

# A Study on Swami Vivekananda'S Educational Philosophy & Vedantas Alongwith His Ideals in The Current Era in Connection With National Youth Day

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**Abstract**—Swami Vivekananda, a late 19th-century Indian philosopher and spiritual leader, had believed that education should harmonize body, intellect, and soul covering physical, moral, and spiritual development in addition to the intellectual advancement. He had advocated for a holistic education that combined academic knowledge with character development, morality, and social duty (Vivekananda, 1896). Vivekananda's philosophy emphasized self-realization and empowerment, aiming to help people reach their potential and overcome obstacles. He had emphasized critical thinking and experiential learning, encouraging students to question, evaluate, and investigate rather than just memorize (Das, 2019). Swami Vivekananda's teaching strategies which has traces from both Western and Indian philosophy, set aside areas specifically for educators and learners. He emphasized women, peace, and the importance of moral and ethical education. His address in Chicago, USA in 1893 had brought pride to India.

In modern India, Academic focus, Rote Memorization, and Immorality can affect the existing school system. By incorporating Vivekananda's principles, the Indian education system can improve and prepare students for life's challenges. This study examines Vivekananda's ideas in relation to India's comprehensive education system, highlighting the educational philosophy, major implications in the modern era in connection with National Youth Day.

**Keywords:** Swami Vivekananda, Educational Philosophy, Vedanta's, National Youth Day.

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## I. INTRODUCTION

On January 12, 1863, Swami Vivekananda was born in Calcutta, India, to Vishwanath Dutta, a learned man, and a devout mother. Bhupaneswari Devi, his mother, was a devout and spiritual woman. Vishwanath Dutta, his father, practiced law at the Calcutta High Court. Great scholar of Sanskrit and Persian, his grandfather left his family to live as a monk. When he was younger and more mischievous, Vivekananda practiced meditation and had a strong devotion to monks. He was admitted to Calcutta's Ishwar Chandra Vidyasagar Institution at the age of eight. He studied philosophy, theology, history, social science, literature, art, classical dance, music, and physical education after finishing his education. While attending General Assembly's Institution to study European philosophy, he became deeply interested in Hindu scriptures.

Narendra developed a fascination for Herbert Spencer's theory of evolution and his Bengali translation of his book Education. He also studied Bengali literature and Sanskrit scriptures. He became a member of Freemasonry and Keshab Chandra Sen's Nava Vidhan in 1880. He was influenced by Tagore and joined Ramakrishna Paramahansa's discipleship.

After his untimely death in 1884, Narendra's father left the family penniless and asked Ramakrishna to offer prayers to goddess Kali on their behalf. Narendra neglected to pray for material needs, despite Ramakrishna's suggestion that he travel to the temple himself and offer prayers. Rather, he beseeched the goddess for genuine wisdom and love. In order to realize God, Narendra progressively gave up everything and acknowledged Ramakrishna as his Guru. In search of comfort and the truth, Narendra left the monastery in 1888 and took up monastic life. Vivekananda travelled to the West in 1893, stopping in China, Japan, Canada, and the United States. In September 1893, he attended the "Parliament of Religions" in Chicago and spoke on behalf of India and Hinduism. The audience gave him a standing ovation. Vivekananda woke up early on July 4, 1902, went in meditation, and passed away in the meditation.

## II. PHILOSOPHY OF VIVEKANANDA

According to Vivekananda, the development of a country's human resource is crucial for its future, and education should be centred on fostering this resource. He held that every soul possesses the capacity for divinity and should make this divinity known by manipulating both internal and exterior nature. One can do this by labour, devotion, philosophy, or mental discipline. Vivekananda saw truth, purity, and selflessness as virtues that fortify the mind, and he connected ethics with mental control. He promoted holy, pious, and selfless followers. He believed that concentrated thought and activity lead to success, and he counselled living by one principle in all facets of life. This method resulted in the success of education and produced great spiritual giants.

