

Relevance of Educational Ideologies of Swami Vivekananda and John Dewey in the Contemporary Era

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Abstract

At the stage of world history in which people and nations are moving closer, it is important to exchange information on the current state of philosophy of education for the creation of world citizens and for this we need to revamp our educational system. Furthermore, for the evolution of sound educational system we need to study the ideologies of the Eastern and the Western thinkers and apply their ideas along with the new and the modern. The need of the hour is to chalk out a clear cut plan for a stimulating system of education to produce such nation builder through education. Having the same vision, the present study attempts to analyze and compare Vivekananda's and John Dewey's philosophy of education with relevance to present day education. The ideologies of Swami Vivekananda and John Dewey can be compared as they are different in the aspects of idealism and pragmatism. Though much research has been done on ideologies of Swami Vivekananda and John Dewey but till date sufficient researches on comparative studies of Swami Vivekananda and John Dewey are not available. A humble study of the educational ideologies of these two educational entities is made herewith. The study will, thus, be a significant contribution to understand their relevance in education system of contemporary Era.

KEYWORDS Relevance, Educational Ideologies, Contemporary Era, Civilisation, Humanism, Critical mind, Experimentalism, Functionalism, Progressivism, Pragmatism

INTRODUCTION

The most sacred of all creations of God, human life stands on two aspects: one biological and other sociological. If nutrition and reproduction maintain and transmit the biological aspect, the sociological aspect is transmitted by education. Man is endowed with intelligence, remains active and is primarily distinguishable from animals because of power of reasoning. Man becomes man through education He is what education makes him. Education is a vital investment for human and economic development and is widely considered as most important instrument for the development and progress of a nation. Since time immemorial, it is estimated as the true road to progress and prosperity. It will be right to say that the story of civilization is the story of education because being an important tool to be applied in the existing world to success; education mitigates the challenges which we face in life. The process of education opens doors of opportunities which enables an individual to achieve better prospects in life as the knowledge gained through education enables a person's potential to be optimally utilized owing to training of the human mind. Without education man is a splendid slave, reasoning savage. It will not be wrong to say that education is a sign of superiority.

The concept of education has been defined by different people in different ways. The meaning of education has been changing according to people, places and time. **John Locke once said, “Plants are developed by cultivation and men by education Aristotle once wrote, “Educated’ men are as much Superior to uneducated as the living are to the dead.” Pestalozzi also defined, Education as “a natural harmonious and progressive development of man’s innate powers”. Froebel defined education as “the unfoldment of what is already enfolded in germ.” it the process by which the child makes internal external. For Shankracharya, “Education is the realization of self.”** Education is possibly one of the core elements that contribute to the holistic development of a person. Similarly, it is education that leads an individual to self-realization which can further establish ultimate peace for human being. Specifically, the significance of education in making life prosperous and peaceful can’t be denied without true education, we cannot understand what life is all about.

Education is an important tool that is for developing an economically prosperous society and for ensuring equity and justice for all. It is certainly a mean to all round progress of man. The knowledge gained through education enables individual’s potential to be optimally utilized owing to training of the human mind. The process of education opens door of opportunities which enables individual to achieve better prospects in life. Thus education is an integral part of human life. The aim of education is the development of valuable personality and spiritual individuality. The true aim of education cannot be other than highest development of the individual as a member of society. Education is a sign of superiority **Aristotle once wrote, “Educated men are as much superior to uneducated as the living are to be dead”.**

Education is probably one of the core elements that contribute to the holistic development of a person. It is defined as the process of developing a person’s knowledge, skill and character by going through a learning process drafted by an educator. Education certainly is a mean to all round development of man. In other words, the way to human development goes through the lives of education. Moreover, true education is the solitary basis of achieving one’s purpose in life. It is education which can establish ultimate peace for a human being. The essence of all ancient scriptures, messages of scholars and thinkers of repute have always expounded the implication of education in a human being’s life. Without education, we cannot understand what life is all about. The knowledge and skills we receive through education really remain with us throughout our life and make us aware about our existence and purpose in life.

The entire effects of human mind, character and physical strength accord permanence to intellect, knowledge and values that provide the base and range of education. Indian, western thinkers and philosophers have greatly contributed in the development of educational thoughts and practices. Among the educationist philosophers Swami Vivekananda and John Dewey, a fusion of East and West, contributed much in the field of education. Their preaching and practices related to educational philosophy impacted immensely education. Vivekananda’s vision of life blended with the oriental and Western culture, spiritual and material values, Vedanta, science and Dewey’s pragmatic philosophy based on learning through experiments, science and democracy are the most suitable components for our present-day education. Both the educationists Vivekananda

and John Dewey opine that individual needs, interests and impulses must be taken into account while imparting education. Swami Vivekananda, an idealist educationist of India, defined education in the following terms, “**Education is the manifestation of perfection already in man.**” He further asserted that there should be an institution to train teacher who must go about preaching religion and giving secular education to our people. Representing the Western education, John Dewey is the most important single force in the progressive education movement. His philosophy and programme have been variously termed as “**Experimentalism, Functionalism progressivism and practicalism**”. He succeeded in developing a new philosophy of learning and logic of thinking and laid down the comprehensive philosophic foundations that made it possible for the new education to develop and prosper.

