Inner Perfection**. This chapter is devoted to a detailed discussion of Vivekananda's conception of education as the manifestation of perfection that is already there in the individual. It deals with character-building and man-making aspects of education through the teachings of the Vedanta. It expounds education as the attainment of full concentration and complete mastery of the mind through Raja-Yoga. It also explains education as the means of developing feeling and willing, besides reasoning. It includes an elucidation of the idea that education is for the unity of humanity by realizing the absolute spirit of the sameness and oneness. It also presents the importance of the study of comparative religion in education.

Chapter-V is **Swami Vivekananda's Education for the Social Reconstruction of India**. This chapter aims at an exposition of the implications of Vivekananda's Philosophy of education for the social reconstruction of India and the world at large. It explains the significance of self-reliance and the ethics of equality and service in education. It deals with the issue of elimination of the sense of exclusion and privilege through the process of education. The chapter also deals with the issues like nation-building, the unity in diversity, the education of the Indian
youth, women and the masses. It includes a discussion of the type of education that India needs, the university education and the role of the teacher in education. It highlights Swami's view that social transformation is possible without the moral and spiritual transformation of the people. The secular and the technical education should be founded on the spiritual education as advocated by the Vedanta.

And, chapter-VI is Conclusion. This chapter gives a brief review of the preceding chapters. It focuses on the uniqueness of Vivekananda's views on education in a brief comparison with the views of the contemporary thinkers like Rabindranath Tagore, Mahatma Gandhi and Jiddu Krishnamurti. It also critically estimates character-building and man-making aspects as the contribution of Vivekananda to the field of education. This chapter concludes with a note that Vivekananda's ideas and ideals of education are very much relevant for the reconstruction of India. There is a need to educate the Indian masses and women for an inclusive growth of India. It is also necessary to educate the Indian youth on the lines of Vivekananda's philosophy to make India a developed nation.