

# Objective of education as personality Development : Acharya Narendra Dev

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**Abstract:** Acharya Narendra Dev has mentioned in his lectures many personal and social objectives for the Indian education system from the point of view of democratic socialism. The personal objectives of education are mainly related to the mental, intellectual and spiritual aspects of the person. Acharya ji has considered these different aspects of human life. He believed that the aim of education should be to make a good citizen and a better person. Acharyaji believed that personality development, character building, spiritual development, future building and all-round development of human being can only be possible through education. due to explosion of knowledge in the modern period, students should have more knowledge than their forefathers, otherwise they will not be able to succeed in life.

**Key Words:** Education, character, intellectual, spiritual, socialism, knowledge, scientific.

## 1. INTRODUCTION :

The place of education was very important in the life of Acharya Narendra Dev, after studying at Kashi Vidyapeeth, he remained the Vice Chancellor of Lucknow University from 1947 to 1951 and the Vice Chancellor of Banaras Hindu University from 1951 to 1953. He was also a dedicated teacher who believed that teachers should teach their students to make selfless self-taught good citizens and better human beings. He wanted all Indians to be educated and not just literate. He knew that a young democracy like India can progress only when all its citizens are educated.

Acharya Narendra Dev was an exponent of democratic socialism. This means that the form of socialism that they accept will also be democratic, that is, some of its characteristics will also be democratic. Grammatically, the word democratic is an adjective and socialism is a noun word. Acharyaji has considered the importance, objectives or functions of Indian education from the point of view of this democratic socialism. Acharya ji believes that in present times, the people of India have lost their lives and are searching for darkness. This aimlessness of national life can be resolved only when the present needs and aspirations of the Indian people are determined, after which a revolutionary change in the basic philosophy of life is made in its light. In the words of Acharyaji, "The gist of the present condition of India is that we have lost sight of life. As a result, we are fumbling in the darkness and our efforts are becoming unconnected and aimless. If we are firmly in front of such clear and If we keep the fixed goal that we want to achieve, then our present disorder can be removed. In this context we should understand the importance of education. Only new educational institutions can provide new leadership in these fields." In this background, according to Acharya ji's lectures and books and according to Acharya ji, Under the objective of Indian education, the impact of education on human mental and intellectual development, character development, objective of learning, spiritual development, preparation for future life and all round development is being discussed in the research paper presented. We are considering these separately here.

## 2. Mental and Intellectual Development :

Acharya Narendradev ji has not thrown different light on mental and intellectual development, but his concept of mental development also includes the concept of intellectual development. Acharya ji believes that it is very important to understand the effect of science for proper mental development of a person. In other words, science is an important means of mental development. When he highlights the importance of science, he not only confines physical science but also considers the influence of social science as important. He believes that both physical and social sciences are necessary for proper mental development. In the words of Acharyaji "Due to the vast expansion of the horizon of knowledge, in modern times, a student has need to keep more information than his ancestors from the old times. For proper mental development, it is necessary to know that what is the significance of science's impression on present life in terms of society. He should try to understand the importance of science for social welfare. Apart from this, he should be immersed in democratic sentiments and social ideals, hence the contribution of humanity with physical and social sciences is appropriate. This will also help in eliminating the defects of narrow specialization.

### **3. Character development :**

All academics in the world believe that the character of a person should be built through education. That is, character building is an important objective of education. Endorsing the fourfold purpose of education, Western rationalist theorist John Dewey has stated that "the whole purpose of schooling and discipline is character-building." Gandhiji wrote in his autobiography that "I always put the culture or character-building of the heart first. Has given and character building is the proper basis of education" Like Dewey and Gandhiji Acharya Narendra Dev Character building is also considered as an important objective of education, Acharya ji says that there is a great need of people of character to lead the society and run the state. Therefore, there is a need for the development of children through education. It is the belief of Acharyaji that the condition of a person also has an effect on his character. In the words of Acharyaji, "It is difficult to survive even without making great changes in social organization. The questions of society will not be solved by hiding in the face of religion. There is a scientific way of progressing society, it has to be adopted. The Pope's Governance cannot be distinguished again. Yes, its influence is still being misused by the reactionary powers. In this age of science, the establishment of mysticism. It is hard. Do good science, do the reputation of ideals in society, not pay attention to the human character that science While planning character formation, we have to pay special attention to the formation of individual character. Because, only the person of character can lead the society. It is true that social systems are also no less important. But the need is that even good social systems cannot do anything on their own. The social system can only be established in the interest of all. When the person implementing it is educated as well as characterful.