Dewey’s philosophy is fundamentally derivative from his analysis of scientific method. Experimentalism is one of the basic two terms, Dewey used to designate his philosophy. With the ever changing scenario of education and with the people coming closer, we need world citizens and for the creation of such citizens there is an imperative need to reform the whole educational system and reconstruct it so as to include different values of life. The philosophies of such renowned educationists can come to rescue and reform the existing education system

OBJECTIVES OF THE STUDY

- To compare the educational ideologies of Swami Vivekananda and John Dewey keeping in view the various aspects of their educational ideologies.
- To evaluate the relevance of educational ideologies of Swami Vivekananda and John Dewey in the Contemporary Era

RESEARCH QUESTIONS

- How do both educational entities Swami Vivekananda and John Dewey differ with respect to all aspects of education?
- How far is the educational Ideology of Swami Vivekananda relevant in education system of Contemporary Era?
- How far is the educational Ideology of John Dewey relevant in education system of Contemporary Era?

RATIONALE OF THE STUDY

At the stage of world history in which people and nations are moving closer, it is important to exchange information on the current state of philosophy of education for the creation of world citizens and for this we need to revamp our educational system. Furthermore, for the evolution of sound educational system we need to study the philosophies of the Eastern and the Western thinkers and apply their ideas along with the new and the modern. There is no denying the fact that the Indian educational system, like other educational systems of the world, is facing changes. Though today’s education is supposed to be child centered, in practice it is not so. The modern academics do not

cultivate all the parts of the child's personality. All are interested in getting or giving degrees. Neither the individual nor the nation profit from the type of education being organized and imparted today. In the present day conditions, where lack of national solidarity regionalism, castism, violence, corruption are prevalent, it is the felt need to have good system of education that would uplift the people of childhood onwards, physically intellectually, economically, socially, morally as well as spiritually. The need of the hour is to chalk out a clear cut plan for a stimulating system of education to produce such nation builder through education. Having the same vision, the present study attempts to analyze and compare Vivekananda's and John Dewey's philosophy of education with relevance to present day education. The philosophies of Swami Vivekananda and John Dewey can be compared as they are different in the aspects of idealism and pragmatism. Though much research has been done on philosophies of Swami Vivekananda and John Dewey but till date sufficient researches on comparative studies of Swami Vivekananda and John Dewey are not available. A humble study of the educational ideologies of these two educational entities is made herewith. The study will, thus, be a significant contribution to understand their relevance in present education system.

TOOLS AND TECHNIQUES FOR PRESENT STUDY

Due to the philosophical nature of the study, historical and philosophical method will be employed. The scope of the present study is delimited to relevance of educational ideologies of Vivekananda and John Dewey. The references from various books, journals, etc. have been used extensively.

COMPARATIVE ANALYSIS OF EDUCATIONAL IDEOLOGIES OF SWAMI VIVEKANANDA AND JOHN DEWEY.

A: Following are the aspects that attract attention for the comparative analysis and interpretation of educational ideologies of Vivekananda and John Dewey.

COMPARATIVE ANALYSIS OF BIOGRAPHICAL ASPECT

Swami Vivekananda or (NarendraNath Dutta as he was called at home) was born in orthodox family belonging into Eastern society. As it has rightly been said that a person is the product of his environment. NarendraNath Dutta's personality was greatly influenced by his mother as she tried hard to sow the seeds of bravery and spirituality in him in childhood. Despite his short span schooling, Narendra was an extra ordinary learner. His mother told him tales of the Mahabharata and the Ramayana. In his childhood, he perceived lathi play, fencing, wrestling, rowing and other such sports. He joined college for higher study at the college his capacities were well applauded by teacher Prof. William Hastie.

On the contrary, John Dewey hailed from Western society was born in the middle class family, in the pre-industrial town of Vermont. Dewey has also been endowed with the best capacities to learn from his mother Luciana who was an intellectual woman. She laid stress on moral Judgment rather than religious fanatics.

Before 16th birthday, Dewey under the University of Vermont, laboured hard and topped the class. The early life of both these philosophers seems to be diametrically opposite. Vivekananda had very happy and carefree, fun filled childhood, whereas Dewey's childhood was laden with responsibilities. Vivekananda had an exposure to the intellectual discussion with his father and friends where as Dewey was exposed to the Practicality in his life. Vivekananda faced much hardship whereas Dewey led life of die hardships. It is very interesting to know that Vivekananda was an astonishingly good orator that he could hold the audience the spell bound with his dynamic personality and more dynamic voice, language and style. **The Parliament of Religions** at Chicago in America is the witness of his oratory style. John Dewey, on the other hand was timid and unsure as a speaker so much he took training in elocutions to improve the skill of speaking.

