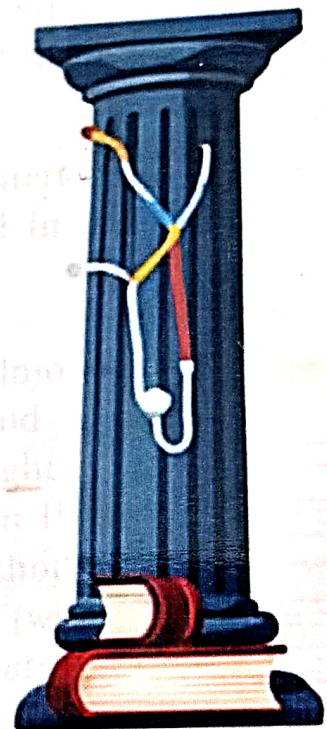




# Twin Pillars of Education

Philosophers and Psychologists



## Editors

**Dr. Prajnya Sarangi**

**N. S. Syeda**

**Dr. Harsha Sharma**

**Asha Sahu**

**Mayank Thakur**

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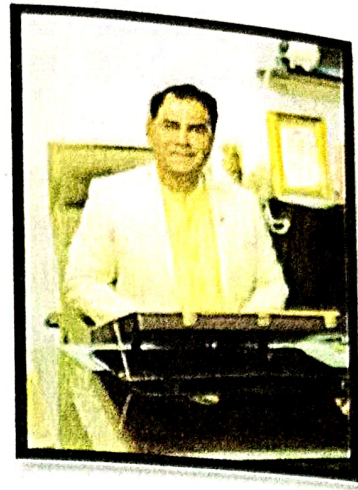
## Preface

Education is a continuous and purposeful process that derives its theoretical and practical strength from two fundamental disciplines—Philosophy and Psychology. These disciplines together provide the conceptual foundation upon which the entire structure of education stands. Philosophy offers the vision, ideals, and guiding principles that determine the aims and purposes of education, whereas psychology provides scientific insights into the processes of growth, learning, and behavior. When combined, they create a harmonious framework that explains both the rationale and the method of education.

The present book, *Twin Pillars of Education: Philosophers and Psychologists*, is an academic effort to examine and interpret the contributions of eminent thinkers who have profoundly influenced educational thought and practice. Philosophers such as Plato, Aristotle, Rousseau, Pestalozzi, John Dewey, Mahatma Gandhi, Rabindranath Tagore, and Swami Vivekananda have emphasized the moral, spiritual, and social dimensions of education. Their ideas continue to guide modern educational systems in defining the aims of education, curriculum design, and the role of teachers in shaping humane and just societies. At the same time, psychologists including Jean Piaget, Lev Vygotsky, B.F. Skinner, Erik Erikson and others have enriched education by explaining how learners think, develop, and acquire knowledge. Their theories of learning, motivation, and cognitive development have provided educators with practical strategies to make teaching more effective and learner-centered. Through the integration of philosophical reflection and psychological understanding, this book seeks to present education as both an art and a science — an endeavor that nurtures not only intellect but also character. Philosophy answers the “why” of education by defining its purpose, while psychology explains the “how” by uncovering the mechanisms of learning and development. Together, they offer a holistic understanding of the educational process.

This work is intended primarily for students of B.Ed., M.Ed., and other teacher education programmes as well as for scholars and educators interested in the theoretical foundations of education. It aims to foster a critical and reflective attitude among readers toward the principles and practices of teaching and learning.

The author gratefully acknowledges the contributions of distinguished educationists, philosophers, and psychologists whose insights and writings have served as valuable sources of inspiration. It is sincerely hoped that this book will assist readers in comprehending how the union of philosophical ideals and psychological principles continues to strengthen the foundation of education - the enduring twin pillars upon which the edifice of human development stands.



**Shri Anshul B Sharma**  
*Founder, Chairman*

*Shastri Group of Institutes, Pune, Maharashtra*

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## **Best Wishes**

Dear Editors,

It gives me immense pleasure to know that an outstanding edited volume titled **“Twin Pillars of Education: Philosophers and Psychologists”** is being brought forth through your collective and dedicated efforts. This scholarly work beautifully encapsulates the wisdom of educational philosophers and the insights of psychologists two foundational pillars that continue to shape the theory and practice of education.