### **III. EDUCATIONAL PHILOSOPHY**

Swami Vivekananda's educational philosophy emphasizes the importance of cultural strength in political and social strength. He believed that education should be accessible to all, enabling individuals to develop into integrated individuals. Vivekananda believed that knowledge within individuals leads to perfection, and teachers should provide opportunities and remove obstacles. He advocated for self-education, tailoring education to each child's nature and needs, with teachers and parents playing a crucial role in determining their needs. Teachers should visualize God in each child's soul and serve them as manifestations of God. Vivekananda believed that concentration is essential for knowledge acquisition and success in life, and with different concentration powers, one can acquire useful knowledge and arrange it for use. His vision of education in India's cultural context remains relevant today and will continue to inspire future generations and will carry on motivating upcoming generations.

### **IV. MAJOR IMPLICATIONS OF VIVEKANANDA'S EDUCATIONAL IDEALS**

Vivekananda's educational ideals were influenced by three main factors: love for his master, love for the nation, and personal convictions. He believed that modern education should focus on the learning to do aspect rather than the learning to be aspects. His philosophy of education is based on universal principles of morality and ethics, teaching the ideals of synthesis, tolerance, and universal harmony.

Vivekananda emphasizes the importance of yoga in the teaching-learning process, which involves five elements: the teacher, the taught, the aim, the subject, and the method. He believes that all knowledge is in the human mind and can be experienced through concentration and meditation.

Knowledge transmission is essential in Vivekananda's philosophy, with the teacher giving and the student receiving knowledge. The teacher should motivate students to acquire knowledge and develop scientific temper, secular outlook, and civic responsibility. Vivekananda also suggested that learning through activity should be the guiding principle of

any scheme of education, requiring every activity in Indian schools and colleges, such as dance, drama, and inter-school and inter-collegiate competitions.

Women education is another area of Vivekananda's philosophy, advocating for the promotion of women's ambition through a good system of education. He argued that women should be given equal opportunities for self-development, as it was against the ancient ideal of India that women were not given enough opportunities for self-development.

Value education is conceived in the broad sense, with values determined by culture and seen as an instrument for harnessing human drives. Education preserves social values and abides by existing culture norms.

Constructive education for peace aims to reform humanity, allowing for the inner development of human personality and a more conscious vision of mankind's mission and social life. Environmental education is considered an integral part of the education process, focusing on practical problems and contributing to public well-being.

Education for citizenship aims to mould future citizens into a civic society where they are aware of their rights, respect democratic ideals, and work for a welfare society with shared responsibility. This education consists of practices and activities aimed at making young people and adults better equipped to participate actively in democratic life by assuming and exercising their rights and responsibilities in society. information acquisition, the development of a secular perspective, scientific temper, and civic duty in pupils.

Additionally, Vivekananda proposed that the fundamental tenet of any educational program be learning via activity, mandating that all extracurricular activities, including dance, theatre, and inter-school and inter-collegiate competitions, be included

in Indian schools and colleges.

Another aspect of Vivekananda's ideology is women's education, which promotes women's aspiration through an effective educational system. He maintained that it was against the traditional Indian ideal for women to not have enough opportunity for self-development and that women should be given equal opportunities. In its broadest meaning, value education views values as a tool for taming human urges that are shaped by culture. Education upholds and maintains social ideals, by the standards of the current culture.

In order to enable the inner growth of the human psyche and a more conscious understanding of humanity's purpose and social life, constructive education for peace seeks to transform humankind. Given its emphasis on real-world issues and commitment to promoting public welfare, environmental education is regarded as an essential component of the educational process. The goal of citizenship education is to shape the next generation of citizens into responsible members of the welfare state who understand their rights and uphold democratic principles. Through assuming and using their rights and responsibilities in society, young people and adults will be better prepared to participate actively in democratic life through the practices and actions that comprise this education.

## **V. EDUCATIONAL PHILOSOPHY: A VEDANTIC APPROACH**

Based on the Vedas and Upanishads, Vedanta is a spiritual philosophy that emphasizes the harmony of religions, the unity of life, and the divinity of the soul. According to Swami Vivekananda, Vedanta is a global philosophy that may help people live more harmoniously and peacefully. Vedanta encourages learning as a continuous process of self-improvement and self-discovery in the context of education. Vivekananda's conviction in the inherent goodness and potential of every person influenced his educational objectives. He placed a strong emphasis on the value of moral and ethical education since he thought it could help people become not just knowledgeable but also kind and socially conscious. Nowadays, schooling frequently emphasizes material achievement and technological proficiency. The Vedantic method of Vivekananda serves as a reminder to strike a balance between learning and moral and spiritual development (Bhat, & Chahal, 2024).