After the **Parliament of Religions**, the ten years of intense activity of preaching, writing and exhorting by Vivekananda culminated in the establishment of a Monastic order called the Rama Krishna Mission. The Rama Krishna order has not less than a hundred and twenty five centers scattered all over the world, in America alone there are fourteen centers. The centers cultivated and propagated the Vedanta way of life both in the East and West.

Dewey, on the other hand, led a life of intense activity by studying the programmes of elementary school. He found that there was no co-ordination between the various levels of schooling, methods and learning activities.

He began to search for an alternative that would integrate educational psychological and philosophical ideas. Vivekananda was a bachelor, a very staunch steady one and he was wandering monk for a long while. The influencing factors on Vivekananda were his mother, Rama Krishna Parmahansa, wandering throughout India and his associations with various monks, ascetics, learned men etc. Dewey, on the other hand, had the influence of his mother, Hegel William James, Morris and also Alice Chipmen, his wife, a lady with deep interest in philosophy. She had a vigorous independent mind and strong interest in social issues. Her attributes of that kind acted as intellectual stimulants to her husband's thoughts.

After living a full life of 93 years, Dewey died in the capacity of Prof. Emeritus of the University of Columbia in 1952. Quite contrastingly, Vivekananda, lived a short span of life and died at a very early age of 39 years not enjoying his life much, but contributing a lot to the world.

COMPARATIVE ANALYSIS OF IDEOLOGIES OF LIFE OF SWAMI VIVEKANANDA AND JOHN DEWEY

Swami Vivekananda had a firm belief in welfare of humanity. The basic ideology of life, according to Swami Vivekananda, was worship of man that is equivalent to the worship of God because God has manifested himself in man. He emphasized on the importance of unity and tolerance among the mankind. Unity with tolerance is one of the primary figures associated with the philosophy of Pragmatism. According to Dewey, life can be

called by different names “**Experimentalism**” “**Functionalism**” “**Progressivism**” and above all “**Pragmatism**”. He emphasized on the dynamic and ever changing character of life. In the words of John Dewey, nothing is ultimate, everything is provisional. Knowledge is means and never an end in itself, truth is that which works and fulfills our purpose. There are no fixed ultimate values. All values are subjective and change according to time and situations.

Vivekananda’s vision of life was a fusion of the oriental and the Western culture coupled with spiritual and material values, science and Vedanta and Yoga. On the other hand, Dewey is Pragmatic in his approach. His philosophy is based on “**experimentalism, science and democracy.**”

Vivekananda preached the basic unity of truth which is external from which all other truths find their rightful place, explanation and relation to the scheme of knowledge. On the other hand, Dewey sees no difference between knowledge and experience. In the words of John Dewey, knowledge is the only result of various types of experiences and did not believe in predetermined truth. Dewey did not accept the permanence of truth or reality.

Vivekananda sees the living God is within every man. Service to the mankind is the highest goal. The best image to worship God is man who resides in every human heart. Self control and self realization have to be achieved. The secret of religion lies not in theories but in practice. He wanted to mould Indian culture towards spiritual direction. On the other hand, Dewey did not believe in any existence of divine power. He had strong faith in the power of man. He stated that man will have to make his own path for his development and progress. Man will have to depend on his creative intelligence.

Both Dewey and Vivekananda worked for the progress of society, nation and Universe. In the words of John Dewey, the function of philosophy is not to know the world but to control and improve it. The function of philosophy is concerned with the study of the social problems that arise because of the interaction between democracy, industry and science. He believed in social change. On the other hand, Vivekananda felt that it is our mental attitude which makes the world what is for us. Human being and unfolding of the divinity manifested in himself should be goal of all organized efforts.

Both Dewey and Vivekananda accepted Philosophy to be one part of culture. Dewey’s philosophy is fundamentally deviated from his analysis of scientific method. In the words of Dewey, philosophy to be significant and intelligent must be scientific. Vivekananda was against the scientific methods in philosophy. He recommended that literature, arts, science and other branches of knowledge should be given in new form

CONCEPT OF EDUCATION

In the words of Vivekananda, education is man-making. Education is acquiring knowledge, formation of character and development of social traits. Education should lead to nationalism and broader internationalism whereas education, for Dewey, is the

development of all these capacities in the individual which will enable him to control his environment and fulfill his responsibilities.

Both Dewey and Vivekananda rooted their educational ideas and doctrines in psychology and approached educational problems psychologically.

Both of them accepted that education should develop the hidden power of the individual and provide him with the necessary competencies for leading a happy life.

In the words of Dewey, education is the fundamental method of social progress and reforms. The aim of education is self realization. It should enable one to control his environment and fulfill his possibilities. In the words of Vivekananda, education is not only social progress but also the spiritual evolution on this earth. Education should be clearing house of culture and ideas, cultures migrating to distant land. Education should preserve and conserve culture and to bring about social change. Education is acquiring knowledge, formation of character and development of social traits. Education should develop the physical, mental, vital and spiritual parts of the child's personality.