The thoughts and contributions of these great thinkers not only illuminate the past but also provide enduring guidance for the present and future of educational development. By bridging philosophical ideals with psychological understanding, this book will serve as a valuable resource for students, researchers, educators, and all those committed to the pursuit of educational excellence.

I extend my heartfelt congratulations and best wishes to all the distinguished scholars, contributors, and editors involved in the conception and publication of this work. I am confident that this book will enrich academic discourse and further strengthen the glorious tradition of Indian education.

With warm regards and best wishes for your continued success and intellectual pursuits.

*AB Sharma*

**Shri Anshul B Sharma**

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# Swami Vivekananda: Educational Philosophy and Contemporary Relevance

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## **Abstract:-**



India is a country with varied culture and values. Numerous great educationists came with their own ideas and thoughts to bring a drastic change in society. Their thoughts and philosophies of education is to place education in a perfect frame in society. Among all, Swami Vivekananda was the most renowned philosopher, educationist and reformer of India which brings culture heritage and rich values in India. He respects Indian culture and believes in essential unity of man and god. The main objective of this chapter is to introduce you about the most influential religious thinkers of 19<sup>th</sup> century i.e. Swami Vivekananda. It is also important to familiarize about his contributions and stream of thoughts. Swami Vivekananda is known for his patriotism, religious preacher and dynamic philosophy. Swami Vivekananda was a magnificent personality who was educated in Western and Indian Philosophy and history and was far more sensitive towards existential problems of society.

**Keywords:-** Character Building, Educational Philosophy, Contemporary Relevance, Vocational Education.

**“Education is manifestation of the divine perfection already present in Man.”**

**-Swami Vivekananda**

### **Biographical Sketch:-**

Swami Vivekananda was born on 12<sup>th</sup> January, 1863, into an Aristocratic Kayastha family of Kolkata. Swami Vivekananda also known as Narendranath Duta, he was the chief disciple of the 19<sup>th</sup> century mystic Sri Ramakrishna Paramahansa and the founder of Ramakrishna Commission. His family was known for his affluence and philanthropy, scholarship and independent spirit. Swami Vivekananda started his education at Metropolitan School, Kolkata and pursued higher education at Presidency College, Kolkata. His father, Vishwanath Dutt, was rational minded lawyer, while his mother Bhuvaneshwari Devi, had a strong religious nature. His mother was a highly pious woman and observed religious values and culture. Swami Vivekananda's early education was under the mentorship of his mother. His mother taught him the virtues of austerity, self-control and also Bengali Alphabet and English words. His mother also taught him about the stories of Ramayana and Mahabharata. Therefore, he developed his love for Hindu dieties of whom he learnt from his mother.

At the age of 6 years, he was sent to primary school and in 1871, at the age of 8 years, Narendra entered high school and graduated in 1879 in the first division. His teachers and classmates was also recognized him for his brilliance. He started reading books on literature and history and also taking interests in public meetings. For Higher Education, he joined the Presidency College of Calcutta in 1879.

From his childhood, Narendra showed deep interest in spirituality and the pursuit of God. In his quest for a man who embodied the reality of God, Swami Vivekananda encountered Ramakrishna and embraced him as a supervisor. Ramakrishna instructed him Advaita Vedanta as a teacher and thought that all religions are true. He

explains about the importance of service to humanity being the most effective worship of God. After death of Ramakrishna, Vivekananda became a wandering monk, travelling across the Indian Subcontinent to understand about the position and condition of the country. He later sailed to Chicago and represented India as a delegate in the 1893 Parliament of World Religions. Swami Vivekananda was invited as an eloquent speaker to multiple forums in United States, where he spoke at Universities and Clubs. He also conducted numerous public and private lectures across America, England and parts of Europe spreading the teachings of Vedanta, Yoga and Hinduism. He also established Vedanta Societies in America and England. After returning to India in 1897, he established the Ramakrishna Math and Ramakrishna Mission who performs as a spiritual and charitable organization. Swami Vivekananda is regarded as one of India's foremost nation-builders. His teachings influenced many national leaders and philosophers, like Mahatma Gandhi, Jawaharlal Nehru, Subhash Chandra Bose, Aurobindo Ghosh, Sarvapalli Radhakrishnan.