The foundation of Swami Vivekananda's educational theory is the Vedantic idea that all souls have the capacity to be divine and that education should govern both the internal and exterior nature in order to bring this divinity to life. According to Vivekananda, education should not only impart knowledge but also foster moral principles, character development, and spiritual advancement. The goal of education is to help people become self-aware and to advance the country by producing people who are morally pure, intellectually sharp, physically fit, and spiritually enlightened. Realizing that every person has a unique potential, Vivekananda promoted an inclusive and accessible educational system. In order to foster this potential, parents and teachers must remove barriers and offer chances for personal growth. This concept of education, which combines instruction in the physical, mental, and spiritual domains, still holds true today (Bhat, & Chahal, 2024).

Swami Vivekananda described traditional spiritual teaching techniques in which the teacher and his students cohabited closely. These techniques included imitating the traits and character of the teacher, controlling mental faculties through yoga practice, developing the mind through concentration and meditation, learning through lectures, discussions, self-experience, and creative activities, and guiding the child on the correct path through one-on-one guidance from the teacher (Bhat, & Chahal, 2024).

## **VI. SWAMI VIVEKANANDA'S EDUCATIONAL PHILOSOPHY & ITS RELEVANCE IN MODERN INDIA**

Vivekananda's educational philosophy is relevant in contemporary India, as it reflects the needs of an independent nation. His views on education, which include secularism, socialism, and democracy, are based on objectives, subject matter, and methods of instruction. Vivekananda advocated for lay values, adult, free, and universal education, and women's education. He emphasized child-centred instruction and a fair educational system, believing that education should form character, increase mental strength, expand intellect, and enable individuals to stand on their own feet. His views on education remain relevant today, as he supported a liberal interpretation of religion and emphasized the importance of a fair educational system.

## **VII. NATIONAL YOUTH DAY**

In India, National Youth Day is observed on the anniversary of the birth of Swami Vivekananda, a spiritual guide and philosopher who popularized Vedantic concepts. Prime Minister Narendra Modi is expected to virtually open the 25th National Youth

Festival in Puducherry, reflecting the teachings and philosophy of Vivekananda, who was born in Kolkata in 1863. In 1984, it was decided to observe January 12, 1985, as National Youth Day in honour of Vivekananda's birthday. Processions, speeches, music, youth conventions, seminars, yogasanas, presentations, essay-writing contests, recitations, and sports are all part of the celebration of the day in schools and universities. But because of the ongoing coronavirus pandemic, the majority of events will take place virtually, making the celebrations for the Indian holidays more inclusive and meaningful.

## VIII. IMPORTANCE OF VIVEKANANDA'S PRINCIPLES IN CONNECTION WITH NATIONAL YOUTH DAY IN THE PRESENT TIMES

Swami Vivekananda's educational system and Vedantic values are highly relevant in the modern period, particularly when considering the issues that young people face. Young people are experiencing higher levels of stress and disappointment due to the pressures of modern life, including money achievement, social media influence, and the erosion of moral standards. In the modern world, where gender equality is still a work in progress, Vivekananda's support for women's education and empowerment is especially pertinent (Bhat, & Chahal, 2024).

## IX. CONCLUSION

Based on the teachings of Vedanta, the brilliant educator Swami Vivekananda revolutionized the Indian educational system. Millions of Indian kids were impacted by his original ideals, which encouraged them to "Arise, awake, and do not stop until the goal is attained." Supporting self-knowledge, independence, focus, universal mass education, women's education, physical education, man-making education, character-building education, and education in the home tongue, Swamiji was an ardent advocate for national education. Restructuring the current educational system depends heavily on his teachings. Swami Vivekananda preached the values of national pride and spirit, as well as the gospel of global fraternity. Additionally, he helped to shape the country's educational system, which emphasizes the nation's legacy, old customs and culture, the arts, poetry, religion, history, and language and science. He promoted women's education as a means of improving their status in society, viewing himself as a saviour of the downtrodden and destitute. Swami Vivekananda's life's work was to promote the virtues of Shradha (faith), Virya (courage), and understanding of Atma (soul), as well as the idea that people should give their lives in order to benefit others. He is regarded as the "father" of a developed country and as the "architect for mankind" (Bhat, Sartaj, 2021).

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