In the words of Dewey, school being a miniature of society is a small community and attitudes, values and modes of behaviour which have currency in national life are bound to be reflected in the schools. Collective work enables the child to understand the aim and purposes to work. On the other hand, Vivekananda insisted that education equips person for struggle of life. Education should enable a person to stand on their own legs that is self sufficiency.

Education for both Dewey and Vivekananda should begin at birth and continue throughout one's life. Dewey specially said that education is not preparation for life but life itself.

AIMS OF EDUCATION

Both the philosophers don't differ much regarding the aim of education as they are the staunch supporters of the fact that education must be imparted according to the needs and interest and impulses of the children. They accepted the aims of education should be cultivation of individuality. Free activity, learning through experience, acquisition of skills and techniques as a means of achieving ends is vital in this ever-changing world.

Both Dewey and Vivekananda have sought to fulfil the aims of education on the bases of psychology. According to them, educational aim must be in conformity with the social and economics changers of everyday life. They advocated that socio friendly environment successfully creates social awakening among children. According to Dewey, aim of education should not be preparation for merely livelihood rather the part and process of everyday living. In the words of Vivekananda, a child must be made enabled to channelize his latent power leading him to sublimation and divinity.

Both Dewey and Vivekananda supported the practical aspect of education and stressed on importance of conducting workshops to make the child self-sufficient. Both Dewey and Vivekananda stamped on learning through experience. Learning does not come from

listening but come from doing, self analysis and self insight. Education must aim at merely the development of infinite courage, patience and energy. Education is that furthers renunciation. Apart from this both of the educationists stressed on the importance of developing nationalism and universal brotherhood and character building on the whole as the aim of education. Thus, according to Vivekananda and John Dewey, the aim of education is to bring out the full advantage all that is inherent in man.

CONCEPT OF CURRICULUM

Curriculum being the content of education is deemed as the practical side of philosophy. Curriculum in the form of a course run to achieve a goal embodies all the experience which is utilized by the school to attain the aim of education and must be in conformity with the futuristic aim of education. On the concept of curriculum, affinities in the view point of Dewey and Vivekananda existed that education should be such a life transforming process that begins with birth and continue till death. Both firmly believed that education should tear off that veil of ignorance so that the knowledge shines forth as an illuminating torch to enliven all the corners to achieve fullness of the latent perfection. Both did not ignore material prosperity. Curriculum must be flexible rather than being fixed to satisfy the needs, enrich the traits and motivate the hidden powers of the individual. The primary root of all education activity lies in distinctive impulsive attitudes and activities of child. The curriculum must be organized around the child's activities and not the subjects.

The curriculum must aim at the development of integrated personals and consist of activities grown out of child's interest impulses and experience that lead to reconstruction of experience. According to Dewey, curriculum must be planned keeping in view the essentials first and refinement second. His essentials were the fundamental concerns like food, clothing and shelter Vivekananda also had the similar view for this. Both gave importance to vocational subjects and wanted to make education self-supporting in all respects. Economic independence should be the important aspect of education. They stressed on vocational subjects. Both were having similar ideas on the inclusion of art, aesthetic, moral education in the curriculum. Moral education should be imported through basic experience of the child i.e. by practical experiences not by text books. The religion can be made to feel in child through science otherwise it becomes formal, hypocritical and a mass of dogmas. The supreme mission of Vivekananda was to spread the gospel of Vedas and Upanishads **"Arise, awake and not till goal is reached"**. The corner stone of education, according to Vivekananda, was religious education. For this, he recommended the teachings of lives of great saints of all lands. According to Vivekananda, **"Religion must be a living experience within oneself"**. He was very keen in spiritual development as well as economic and material prosperity. Vivekananda wanted to synthesize the study of Vedanta, Religion, Philosophy, theology and western education that was the requirement of the day. They advocated the education to suit the cultural needs of people and national traditions. The difference lies only in the fact that Vivekananda emphasized on ethics while Dewey on practical and utilitarian subjects. Vivekananda gave important place to humanities whereas Dewey to scientific and sociological based subjects. Dewey strongly gave recommendations that curriculum must be organized around child's activities not subjects. Vivekananda, on the other hand,

recommended the study of language, especially regional languages, Sanskrit, link language and English.

CONCEPT OF METHODS

Regarding the methods both the educationist believed that method is a link between the students, the teacher and subject matter and emphasized on the psychological methods of teaching and learning. Vivekananda was very much in favour of Vedic methods of teaching sitting at the feet of **Acharya or the Guru** or the teacher through a close contact. For this, he gave importance to **concentration, meditation, Brahmacharya, faith, reverence, discussion, study of scriptures** in all which teacher is the facilitator. Dewey, on the other hand, is quite against the traditional methods of teaching through direct experience. Knowledge should arise from concrete and meaningful situations. **“All learning must come by product of action and never as something learnt directly for its sake”**. The methods suggested by Dewey are experience methods, project method, method of integration, problem solving method according to child's interest, learning by activity and experience whereas, the methods suggested by Vivekananda are questioning method, conversation method, inductive and deductive method, play way method, lecture, debate, discussion methods. The most emphasized method by Vivekananda was concentration, meditation and Brahmacharya.