Swami Vivekananda studied western logic, western philosophy and history of European Nations. He read the work of Philosophers such as David Hume, Immanuel Kant, Johann Gottlieb Fichte, Baruch Spinoza and was drawn to the evaluation theories of Herbert Spencer and many Bengali works. Narendra joined a Freemason's lodge and the breakaway faction from the Brahmo Samaj led by Sen. His early beliefs were rooted in Brahmo ideas, including the worship of a formless god and the rejection of idol worship. However, he was not satisfied with his philosophical knowledge and questioned whether God and religion could be part of personal growth and deeply integrated into life. Narendra went about asking prominent residents of contemporary Kolkata whether they had come "face to face with God", but could not get answers which satisfied him. His meeting with Ramakrishna Paramhansa in November 1881 marked a turning point in his life. This encounter was a pivotal moment in transformation. During the five years of his training under Ramakrishna, Narendra evolved from a restless, puzzled, anxious youth into a mature individual ready to renounce everything for the sake of God-realization. He fully accepted

Ramakrishna as his guru, surrendering completely as a disciple. In 1885 Ramakrishna suffered from throat cancer and he was shifted to Kolkata and later to Cossipore. Vivekananda and his brother disciples took care of Ramakrishna during this final days. His spiritual education under Ramakrishna continued here. At Cossipore, Vivekananda reportedly experienced Nirvikalpa Samadhi. During the last days of Ramakrishna, Vivekananda and some of the other disciple. Vivekananda was taught that service to men was the most effective worship of God. During his final days, Ramakrishna asked Vivekananda to take care of other disciples. After the death of their master, the monastic disciples led by Vivekananda formed a fellowship with the financial assistance of the householder disciples. This became the first Math or monastery of the disciples who constituted the first Ramakrishna Order. Narendra and other members of the Math often spent their time in meditation, discussing about different philosophies and teachings of spiritual teachers including Ramakrishna, Shankaracharya, Ramanuja, and Jesus Christ. In the early part 1887, Narendra and eight other disciples took formal monastic vows. Narendra took the name of Swami Vivekananda. In 1888, Vivekananda left the monastery as a Parivrajaka -the Hindu religious life of a wandering monk. He travelled the length and breadth of India for five years, visiting important centres of learning, acquainting himself with the diverse religious traditions and different patterns of social life. He developed a sympathy for the suffering and poverty of the masses and resolved to uplift the nation. Living mainly on alms, Narendranath travelled mostly on foot and railway tickets bought by his admirers whom he met during the travels. During these travels he gained acquaintance and stayed with scholars, Dewans, Rajas and people from all walks of life-Hindu, Muslims, Christians, Pariahs (low casts workers), Government officials. He visited many places throughout India. With the aids of funds collected by his Madras disciples and Rajas of Mysore, RamnadKhetri, Dewans and other followers Vivekananda left fr Chicago on 31 May 1893 from Bombay assuming the name Vivekananda – the name suggested by the Maharaja of Khetri. He came in contact with Professor John Henry

Wright of Harvard University. After inviting him to speak at Harvard and on learning of his not having credential to speak at the Parliament, Wright is quoted as having said, "To ask for your credentials is like asking the sun to state its right to shine in the heavens." Wright then addressed a letter to the chairman in charge of delegates writing, "Here is a man who is more learned than all of our learned professors put together".

The Parliament of Religions opened on 11 September 1893 at the Art Institute of Chicago. On this day Vivekananda gave his first brief address. He represented India and Hinduism. Though initially nervous, he bowed to Saraswati, the goddess of learning and began his speech with, "Sisters and Brothers of America!" To these words he got a standing ovation from a crowd of seven thousand, which lasted for two minutes. When silence was restored he began his address. He greeted the youngest of the nations in the name of "the most ancient order of monks in the world, the Vedic order of Sannyasins, a religion which has taught the world both tolerance and universal acceptance." He attracted widespread attention in the press, which dubbed him as the "Cyclonic monk from India." The New York Critique wrote, "He is an orator by divine right and his strong, intelligent face in its picturesque setting of yellow and orange was hardly less interesting than those earnest words and the rich, rhythmical utterance he gave them." He spoke several more times at the Parliament on topics related to Hinduism and Buddhism. The Parliament ended on 27 September 1893. All his speeches at the Parliament had one common theme—University and stressed religious tolerance.

After the Parliament of Religions, held in Sept. 1893 at the Art Institute of Chicago, Vivekananda spent nearly two whole years lecturing in various parts of eastern and central United States, appearing chiefly in Chicago, Detroit, Boston, and New York. During his first visit to America, he travelled to England twice—in 1895 and 1896. From England, he also visited other European countries. From West, he also set his Indian work in motion.