### **4. Objective of knowledge :**

The purpose of knowledge is one of the common objectives of education. Almost all the philosophers of India have acknowledged the importance of knowledge and have even said that knowledge not only makes cosmic life successful but also helps in the attainment of salvation or nirvana. Among the Western philosophers, the greatest philosopher of Greece, Socrates, was a strong supporter of the purpose of knowledge. Acharya Narendra Dev has also been an ardent supporter of knowledge. According to Acharya ji, socialist thinkers give great importance to knowledge and want to spread knowledge in the whole world. Due to this importance of knowledge, he should also get an important place in education. In the words of Acharya ji "Integration of knowledge and labour is an important principle of Socialism. It means that along with acquiring knowledge, workers and their children should also be available. They should not be deprived of intellectual progress due to their social value and Adequate facilities should be provided by the society for the acquisition of knowledge. The Han philosopher Socrates states that "a person who has true knowledge except virtue and Nothing is there . " Acharya ji has given a very detailed discussion of knowledge in his writings and lectures. Acharya ji's ideas related to the meaning, importance, nature, type and knowledge of these aspects of knowledge have been presented in the Gyan Mimansa. While considering the objectives, it is unnecessary to repeat all those aspects. Therefore, here only part of knowledge is presented as knowledge. Neither is required from the point of view of objective.

### **5. Spiritual Development :**

Spiritual development is the highest personal objective called by many names. Such as Atma Interview, Moksha, Nirvana, Ultimate Speed etc. Karl Marx's followers are extreme materialists and do not believe in the existence of the soul. Acharyaji was influenced by Karl Marx in many things, but he was also highly influenced by many elements of Indian culture, such as religiosity, self-realization, salvation etc. Acharya Ji believed in the existence of self-realization and believed that through yogasadhana, spiritual development can be done along with physical, pranic, mental development. According to Acharyaji, unity in diversity is an important feature of Indian culture. India is a large country inhabited by people of many castes, species, divergences and languages. In such a diverse country, national unity can be achieved by only two methods - either by forcefully taking everyone into one religion or language, or by trying to maintain diversity, unity should be attempted. The second method has been adopted in India. In social life, an attempt was made to establish unity in diversity through varna system and ashram system. Similarly, unity was established in the spiritual realm. Yoga was established by establishing unity in the spiritual realm. There are serious religious differences among the followers of Buddhist, Jain and Vaishnavism, but Yoga practice established unity among different beliefs and set common goals before them in the form of salvation, nirvana or self-realization. The same yoga combined the three Godless, atheistic and non-selfish. This is the reason why the believer and atheist consider all philosophy as moksha or nirvana as the highest goal of human life and consider yoga practice as the means to attain it. There has been very little bloodshed in the name of religion in India. The reason for this is that sense of harmony.

In the words of Acharya jee "This same wisdom of unity in the field of spiritual education brought together the theistic, the atheistic, the non-theistic through yoga and brought it to a goal. It is surprising that justice, Vaiseshika, Buddhist, and Jain philosophy all lead to salvation or nirvana by yoga." It is due to attainment. Due to this intelligence, there is very little bloodshed in the name of religion in India. While doing this, the fact should be kept in mind that one

form of spiritualism is also religious spiritualism. According to Acharyaji, religious spiritualism is not pure spiritualism. Where pure spiritualism makes man capable of nirvana or self-realization, the same religious spiritualism generates pessimistic thoughts in a person and gives rise to a false view of life. Persons inspired by pure spiritualism contribute to the reconstruction of society, while individuals inspired by religious spiritualism consider life and the world as a dream or a falsehood. In short, pure spiritualism makes humans karmas while religious spiritualism makes them escapists. What is prevalent in Hindu society is a form of religious spiritualism. Therefore, one should stay away from such religious spiritualism and instead practice yoga practice. In the words of Acharya ji - "It is a sad thing that there are many decent microcosm who can be expected to demonstrate firstly in the reconstruction of the society but who have abandoned their life path and gone to the shelter of some religious spiritualism, We should expel ideologies that make us spiritualists or present a blurred view of life. We Indians have become accustomed to believing in such pessimistic thoughts that tell us that life is an empty dream, it is false and that life is from the ocean and It shows the path of freedom from suffering. This type of philosophy and discipline cannot do us any good."

## **6. Preparation for future life :**

The purpose of preparing for future life Important objectives of education One of the great educationists and philosophers of India and the West has supported Swami Vivekananda, the creator of modern India and great education philosopher, has also considered the preparation of future life important. Acharya Narendra Dev, the great educationist and progressive socialist thinker of modern India Education has also considered an important objective for the preparation of future life.