ROLE OF TEACHER

In the process of education, teacher is the pivotal point and the heart of the matter. The true text book for student is his teacher. Teacher is the person who has the maximum potential opportunity to train, cultivate and shape the moral of members of the community at their most impressionable age. Despite being the predetermination of curriculum, timetable and methods, the teacher must be given academic freedom.

The National Policy in Education of 1986 says” **Teachers have to play a pivotal role in reforming education at all levels. In order that they can play this role, they should be inspired by creative idealism and feel pride in their profession. Suitable steps should be taken to improve the professional competence of teachers at all levels. The academic freedom of teachers to conduct research and make experiment and innovation should be assured”**. (National Policy on Education 1986).

Pointing out the keen affinities on the teacher, both John Dewey and Vivekananda said that teacher, being a senior mature partner in learning process, has to keep himself dynamically abreast of the moving times and update himself with innovative techniques of teaching and command over skills and methods of teaching. Vivekananda, on teacher, further added that a person who has all the dedication, devotion, a feeling of sacrifice required to mould the personas of his pupils should deserve to be the teacher. Vivekananda advocated the Gurukul system where both teacher and taught dwell in togetherness and generate better understanding of each other. As for the aspects, they both differ, is that Vivekananda opined that teacher should set an example of himself i.e. good example but John Dewey did not think so. He said that best moral training is not to be imparted by the teacher rather by the various social relationships with each other.

According to National Policy of Education of 1986, a teacher's status reflects the socio cultural of society. It should be on the part of the Govt. and community that they should create such situations to motivate teachers for constructivism. They must be given due freedom to be innovative and devise suitable methods of communications apt for students and communities as well.

CONCEPT OF DISCIPLINE

Discipline reflects the philosophy of life. The two ideologists believed that freedom of the individual should be revered whether it's teacher or student. Discipline, according to both the philosophers, is the most important for smooth running of one's own life in society. Teacher according to them, is a guide, philosopher, a facilitator for learners keeping in mind the psychology of students. Both advocated that no undue domination and excessive authority should be exercised over students. Self-discipline is an ideal aim of education advocated by both. Such environment should be created by giving opportunities of working together according to aptitudes and interests. Children remain disciplined when they are deeply involved in their activities. According to them, freedom results in obedience; imposed discipline always results in wrong consequences. Teacher is not superior to sermonize or command. Both of them were very much against the enforcement of external discipline and favoured inner self discipline.

According to Vivekananda, **"Shradha, faith in one's own self makes an individual strong"** **"Concentration"** **"Brahmacharya (celibacy)"** **"Chastity"** are the different practices which will enable the individuals to possess strong personalities. Discipline has been learnt by children themselves.

Dewey also gave stress on individual freedom and self control. Discipline has to be caught and not taught. Sufficiently taught out plans and activities always keep the students engrossed. The point to differ by the educationists is that for Dewey, **"Standard for Discipline is not silent room or how the kinds of tools and materials are being used by the teacher."** Vivekananda on the other hand said, **"Each one teaches himself and any kind of undue domination and excessive authority will only bring negative results in the child, if you don't allow one to become a lion he will become a fox."**

CONCEPT OF VALUES

Having viewed the ideas of **National Policy of Education 1986**, it is evident that value education was given a very important place in our educational system paying due attention to our traditions and culture. Values can be cultivated among children. Regarding values both the philosophers differ on various aspects. Vivekananda came closest to the idea that age old traditions and virtues should never ever be neglected whereas Dewey believed there are no fixed values, no eternal and ultimate values. According to him, human values are important. His philosophy **'pragmatism'** is also called **'humanism.'**

Vivekananda gave utmost importance to religion and morality to cultivate good manners and strength of character in coming generation. Morals are to be voluntarily caught. No

antithesis exists between religion and education. Religious inclination cultivates values in men and unifies a society. On the other hand, Dewey favoured democracy as a way of life to mould the individual, make a society and cultivate democratic values. Individuals should have the flexibility to learn sharing and caring, tolerance and co-operation etc. Dewey stressed on the significance of adjustment, co-operation, team spirit, bold mindedness etc. There should be no barrier between people as they come in way of peaceful existence.

Vivekananda recommended '**Yoga**'. According to him, Yoga would bring a balance between the physical and mental faculties of individuals. A sound mind lives in a sound body was the principle on which Vivekananda always spoke. On the other hand, Dewey did not believe in the wisdom of the past or age old values. The chief contribution of Dewey to value education is with regard to democracy and its value. His value is pragmatism that is naturalistic, scientific, practical, social and human in purpose.

Vivekananda gave importance to values that are guided by the heart, while Dewey encouraged values which are guided by the head. Vivekananda paved the way for idealistic and pragmatic approach whereas Dewey defended totally on pragmatic yet both the philosophers have affinities in their view points. They called for developing the values like **patriotism, freedom and courage**. Dewey was speaking to a fast moving American youth and the new generation, whereas Vivekananda addressed Indians who tried die-hard to free themselves from the Britishers.