Vivekananda returned to India in 1897 and visited many cities in South India, north India and Bengal giving public speeches and inspiring people to serve the poor. These lectures are considered to be of nationalistic fervor and spiritual ideology. His speeches had tremendous influence on the Indian leaders, including Mahatma Gandhi, Bipin Chandra Pal and Balgangadhar Tilak.

### **Educational Philosophy:-**

Vivekananda believed that the essence of Hinduism was best expressed in the Vedanta Philosophy, based on the interpretation of Shankaracharya. He believed that Vedanta's teachings as follows:

- Each soul is potentially divine.
- Do this either by work, or worship, or psychic control, or philosophy –by one or more, or all of these-and be free.
- This is the whole of Religion. Doctrines, or dogmas, or rituals or books, or temples, or forms, are but secondary details.

According to Vivekananda, an important teaching he received from Ramakrishna was that "jiva is shiva" (each individual is divinity itself). This became is mantra, and he coined the concept of daridra Narayana seva-the service of God in and through (poor) human beings.

Swami Vivekananda belonged to that branch of Vedanta that held no one can be truly free until all of us are. Even the desire for personal salvation has to be given up and only tireless work for the salvation of others is the true mark of the enlightened person. He founded the Ramakrishna Math and Mission on the principal of "for one's own salvation and for the welfare of the world." Vivekananda advised his followers to be holy, unselfish and have Shraddha (faith). He encouraged the practice of Brahmacharya (celibacy). Several leaders of 20<sup>th</sup> century India and philosophers have acknowledged Vivekananda's influence. The first governor general of independent India, ChakravartiRajagoplacari, once observed that "Vivekananda saved Hinduism, saved India." According to Subhash Chandra Bose,

Vivekananda "is the maker of modern India" and for Mahatma Gandhi, Vivekananda's philosophy influence "love for his country a thousand fold." National Youth Day in India is held on his birthday, January 12, to commemorate him whilst participating in the modern world.

Swami Vivekananda's ideas have had a great influence on the Indian youth. In many institutes, students have come together and formed organizations meant for promoting discussions of spiritual ideas and the practice of such high principles.

In his book Raja Yoga, Vivekananda explores traditional views on the supernatural and the belief that the practice of Raja Yoga can confer psychic powers such as 'reading another's thought', 'controlling all the forces of nature,' become 'almost all-knowing', 'live without breathing', 'control the bodies of others' and levitation. He also explains traditional eastern spiritual concepts like would stop spiritual energy centres (chakras).

Vivekananda's views on education deals with physical, moral and religious education, medium of education, women education and education for weaker sections of society.

- **Physical Education:** Swami Vivekananda gives the meaning and importance of physical education in curriculum. He said that, "you will be close to heaven through football than through the study of Gita. You will understand Gita better by you biceps, your muscles a little stronger.
- **Medium of Education:** Like Gandhi and Rabindranath Tagore, Vivekananda also emphasized education through the mother tongue. Vivekananda emphasized that Sanskrit is the source of all Indian languages and a repository of all inherited knowledge. With the absence of knowledge of Sanskrit, it will be impossible to understand the importance of Indian Culture.

- **Moral and Religious Education:** According to him, Religion is the inner depth core of education. Religious Education is a vital part of a sound curriculum. Vivekananda considered that Gita, Upanishads and the Vedas are the most important curriculum for religious education.
- **Education of Masses:** Vivekananda stressed on the need to give education to the common people. Individual development is not the overall development of our nation. Vivekananda emphasized to improve the condition of the mass education. It helps individual to develop itself as well as society.
- **Man Making Education:** The educational philosophy of Swami Vivekananda is a harmonious synthesis between the ancient Indian ideals and modern Western beliefs. He give importance not only physical, mental, moral, spiritual and vocational development of the child but also women education. The most important characteristics of his education philosophy are idealism, naturalism, pragmatism.
- **Self-Education:** Self-knowledge is the self-education. That means of our self knowledge is the best guide to gives directions in the struggle of our life. Errors are the stepping stones in our path. These errors are converted into progress when we need courage and confidence.
- **Women Education:** Women education is not in the hands of others, the power are rather in the women. Vivekananda considered women to be the incarnation of power and asked men to respect him. Vivekananda thought that the ideal women in India is the mother, the mother first and the mother last. The word woman calls up in the mother. The word woman calls up to the mind of the Hindus, motherhood and the God is called mother.