Acharya ji believes that as a result of scientific development new situations arise in the life path. Therefore, stable ideas of life cannot be the basis of education. Education has to be dynamic to meet the need of the changing world. Therefore, students should develop such qualities so that they can adapt themselves to the future life according to the needs and aspirations of the present society. In the words of Acharyaji - "The purpose of education is to prepare the youth of the country for future life, but in the circumstances of life there is a constant change. Therefore, the education of young people also cannot be based on a stable life philosophy. To fulfill the need of a changing world, education will have to be dynamic, it will have to consider the needs and aspirations of modern society from the point of view of the rest of the world. Students will have to establish and promote the values of life which are necessary for the progress of the modern world. One has to accept the imprint of science on the present life and believe that science and mechanics will prove to be very helpful in solving many of our problems. But at the same time we also have to keep in mind that science should not be misused in the achievement of frivolous interests, rather it should be employed in social work. The idea of Swami Vivekananda in relation to this purpose is remarkable - "Is that education worthy of being called education which does not help the common people to prepare themselves for life struggle and does not inspire the courage of a lion in it".

## **7. All-round development :**

While Acharya Narendradev considers the development of physical, mental, intellectual and spiritual aspects of a person as important, he also acknowledges the importance of the whole or all-round development of a person by mentioning broad objectives like creation and development of personality. Acharyaji's meaning of the statement is that the person is not limited only to body, mind, intellect and spirituality. The person's overall personality includes more than those elements. One should not ignore that "something else" when determining education. This is what the creation and development of personality means. Knowledge trends and emotions will be integrated in the life of a fully developed person. He will have a proper adjustment with social life and will be inspired by the great human resolve of "Vasudhaiva Kutumbakam". In the words of Acharya ji - "Medieval education was the predominance of the rich class, now the education of this age will be mainly democratic. If we want to make our life order happy and orderly, then we have to accept new principles related to education and new beliefs related to life. The aim of education is to help in the creation and development of such a personality, in which knowledge, instincts and feelings To become a full-fledged life, it is necessary for this fully developed personality to establish a close relationship with social life. Only by being a part of society can a person achieve his fullness. Our movement is silently And if we do not learn to live and behave like citizens of this world society then we will not be able to face the challenge of the age to come. Amajik and economic institutions if progressively becoming so Pechili will not notice with the required interest to every citizen of the current problems we have to take a tragic situation. "

## **8. CONCLUSION :**

Based on the above presentation and deliberation, it can be concluded as :-

conclusions can be drawn from the point of view of mental and intellectual development - (a) Due to explosion of knowledge in the modern period, students should have more knowledge than their forefathers, otherwise they will not be able to succeed in life. (b) For proper mental development, students should know that socially scientific progress,

How scientific development has influenced human life. In other words, he should understand the importance of science from the point of view of social welfare

Conclusions can be drawn from the point of view of character development (a) We have to make good use of science and establish new values and develop or develop human character. (b) While creating or developing the character of a human being, we have to keep in mind that the condition of the character has an effect on the existing situation. Therefore, before starting the work of character building, we also have to research the present circumstances.

Conclusions can be drawn from the point of view of objective of knowledge - (a) The important principle of socialism is that there is a unity between knowledge and labour. In other words, knowledge and labour cannot be separated from each other. The doctrine of socialism has the educational implication that workers, their Children have the same right to acquire knowledge as other classes and their children. Therefore, the means of knowledge and knowledge should be available to the workers and their children as well. (B) It is the duty of society to provide workers and their children. Do not deprive them of intellectual progress and provide them all facilities for learning. (c) There should be harmony between general education and vocational training. Because general education prepares the child for citizenship and vocational education prepares him for some occupation. Mastery is not just limited to citizenship. Dexterity is equally essential for business success.

Conclusions can be drawn from the above discussion of spiritual education. (a) The main purpose of spiritual education is to generate nirvana or salvation potential in the individual. (b) Yoga practice is the best method of spiritual development. This is the reason that all religious creeds and philosophies in India accept the importance of yoga. (c) There is a difference between Spiritualism and Religious Spiritualism. Spiritualism makes a person work and generates a proper attitude towards life and the world. In contrast, religious theism makes him an escapist and produces a negative attitude towards life and the world. So when planning education, this difference Should be kept in mind.

Conclusions emerge for the purpose of preparing for future life for education. (a) In terms of preparation for future life, it is necessary that the education of young people is a stable non-living philosophy. But don't Because there is a constant change in the circumstances of life. Therefore, according to him, there should be constant change in the values and ideals of life philosophy. (b) Education should be dynamic, otherwise it will not be able to meet the needs of the changing world. (c) In order to make education dynamic, it is necessary to consider the needs and aspirations of modern society from a global point of view and to establish new values of life in the lives of students with a view to global development.

In view of all-round development, conclusions emerge from the above discussion (a) To solve the problems of the present era and full fill the aspirations, we have to do two things, make a complete determination of the education principle and education in a new way. Creating the method. (b) To make our life order happy and orderly, we have to accept new education principles and new values of life. (c) The real purpose of education is the all-round development of personality. Such a person will have uniformity in knowledge, basic tendencies and feelings

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