Both the philosophers' ideas about value for peaceful co-existence can very well be seen in **National Policy of Education 1986**. Ultimately both advocated the importance of balance of right and duties, patriotism and independence.

HOW FAR IS THE EDUCATIONAL IDEOLOGY OF SWAMI VIVEKANANDA RELEVANT IN EDUCATION SYSTEM OF CONTEMPORARY ERA?

A: Swami Vivekananda, the youth icon, taught on both broad and very deep aspects whether it's spiritualism, universal values, religion, education or character building. His eternal ideologies influenced his contemporaries and still continuing to do even to the present day. The society today is much different. Is it possible for today's youth to live and work like Vivekananda and find solutions to contemporary problems following his teachings? The answer is '**yes**' if followed. A unique feature of Vivekananda's teachings is that they are of universal nature. Swami Vivekananda said of education that the education that does not teach a human self-confidence and self respect is useless. Children should be imparted positive education, encourage learning, and encourage questioning. Pamper the child, no corporal punishment; no fear should exist in the classroom. On the contrary, what kind of education is being imparted? According to Vivekananda, teaching is bi-directional and in order to teach a child something that is really needed to do is to enkindle interest, arouse curiosity in child to learn by himself. With prodding by asking easy question, patting on every correct answer, with patience the child gains confidence. Hence, by Vivekananda suggested methods of education even below-average children can be taught difficult concepts and be able to think on their own. If the child is not able to learn, repeat everything gently till the concept clarity is not

acquired. Vivekananda said every child knows something **“Perfection already exists in man”**. Ratio in the class should be replaced by overcrowded class. Self discipline needs to be taught through teacher’s own example. As for self-sufficiency regarding employment, what happens when category is given undue importance. Despite being eligible and unfilled posts discrimination is made on religion and caste. In India, this discrimination is being made for centuries. One of the major aims of education by Vivekananda is man making and character-building, corruption is rampant in the form of bribery, tax, peddling influence. Vivekananda realized that the inculcation of values among youth is strongly needed. Though Science and technology has enabled man to achieve great prosperity and power yet has rendered human beings soulless and unsympathetic. Swami Vivekananda ji stressed that with spiritual humanism it can be balanced by love and respect for all fellow human beings. According to the Vedanta philosophy of Vivekananda, **Atma** is intrinsically divine and one must be pure in all his actions and be good to other fellow beings. As on the basic of his general philosophy .Swami Ji urged the country to work for the emancipation of woman education. He suggested not thinking of people as men and women but as human beings. He said that Atman has neither gender nor caste .It is unfair to discriminate between genders as well as caste. In the words of Vivekananda, no sustainable development can be made if women empowerment does not occur. Ideal womanhood is motherhood and Sita is still the ideal of Indian womanhood but ironically contemporary plight of women is social insecurity and social stigma. Death of Damini, Delhi gang rape victim is not an isolated case that raises voice for women social insecurity. The number of rape cases in India has doubled. Vivekananda’s teachings are not merely rhetoric or visionary principles’ but are simple ideas which can be applied at micro levels to bring about reforms in the existing system.

Not solely women, children too are in deplorable condition due to malnutrition. On character building, Vivekananda said that a country’s future depends on its people. According to Vivekananda, today’s youth must give up conceit, suspicion, and learn to work for the common good. He preached to youth saying, **“Neither money pays nor name pays, nor fame, nor learning; it is the character that cleave through adamant walls of difference”**. Regarding the service to mankind Vivekananda said, **“Do not stand on a high pedestal and take five cents and say hey, my poor man but be grateful that poor man is there so that by making a gift to him, you are able to help yourself. It is not receiver that is blessed, but it is the giver”**. As for national integration, Swami Ji preached that in spite of numberless linguistic, ethnic and cultural diversities, India is a land of unity. He strived to instill in the youth a fearless valour to come forward for the sake of nation. He has firm belief in the potential that **“my faith in the younger generation the modern generation, out of them will come my workers”**. Supreme value of youth, according to Vivekananda is, **“indescribable precious period of life”**. Nation can be saved from the ruins with the potentially infinite strength of the youth. If we all follow his teachings, there is nothing impossible to achieve for the youth in particular and nation in general.

Q5: HOW FAR IS THE EDUCATIONAL IDEOLOGY OF JOHN DEWEY RELEVANT IN EDUCATION SYSTEM OF CONTEMPORARY ERA?