#### **Educational Contributions:-**

According to Swami Vivekananda, "Education is the manifestation of the perfection already within man."

<p><b>Education for Character Building</b></p>	<p>Swami Vivekananda says that the empowering the expression of willpower within in controlled manner is the aim of education. He gives the importance of character building. He explains that the role of teachers and parents is to inculcate culture and values for character building.</p>
<p><b>Equality among Men and Women</b></p>	<p>Men and women are the two pillars of society. They deserve the same birth rights. They both must get equal opportunity for education.</p>
<p><b>Importance of Physical Education</b></p>	<p>Physical Education is the most important parameter of life. According to him, strength is life and weakness is death.</p>
<p><b>Education for development of Concentration</b></p>	<p>Knowledge is the key element of concentration of knowledge. Brahmacharya and reverence are the means for attainment of knowledge and not just for education but concentration of mind is necessary in all walks of life.</p>
<p><b>Use of Mother-tongue as primary language</b></p>	<p>Comprehension is better in mother-tongue. Remembering and Recalling is essential as a part of mother-tongue. Hence, according to Swami Vivekananda, the medium of conversation should be mother-tongue.</p>
<p><b>Education must have National and Global harmony</b></p>	<p>Education is the means to broaden and universalize the perspectives. With the help of education, spirit of National and Global harmony can be enriched.</p>

### **Contemporary Relevance:-**

Swami Vivekananda's relevance in contemporary education lies in his emphasis on holistic development, moral and character development, mental and intellectual development, and the importance of vocational training and women's education for national development. There are many other relevant factors which promotes self-reliance, brotherhood and the integration of spiritual wisdom to encourage critical thinking, social responsibility and an approach to life that benefits individual and society. These relevant factors are discussed below:

- **Moral and Character Development:** Vivekananda emphasized the important role of character in shaping individual identity and responsibility towards society. It is important to develop moral values and ethic in individual for their development.
- **Mental and Intellectual Development:** Recognizing the importance of mental and intellectual development in progress of nation, Vivekananda stresses the importance of fostering intellectual power among youth for their dedication towards the development of society.
- **Physical Development:** Vivekananda emphasized the holistic development of individuals, including physical well-being as an important aspect of self-realization and self-actualization. Contemporary education helps to realize the importance of physical education, recognizing its role in promoting overall health and enabling individuals to engage in spiritual practices.
- **Mass Education:** Vivekananda's aims to provide mass education for all, including women's education, vocational education, religious education and national education. His aim to delivers knowledge and values to every portion of society in which nation progress in every sector.
- **Vocational Education:** Vivekananda's vision is to eradicate poverty, vocational education is an important aspect to promote

contemporary education in nation. Vocational Education offers different courses in field of teaching, engineering, fashion designing, tourism and hotel management, etc. It's main objective to foster individual development and to acquire skills for sustainable livelihood.

### **Conclusion:-**

Swami Vivekananda was one of the most influential religious thinkers in India. He revitalized Indian thought, therefore he is also regarded as maker of modern India. He was inspired by his own education and the ideals of Upanishads. His writings, speeches and letters are a veritable proof of his earnestness for emancipation, social-religious reforms. Swami Vivekananda was known for his practical Vedanta. Swami Vivekananda always foster the religious values and traditions into Indian culture. Swami Vivekananda's ideas have had a great influence on Indian Youth. Swami Vivekananda was a soul of beliefs and puissance. He always believes that education is compulsory for our growth of an economy. His thoughts and emotions brings changes in the thinking of an individual.

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# Twin Pillars of Education

## Philosophers and Psychologists

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**Dr. Prajnya Sarangi** is a dedicated educator with 8 years of teaching experience, currently serving as Guest Faculty at the Department of Education, Bangalore University. She holds a Ph.D. in Education, with postgraduate degrees in Education, English, and Psychology. She has published 42 scholarly works, edited the conference volume *Innovative Practices in Teacher Education*, authored one book (*Echoes of Eternal Wisdom: The Indian Knowledge System*) and co-authored four more. A member of the English textbook writing committee at Samvit Research Foundation, she has also completed 11 online certification courses. Her expertise spans Education and Psychology, Counselling and Guidance, English Language Instruction, Constructivist Methods, 21st Century Skills, and ICT in Education. Passionate about integrating Artificial Intelligence into education, she is committed to fostering innovation, institutional growth, and academic excellence.



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