A: John Dewey being one of the most influent thinkers in the history of modern educational theory is nothing less than a rock star in the field of education. John Dewey has made the significant contribution in the development of educational thinker in 20th century. His ideas and approaches revolutionized the modern schooling today. John Dewey played probably most famous role in progressive education that essentially views education that stressed on the need of learning by doing. Dewey believed that child learns through kinesthetic approach that is hands on approach. His view of class was deeply rooted in democratic ideas based on his philosophy as a democracy a way of life. Students must interact with their environment to adapt and learn. He also felt that teachers and taught must learn together. Reality must be experienced. His approach of learning revolves around child centeredness. Individual differences must be kept in mind whether a student is visual, auditory or kinesthetic. Education, according to Dewey, should be for both hands and mind of children. The school divorced from life must be reunited with it through activities to extend individual social environment. As for the aims, John Dewey did not believe in fixed aims of education. According to Dewey, the aim of education is in the process itself **“The process of education is a continuous process of adjustment, having its aim at every stage and added capacity of growth.”**

A child centered approach to education plays emphasis on dwelling on the needs and interests of children. Children, in Dewey’s view, should be allowed to explore their environment. John Dewey was the staunch advocate of **pragmatism**. According to Dewey, children are not sent to school for accumulation of facts rather to explore the world and learn by activity. For example, learning history from a lecture does not arouse the curiosity among students. Instead of this, they must be made to consider how historical events have affected those who lived through that era. Instead of being a **“Yes Man** “beliefs should be considered in connection to consequences in the world. John Dewey’s approach of learning by doing is practiced in the class room around the world and has changed the way, educator presents knowledge and the student learns. Dewey’s instrumentalism is of belief that practice and theory are linked where as traditional education is focused on more on curriculum and heritage. Dewey believed that traditional education was strict whereas progressive education is spontaneous and individualized based on learner’s interest. As, according to Dewey, children are the most oppressed ones their new situation forces both parents and children the demand thrust upon them. The progressive approach, advocated by Dewey, would stimulate and fortify the building of a democratic order of free and equal citizens. The new school system envisaged by Dewey will take over the functions and compensate for the losses sustained by the old institutions. The school must be made into a social centre capable of participating in the daily life of the community.

As for discipline, Dewey is against the dogmatic and fixed methods of discipline. He gave preference to the spontaneous and internal discipline. He urged that science nature-study, art, manual training should be given precedence over reading writing and arithmetic. Dewey asserted activities involving the energetic side of the child’s individual nature and aptitude should take first place. The present continuous comprehensive evaluation, formative, summative assessments, co-curricular activities, sports, cultural festivals are the manifestations of his philosophy. Dewey rejected commercial minded approach to elementary education. Education should give every child the chance to grow

up spontaneously harmoniously and all sidedly. Each grade should be child-centered. As for man making, Dewey stated that socially desirable qualities could not be brought forth in child by pouring a readymade curriculum into a passive vessel. School should integrate to the society. Sometimes the children should be permitted to go outdoors and enter the everyday life of their community instead of being shut-up in the class room. **“Where each pupil sit at a desk and studies the same part of lesson from textbook”**. The child can freely realize his capacities only in an unobstructed environment as child learns better through personal experience. Educational excursions can be organized every now and then. **The projects method, learning by doing, problem solving method** suggested by Dewey foster child’s critical mind. Interest should be motive for all work. Dewey’s pragmatic ideas have inspired many modifications in the traditional curriculum, use of ICT in education and methods corresponding to the industrial revolution in commerce and economics. Dewey recommends for the similar change in education .Dewey’s experimental method applies to scientific knowledge. John Dewey gave great importance to values. Values the child can obtain in the society as they emerge only in individual and social how of events. Pragmatism is based on the concept of human values through the participation in NSS, NCC, and other communal activities.

The **National Policy of Education** aimed at the education of **“whole man with commitment to higher values”**. Contemporary India’s political and social life is passing through a phase which poses a danger of erosion of long-accepted values. Thus, the philosophical ideology of John Dewey is most relevant to present day requirements whether its education, society or democracy or man making and self sufficiency.

RESEARCHER’S VIEWS

The contemporary era popularly known as the nuclear era, humans are standing at the cross-roads of survival. There are only two paths open to them, to develop peaceful and happy global society or to take the path to complete destruction of the entire human race. The need of the hour is to re-establish the peace and harmony in the society. Here at this hopeless juncture, the great philosophies of both Swami Vivekananda from East and John Dewey from West can come to a rescue. The educational ideas of Swami Vivekananda and John Dewey stand good for all times because they are practically applicable. Contemporary education system can be reformed by manipulating their ideas and ideals and new dynamic system of education can be formulated.

Swami Vivekananda’s vision of life blended with oriental and western culture, spiritual and material values sciences coupled with Vedanta and Dewey’s pragmatic philosophy based on experimentalism, science and democracy are the most suitable components for our education. Both Vivekananda and Dewey worked for the prosperity of the nation in particular and the world at large. They insisted that for a nation to prosper it is a crucial for its citizen to be responsive and responsible. The watch words of democracy are liberty, equality, fraternity and justice. The system of education should be supplemented by training of mind, with the incorporation of Yoga, the study of Vedas, in the curriculum and inculcate the values to lead children from darkness to light. Following this aspect of their philosophy, on the clarion call of Prime Minister of India Sh. Narendra Modi World

Yoga Divas on 21st June is observed to rescue the nation from physical ailments and for unity of body and soul.

Whereas Dewey stressed on democracy and society which is ever relevant in present era. As for methods suggested by Vivekananda, concentration, discussion, concrete to abstract and Dewey's experimental learning by doing, teaching through activity and project method, problem solving will develop reflection and critical thinking among children and will help the citizens to be self sufficient. Being a teacher in present era means being equipped or endowed with 21 century skills. Both the educationists are against the dogmatic and authoritative discipline exercised by the teacher. To make the education stress-free, the teacher must have sense of humour.

THE FINDINGS SAY THAT THE THOUGHTS OF BOTH THE PHILOSOPHER COME ALIVE WITH RECOMMENDATION OF COMMISSION:

- Knowledge is inherent in man
- Experiential learning should be stressed upon.
- Rote learning must be discouraged in Teaching Learning Process.
- Everybody has right to education.
- Sufficient space should be created for the learner to make theory and practices alive.
- Education is for man making and self-sufficiency.
- Women education must be promoted.
- Education can be made less stressful for little children by taking the burden from their shoulders and real joy of learning can be generated in the classroom.
- Value education should be indispensable part of our education.
- The teacher as the creator of students must be acquainted with new innovations in educational arena to make the teaching dynamic and programmatic.
- Modern Education demands for the study of Vedas and the biographies of great philosophers and educationists to save the world from ruins.
- Learning together is beneficiary for every child.
- If you want to teach, learn from the child. Identify Strengths not Limitations
- Inculcate mutual respect and inter dependence.
- Accept difference, celebrate diversity.

CONCLUSION

We all are aware that education is a concept which has a very wide meaning as it encompasses the entire life of an individual and society. It is a life transforming process. Philosophers like Swami Vivekananda from East and John Dewey from West have seen education from different point of the views and have expressed their own outlooks on education. The objective of this study was to analyze comparatively the educational ideologies of Hindu Monk, Swami Vivekananda and the rock star of modern education, John Dewey and the relevance of their educational ideologies in the context of modern Indian education. A critical analysis of Vivekananda's educational thoughts has been through a psycho-metaphysical approach. Vivekananda was not a cold theoretician but a

warm hearted prophet. Different aspects of human development as combined in Vedanta have been exposed with the concepts of individual development for modern man making. Vedanta and Yoga concept of education as paved by Swami Vivekananda might offer a solution to the crisis of Indian education today. Vivekananda emphasized unity among all human beings at national and international level. To Vivekananda, education was not only collection of information but something more meaningful, he felt education should be man making, life giving and character building. To him, education was an assimilation of noble ideas. **“Education is not the amount of information that you put into your brain and runs not there, undigested, all your life. We must have life building, man making, character making, and assimilation of ideas. If you assimilated five ideas and made them your life and character, you have more education than any man, who has got by heart a whole library.”** He also stamped on the aim of education, curriculum, methods and role of teacher, discipline and values. Vivekananda, on the role of teacher, said that teacher should be like a Yogi. He should have the knowledge of scriptures yet dynamic in his approach and assist the students as a mentor, guide and facilitator. He should possess the spiritual force based on love for the students. Aim of education, according to him, must be man-making, vocationalisation, self sufficiency and self realization. He explained that education should not be traced as a means of acquiring power over the pupil but as a means of nourishing his growth.

On the contrary, John Dewey held different views from Vivekananda. Dewey regarded education as a part of life. Dewey regarded truth temporal and pragmatic. Dewey's pragmatic philosophy based on experimentalism, Science and Democracy is the most suitable component for our present day education. According to Dewey, education is not a preparation for life rather it is the living itself. Education is the process of living through a continuous reconstruction of experiences. It develops all those capacities in individual which will enable him to control his environment and to fulfill his possibilities.

Pragmatic education is basically practical so much that it requires progressive schools which aim at establishing democratic values among children. Morality can be developed through active participation because such participation in social activities like NSS, NCC, visits to social NGO's, Special Schools and old age homes trains the child in shouldering responsibility for society.

In the words of John Dewey, educational process has two aspects-psychological and social. As the impact of Dewey's educational philosophy led to active teaching; attention is being paid to pinnacles of child psychology which guide the educator in creating an atmosphere suitable for developing social consciousness. Dewey's pragmatism, in spirit it is naturalistic, in method it's scientific and practical, in purpose it is social and human. It strongly believes in the reality of change over permanence, the relativity of values, the social and biological nature of man, the importance of democracy as a way of life, the value of critical intelligence in all humans conduction etc. Social virtues are of great importance to Dewey. The project method is also the result of Dewey's idea. Games, objects, manual skills in curriculum are being encouraged. Dewey's thinking and educational ideals also led to faith in universal and comprehensive development of child's personality. Despite being different on various educational aspects both have affinities in their educational ideologies too.

In a nutshell, it can be said that the synthesis of the ideas of these two philosophers and educationists with Indian National Policy of Education will lead to the relevance of their educational ideologies in the present day education. Vivekananda's vision of life blended with oriental and western culture, spiritual and material values, Vedanta and science with Dewey's pragmatic philosophy based on experimentalism, science and democracy are the most suitable components for our present day education.

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